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Semi-Weekly Interior Journal

W. P. WALTON, Editor and Proprietor

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Work of the English-Speaking Baptists in India.

(Published by Request.)

A paper read before the Female Missionary Society of the Methodist church at Stanford, Ky., February 5, 1882.

The Missionary work in India commenced near the close of the last century. Whether a deeper piety pervaded the hearts of God's children, or whether they were closer students of the inspired word, we need not enquire, but sure it was, that the Divine Spirit led them to take a broader view of "The Commission," and to reach out for opportunities of quite a different service, from that to which they had in times past, devoted their lives.

Andrew Fuller is credited with being one of the founders of our Mission, and was its first secretary. But to William Carey, a shoemaker, though a devoted, humble minister of the gospel—also an Englishman—belongs the honor of being the first Missionary to India. "His heart was set upon the conversion of the heathen, prior to 1786, and the essay which he wrote at Moulton on the obligations of Christians to use means for their conversion" was widely circulated, and his conversations, prayers and sermons, were mostly accompanied with something relative to this subject. At a meeting held in Clifton in 1791, Mr. Carey prepared a question, "whether it was not practical and our bounded duty to attempt something toward spreading the gospel in the heathen world."

The public services were attended with more than ordinary solemnity, and this question was considered after they were closed. At Nottingham in May 1792, Mr. Carey preached a very animated discourse from Isaiah 54:2, in which he pressed two things in particular as expository of "lengthening our cards and strengthening our stakes"—"that we should expect great things; and that we should attempt great things"—words which have become the watchword of Missions ever since. It was here resolved that a plan be prepared for the next meeting to be held at Kettering, Oct. 2, 1792, at which resolutions were passed, and the society was formed. The entire amount secured upon the organization was £13 2s. 6d. (This society now has an annual income of \$20,000.)

The opposition was fierce and bitter extending to the secular press. The Edinburgh Review, as late as 1814, then a leading exponent of thought on political and moral questions, has this to say: "In rooting out a nest of consecrated cobblers, and in bringing to light such a perilous heap of trash, as we were obliged to work through in our recent articles upon the Missionaries, we are generally conceived to have rendered a useful service to the cause of rational religion." And the writer, after contending that Missionaries in India are a source of danger to our dominion there, closes the articles in these words: "The English Board of Control are so entirely of our own way of thinking, that the most peremptory orders have been issued to send all the Missionaries home upon the slightest appearance of disturbance. Those who have sons and brothers in India may now sleep in peace."

But note the change. He who hath chosen the weak things to confound the mighty, has so prospered this feeble beginning, that we are constrained to exclaim: "Behold what God hath wrought." The English Government report of 1866, fifty years after says: "This large body of English and American Missionaries bring to bear their moral influence with the greater force, because they act together with a compactness which is little understood. They have frequently addressed the Government on important social questions involving the welfare of the natives, and have suggested valuable improvements in existing laws. They have prepared hundreds of works for schools and general circulation in 15 chief languages of India. They have given to the people new ideas, not only in religious questions, but on the nature of evil, the obligations of law, and the motives by which human conduct should be governed. Inensibly a higher standard of moral conduct is becoming familiar to the people, especially to the young. The Government of India cannot but

acknowledge the great obligation under which it is laid, by the benevolent exertions made by these 600 Missionaries, whose blameless example and self-sacrificing labors are infusing new vigor into the stereotyped life of the great populations placed under English rule, and are preparing them to be in every way better men, and better citizens in the great empire in which they dwell."

But to come down to the present time. We read of churches organized, of books published, of schools in prosperity, of the Karen Theological Seminary, with some 50 native students, of houses of worship being built, and of the most remarkable religious revivals to be heard of anywhere. The Telougoos, who occupy a space in Southern India of about 700 miles in extent, beginning a little North of Madras, and extending along the coast rather more than half the distance to Calcutta, (said to contain five or six millions more people than our New England and Middle States combined) has been for a few years the scene of a wonderful revival, sometimes one meeting resulting in the conversion of hundreds of souls. A membership of 7,808 at Bassee, India, are now supporting twelve Missionaries. At Ongale, India, in one meeting, number baptized 321, appointed 75 new helpers as lay preachers, whole number baptized since the organization of this church in January 1857, 15,796. The number baptized last year, 1,875. Could the first convert—Krisnoo Pat—have looked into this decade, and have seen the retinue of worthy followers, numbering now over 300,000, how his heart would have bounded for very joy.

But to mention in the most casual way the labors, and their results of Thomas, of Judson, of Marslusian, of Ward, of Fountain, of Banker, and scores of others, many of whom have gone to their reward, would weary your patience. Be exhorted in conclusion to take courage, and think not that the living, loving father is unwilling to recognize a feeble work of one of his children now if offered in faith; since he has thus blessed a record beginning, beside leaving it on feeble, that the poor widow who cast two mites into the treasury, gave more than they all.

M. * *

Why Had Stevens Become a Teetotaler.

During the whole time of his residence in Lancaster, Mr. Stevens was an uncompromising "teetotaler." This is the history of his resolution to abstain: While he was in Gettysburg he was a member of a select circle who were accustomed to meet around at each other's houses and spend the evening in playing whist and drinking wine and choice liquors. One evening one of the party, a great favorite, who was cashier of the bank in Gettysburg, becoming a little inebriated, was escorted home by two of his friends, who, finding his latch-key, let him in and left him in the entry, supposing that he could find his way up stairs. In the morning when his wife came down she found him lying upon the entry floor dead. He had had an attack of apoplexy during the night. When Mr. Stevens heard of it he went into his cellar with a hatchet, broke open the heads of his wine and whisky barrels, and would never taste any thing of the sort afterward.

There is a man in Bellevue Hospital, New York, with a face that never alters its expression in the slightest degree. Something is the matter with his nerves and muscles, so that they do not work at all. Not the faintest smile, nor a suggestion of a frown ever varies the stolid monotony of his countenance. The features are regular and rather handsome, there being no distortion, or any outward evidence of the affection other than the strange immobility. His name is Henry Stube, but he is called "Masky," because his face is like a mask, behind which he laughs and weeps unseen. He has worn that mask of his own two years. He acquired it after a neuralgic cold. He is being treated with electricity chiefly, and physicians think he will recover.

The recent storm in Lower California which covered the blooming wild roses with seven inches of snow is still regarded there as a great, although somewhat disastrous, event. The drifts in some places were ten feet deep. The people, however, have returned to their semi-tropic groove.

McHenry will have to give an office and a chrono to each recruit, before his "party" will get to be a rival even of the late lamented Greenback party. —[South Kentuckian.]

The Disciples of Christ—Their History, Faith and Practice.

Since the death of President Garfield, unusual interest has been shown in the religious people with whom he was identified. In the hope that a better understanding may be reached concerning those principles which guided him in life and sustained him in death, this brief statement is presented.

THEIR HISTORY.
Early in the present century, a movement began in the various churches throughout Great Britain, Canada and the United States, whose far-reaching issues this age is unable to determine. Men had become dissatisfied respecting the Scriptural authority of human creeds and ordinances and the utterances of legislative councils. They longed for a return to the primitive faith and practice of the early church, and to this end invited the co-operation of all sincere Christians. Pre eminent among the reformers was Alexander Campbell. His comprehensive mind grasped the difficulties of modern Christianity and quickly solved them by the application of a great fundamental principle. That principle was the sovereign authority of the Lord Jesus Christ over all human tribunals. Campbell was not the founder of a sect, much less of a church. He was simply a discoverer of the old Bible truth that had lain beneath the rubbish of man-made creeds for centuries. His great purpose was to restore to the world. Primitive Christianity in faith and practice; in letter and in spirit. He desired that Christians might be united on the foundation of the Lord, the one faith, and the one baptism. He saw that human names and human rites were an insurmountable barrier to Christian union. He therefore pleaded for a restoration of Bible names for Bible things. Where the Bible spoke, he spoke; and where the Bible was silent, he was silent.

The appeal thus made was not in vain, and thousands soon responded by associating themselves on the Bible alone. Since that time the Disciples have grown rapidly, and now number over 600,000. They have numerous institutions of learning, and issue various publications, all pleading for a return to the faith and practice of Primitive Christianity.

THEIR FAITH.

1. They believe that the Holy Scriptures are divinely inspired, and are a sufficient rule of faith and practice.
2. They believe that Jesus was God manifest in the flesh; that he died for our sins, according to the Scriptures; that he rose from the dead; that he ascended on high, where he ever lives to make intercession for us.
3. They believe that it is the mission of the Holy Spirit to convict the world of sin, of righteousness, and judgment, and to dwell in the hearts of believers as their Comforter.
4. They believe that the gospel is the power of God unto salvation to every one that believeth.
5. They believe in the necessity of faith, repentance and baptism in order to the forgiveness of sins.
6. They believe that it is their privilege and duty to observe the Lord's Supper on the First Day of the week, and thus show the Lord's death till he comes.
7. They believe that the ungodly shall go away into everlasting punishment, but the righteous into life eternal.

THEIR PRACTICE.

1. In admitting persons to baptism and church membership, the only article of faith presented for their acceptance is this: "That Jesus is the Christ, the Son of God."
2. In harmony with the primitive church, they uniformly practice immersion, as the only Scriptural action of baptism.
3. They observe the Lord's Supper, in connection with other acts of worship, on every First Day of the week, and regard this solemn feast as open to the enjoyment of all believers in Christ.
4. Respecting church government, they conform to the congregational polity, and the ministry is composed of bishops or elders, deacons and evangelists.
5. Their conventions and assemblies are not legislative but deliberative, and held solely for co-operative work.
6. The Disciples began their movement with an earnest plea for Christian union, and they have continued to urge that plea to the present time. They cordially invite all Christians to unite with them on the pure Word of God.—[Christian Standard.]

They Like to be Hugged.

Clara Belle says: It struck me forcibly at the Charity Ball, on Tuesday night, that man doesn't live up to his hugging privileges. There were hundreds of wealthy, elegant and reasonably lovely girls, with their snugly-laced waists fairly aching in vain for the encirclement of manly arms. The fellows who did wait were, as a rule, miserable apologies for partners, not out of their teens, and altogether such as a high-spirited girl likes to turn up her nose at. The physically and intellectually solid chaps were too lazy, or in some other way to be disinclined, to be affected by the appealing eyes of the longing sex. It is a fact that the dancing done in New York fashionable society depends on boys to keep it going. Men don't like it. Women are usually very fond of it, but custom won't let them solicit partners. Another truth dawned upon me at the Charity, and it was that the talk about the disabling qualities of women's clothes is bosh. I had that day read of Mrs. Swishelm saying that, as fashionably dressed, we were "unfit to stand erect or walk a block," and that not one in ten thousand had "room inside her clothes for the rise and fall of her ribs in breathing." Nevertheless, here were plenty of tightly-corseted women able and willing to take violent exercise from which the loosely-dressed men desisted. What does old Mrs. Swishelm say of that? Their ribs didn't rise and fall under their bodices, possibly, yet they had a pretty comfortable time, and I didn't observe that those who danced, were particularly short-winded. On the contrary, I saw a girl whose naturally slender waist was all but bitten in two by cruel stays, and all of whose palpable breathing was done in the space bared by the square, low opening in her corsetage, use up three tolerably stalwart dancers in succession, and still show no signs of exhaustion.

Elephant's Milk.

The birth of Barnum's baby elephant has afforded an opportunity for obtaining the milk of the animal for analysis, and Prof. Doremus has improved the opportunity. He says: "It is evident that the milk approaches the composition of cream. It was pleasant in flavor and odor, and very superior in these respects to that of many animals. The fat is a light yellow, resembling olive oil, and is very pleasant in flavor and taste. From whatever standpoint we view the lacteal product of these four-footed giants, we are fully warranted in ascribing to it not only extreme richness, but also great delicacy of flavor." The mother's daily diet is three pecks of oats, one bucket of bran mash, five or six loaves of bread, half a bushel of roots (potatoes, etc.), fifty to seventy-five pounds of hay and forty gallons of water.—[Chicago Times Special.]

In regard to the punishment of crime sentimentalism rules in Kentucky. Crime is a misfortune. In the average case the culprit must be tenderly cared for. He must not be hurt. The protection of the community is lost sight of. If jurists occasionally do their duty our tender-hearted Governor is apt to interfere and arrest the course of justice.—[Covington Commonwealth.]

A little girl was presented with a canary on Sunday, and after bestowing the gift her uncle said, "Well, Effie, I suppose your bird will sing only hymns to-day?" "I know he will," said the demure little miss, who had recently been reading about song-birds and their habits. "What makes you so sure of it?" curiously asked the giver. "Cause it's a him-bird," was the naive reply.—[Hackensack Republican.]

The Supreme Court of Kansas has decided unconstitutional as much of the prohibitory law as prescribes a punishment for drunkenness on the ground that the provision was not expressed in the title of the bill. The court says that persons legally in possession of liquor can drink, burn or give it away.

A Massachusetts revivalist says that "young ladies who dance well, sooner or later, dance in hell." But what will be said of those preachers who rave and scream, and use corruptive slang and dance like madmen?

The new five-cent Garfield postage stamp will be ready for issue March 1. The stamp is pronounced the true likeness of General Garfield, and the handsomest stamp yet issued by the postoffice department.
Remember all diseases of the stomach, intestines, urinary and digestive organs, are cured by using Brown's Iron Bitters.

The Office of County Sheriff.

Injudicious haste, and impulsive and crude legislation, has well nigh ruined the office of Sheriff in Kentucky. Stripped of its legitimate fees, its attraction comes more largely from desire for official stations than from allurements of compensation. In Barren county no Sheriff for the past ten or twelve years has failed to become embarrassed, or else has gone out of office quite as poor as when he entered upon his duties. Mr. William H. Denham, as careful, economical and industrious officer as the county has had in years, has been compelled to abandon the place on account of its meager compensation. The consequence is Barren county has no Sheriff, and there are no applicants for the place. The Legislature should give this matter its early attention. The office should be vitalized and rendered valuable enough to invite first-class occupants. As the thing now stands, the place is going a-begging, and finds nobody willing to assume the heavy responsibilities of the place for the insignificant pay attached to it.—[Glasgow (Ky.) Times.]

SHE PERMITTED HIM.—He sat at her feet in quiet peace. He looked into her face and said softly, "Ah, dear, I could sit here forever."
"Could you love?" answered she.
"Yes, sweet."
"You are right sure you could, darling?"
"I know it, my own."
"Very well, then, you sit there, for I have an engagement to go out with young Mr. Fitzponner, and I won't be back this evening. Turn down the lamp and fasten the night latch when you go away. Ta, ta, dear." And she went out leaving him there in the awful solitude of her loneliness and his bitter disappointment.—[Steubenville Herald.]

Mr. John D. Brothers, of Portsmouth, O., writes: "Two years ago I suffered from a severe attack of malarial fever; I was brought very low to death's door; I had never fully recovered, and often was distressed with biliousness, headache, sinking chills, night sweats, indigestion and painful urination. About three months ago I noticed an advertisement of Brown's Iron Bitters in a Cincinnati paper. From the first, it seemed to be the medicine I had long needed. I am now just as strong and hearty as a buck, and weigh nearly one half again as much as I did three months ago."

PROFESSIONAL.

DR. J. G. CARPENTER, STANFORD, KENTUCKY. Office over Robt. S. Lytle's store. Office hours from 7 to 9 A. M.; 11 to 1 P. M.; 7 to 9 P. M.; except on Saturdays, when he will go to Crab Orchard till further notice.

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NOTICE. I WILL BE IN STANFORD TWO WEEKS of each month, from 8th Monday, and in Lancaster two weeks of each month, from 13th Monday. Office in St. Asaph Hotel, over Mattingly & Son's store. (See sign.) 22-2

H. C. MORGAN, D. D. S.

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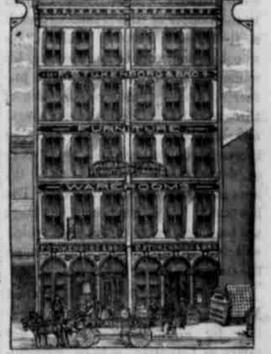
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