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**FAITH IN THE OLD PATHS.**

In some quarters there is a manifest tendency to desert the blessed old paths of divine obedience, and love, and service—paths well worn by the feet of the reverent generations, and abounding in the blessings of peace and prosperity. New paths are being sought for. It is better to tread the old beaten way of the best of our fathers—better to walk confidently in the paths trodden by God's people in the years that are gone.

There is the path of faith in the overruling providence of God. The "reign of law" is being loudly proclaimed. All things are the results of fixed laws. The worlds are bound to their spheres, and the seasons register their unchanging succession; the trees put forth their leaves, and the hills carpet themselves with green; the rivers run to the sea, and the ocean tides ebb and flow; the kingdoms of the earth are set up and overturned, and the generations come and go, and all according to law. There may be a personal God, but he is not immanent in all his works. Law is not his viceregent, but is seated on his throne.

There is, then, no room for prayer. Therefore, some who turn away from the old paths call it in question? Why, to whom or to what shall we pray? To this impersonal giant force that sways the universal scepter? It has no ears; it has no heart to feel; it can stretch out no hand to help. Hush the voice of prayer then. Lock the door of your closet; kneel no more in the sanctuary. Father, ask no more for Divine guidance for your boy as he essays the strife of life. Mother, hush no more by your cradled babe, praying the arm of your Father to shield it tenderly from harm. Friend, whisper no more your loving invocation for your friend as you look toward the shining stars. Men in peril and in darkness, implore no more Divine deliverance as you strain your gaze to descry the coming help. The heavens are without a Providence, and law hears no prayer. Or, if you must pray, you must think of the subjective benefit you may gain, and strive harder for the boon you wish, for that is the only answer you will get.

Oh, drape the heavens with the deepest black, if thus they doom one vast orphanage! But what say the old truths, and what is the light we see gleaming all along the line of the "old paths"? Listen: "The heavens declare the glory of God, and the firmament sheweth his handiwork." "Thou visitest the earth and waterest it: Thou makest the rivers to run abundantly. Thou makest it soft with showers; thou bleakest the springing thereof." "If God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, shall he not much more clothe you, O ye of little faith?"

In this old path we find our Father. He enspers the universe with the majesty of his purposes and the beneficence of his love. He calls the stars by name. Law is but the servant of his will, and nothing bars the voice of our prayer. How tenaciously God's chosen ones have held to this trust! They have walked in the shadow of the Almighty. Patriarch and prophet, lowly and exalted, of all the centuries, have leaned upon the staff of his promises. They have not doubted his personal presence; they have not distrusted his personal care. It is an old path, yet the feet of the passing generations have but increased its freshness. It is still the good way, and it gleams with light and hope. The world is not orphaned. We bow upon its "altar-stairs" and say, "Our Father, We are here."

"An infant crying for the night, And with no language but a cry," but there is one above who hears our wail and makes our wail his care. Bitterly bereaved have been they whom aught has robbed of this trust. Cling to it; it is as the very granite of the eternal hills to which to plant your feet.

There is the old path of faith in the atonement of a personal Savior. We know often there has been a turning from this old way. Men again and again have proclaimed their independence of the redeeming Messenger. The gospel of his grace has been flouted and set at naught. The cross has been held as an offense, and "the blood of the covenant" has been counted "an unholy thing." All this, it is said, is well enough for the children of a ruder age, but now the world has swept into a larger day. Childhood must be put away, and a faith worthier the world's maturity be embraced. The creed of creeds is that a noble deed, and these shall give us entrance to all the blessedness there is for the faithful.

Remove, then, the Cross from your churches; let it be no more a shrine in your hearts. The Nazarene is well enough as an example; we do not

need him as a Savior. Live well and die triumphantly. This is the late utterance of those who are wandering on the mountains of darkness, huddled spiritually by this "eclipse of faith."

Beneath the shadow of their unbelief, we cry out, as did those Judean women on the morning of the resurrection, "They have taken away my Lord, and we listen eagerly for the voice of the old paths: 'God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life.'"

"He who knew no sin, for us became sin, that we might become the righteousness of God in him." "There is therefore now no condemnation to them who are in Christ Jesus." "And you are complete in him." The sinner who feels the burden will say, "This is all I want. The voice of my heart accredits this voice from the old paths. I am sinful; no sophistry can remove that. I cannot be my own Savior, as little can this fact be obscured for me. But what am I to do? My nature burdens me. The heavens are hung with sackcloth because of my unworthiness. My sins are my accusers, and each sin hath a separate mouth, and each cries out, 'Unclean! What shall I do?' A voice from the old path reaches me: 'Look unto me, all ye ends of the earth, and be saved.' I catch a view of the Nazarene. I see something of the meaning of his sacrifice. I see him my substitute, and all is changed. I hear, 'Thy sins are all forgiven thee.' The sackcloth falls away, and the sun shines once more. I have 'no more the spirit of bondage again to fear, but the spirit of adoption, whereby I cry, Abba Father.' I see, too, that the life is marked by the feet of many generations. A heavenly light gleams to me along its open vistas, and down them may be caught snatches of the song sung around the throne by those who have 'made their robes white in the blood of the Lamb.' Thank God for this old path of salvation, for the myriads of feet that have trodden it, and for the comfort and inspiration that come therefrom."

And then the blessed old path of faith in a future home. There have not been wanting those whose feet have strayed from this. Encircled by the earth, they have not been able to look beyond. Limited by the material, they have denied it all. In their narrow philosophies they deny the words of the poet:

"Dust thou art, to dust thou turnest, Was not spoken of the soul."

"Finding in matter the promise and potency of every form of life," matter is again remanded when its little day is over. Ephemerism or man, it finds a common grave. There is naught beyond. The hope that reaches into the unseen is strangled. Write "Lost" over its portals, and chisel out the legend, "Gone before." Banish the flowers and glories of Easter morning, and sing forever the dirges of Good Friday. There are no shining cohorts of the redeemed over the flood, and the grave is king. We turn around in our little earthly circles, and then drop out; night closes in around us—night that has no morning—and that is all.

From this conception we turn as from the breath of a charnel-house, and long for the voice of a brighter faith. And it comes to us from the old paths our fathers trod, from the old Book our fathers read: "I am the resurrection and the life: he that believeth on me, though he were dead, yet shall he live." "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens." "For he looked for a city that hath foundations, whose builder and maker is God."

Earth vanishes, the horizon widens, and we look into the beyond. We see our home; we long for its sometimes. As the soldier in his guarded camp; as the sailor in his swinging hammock, dreams of home, so do we dream of it sometimes. We see the broad highway that leads to it. It is the King's highway, and his chosen walk thereon. Patriarchal, and prophetic, and apostolic times, and the present, have all added to the throng. Many have entered the shining portals of the city to which it leads; many more are journeying on. In their eyes is a far-away look, and in their hearts is peace. O, blessed home! Let earth shift as the panorama changes. Take down this earthly tabernacle and lay it away; there is our abiding place. In its light will we see light, and in prospect of it will we be glad. Blessed old paths!

Rev. J. H. HENDON.—A letter from Bro. Hendon informs us that he has decided to go to San Antonio, Texas, to spend a year. We are sorry indeed that the state of his health necessitates a change of climate. We hope it will not be long before he is strong, and well, and able to render efficient service as in the years past. We commend him to the brethren in Texas as one of our most useful, diligent, efficient pastors. May God's blessings in richest measure abide with our brother and his family.

Bro. J. G. HARRIS, of Livingston, made us a pleasant visit on his way to Montgomery. We are glad to know that his interest in the "Indigent and Infirm Ministers' Fund" is growing, and that he is making plans to make just one and put your points upon it. I shall ever thank God for that word of advice.—Dr. Hendon.

While visiting the church at Providence, we saw the monument erected by the members of this church over the graves of Rev. John Dennis and his wife. Bro. Dennis served them a number of years as pastor most acceptably. When, by reason of age and infirmities, he could no longer do the work of pastor or preacher, they made him comfortable and cared for him most affectionately. As long as he lived his people manifested their affection and respect for him in every way possible; and when he died they erected an appropriate monument over his grave. At the last meeting of the Cahaba Association, the churches created a colportage fund and called it by his name. Living, he was honored, respected, loved for his sterling worth, deep piety and long-continued usefulness; dead, his influence continues to be felt and will be profitable far into the future.

THROUGH the efforts of Rev. F. H. McGill, missionary pastor at Linden, Marengo county, \$800 has been subscribed towards building a Baptist church house at that place.

TO OUR SUNDAY SCHOOLS.—Rev. E. T. Smyth made an earnest appeal in our paper two weeks ago for help to build a house of worship at Anniston. This is an important center, having 1,800 inhabitants now, and when connected by railroad with Atlanta, as it will be, its population will be largely increased. There are fifty men and women there holding Baptist views, and no church building in the town for them to meet in. Services have, however, been held regularly during the year in the open air. Most of these people are poor, and yet under the leadership of Bro. Smyth, a missionary of our State Board, they are endeavoring to erect a house of worship. One of their poverty they have contributed liberally. Help is needed to enable them to so far finish their house that they can worship in it this winter. I would be glad to receive contributions from any source for this purpose, but I would appeal specially to our Sunday Schools to furnish the help so much desired. A year ago a number of schools contributed liberally for Taylor's chapel in Italy. Now let our Sunday-schools raise \$150 before Christmas for Dr. Smyth's church building at Anniston. Who will send me the first contribution? Will our superintendents please read this appeal to their schools next Sunday? May it continue to be the glory of our holy religion that "the poor have the gospel preached unto them."

T. M. BAILEY, Cor. Sec.

**FIELD NOTES.**

"Bro. S. M. Adams, the beneficiary of the Cahaba Association, after a short stay at Howard College, has resigned and returned home. His convictions of duty to his family and to the churches to whom he had been preaching, determined his action. He has returned to the advantages offered him in the College, and was rapidly winning a place in the affections and esteem of his fellow students. He paid the expenses of his brief sojourn in Marion, declining the offered assistance of the Association."—A. J. Hearn.

A contemporary assigns, among the most prominent reasons for the reversal of the memory of Daniel Webster, the fact that he wrote but one short piece of poetry throughout his entire life. "What about the new association?" Brethren are thinking about it.—Prof. A. B. Goodhue, of Gadsden, made us a pleasant visit during his stay in Selma. We are sorry to know that Mrs. Goodhue is not at all well.

"I congratulate you on your abundant success in publishing the 'Cahaba Record'."—W. W. Kidd.—On Tuesday evening, at half past eight o'clock, Mr. V. F. Harrington and Miss Adeline Roby, of this place, were united in bonds of wedlock, by the Rev. D. W. Winn, of Atlanta. The ceremony was performed in the Baptist church, and was as appropriate as impressive. A large crowd of loving friends were present. The church was tastefully decorated with evergreens and flowers. The bride, who is at all times beautiful and attractive, never appeared more so than on this occasion.—West Point Enterprise.

"We do ourselves and our conscience an injury by making pledges and failing to redeem them."—Prof. Taylor, at Medford, N. J., believes in pledging to make an earnest effort to try to raise a certain amount. We believe him to be right in this, as in other things.—Biblical Recorder.

"We are in sight of good, hard ground at last. Of course, the paper will go on, even if the keel must drag on the bottom, but it will be so much better every way to get out into deep water."—Baptist Record, Success to the South Carolina Association.

Rev. A. J. S. Thomas, of South Carolina, has been elected to the annual election of pastors. Who does it? There is a man of thought who really does favor such a relic of barbarism, let him now step forward and say it, or forever hereafter hold his peace.—Religious Herald.

"De old cow that jumps de drawbars too much is praterin'!"—This is the late utterance of a Russian. Poland there are reported to be twelve Baptist missions, five churches and about 2,000 members. The receipts of the Home Mission Society in October were \$15,818.73, or \$381.77 less than for the same month last year. The total receipts for the six months ending October 31st, \$75,785.54, or \$13,350.95 less than last year. The liabilities of the Society are \$43,668.98 more than last year at this date, and at least thirty per cent. increase in the contributions to Home Missions will be required to prevent a debt of about \$25,000 at the end of the next six months.

The do- nation to the Missionary Union for the month of October was \$3,351.06, or \$1,242.36 over those received in October of last year. Since April 1 they have reached the sum of \$41,651.17, which, with \$16,770.33 in legacies for the same period—a gain of \$2,884.75—make the total receipts for the first seven months of the fiscal year \$57,921.50, a gain of \$8,697.50 over the amount received for the corresponding period in 1931.—Examiner.

WE acknowledge with thanks an invitation to be present at the marriage of Mr. N. B. Praytor and Miss Mary Stewart, of Sumterville, on Tuesday, the 5th inst. We could not attend, but the young people have our best wishes.—Among the visitors to our office during the past week were Rev. E. F. Riley, Rev. E. F. Baber, Rev. Dr. H. H. McIntosh, Bro. B. F. Ellis, and Dr. B. R. Jackson.

HOME MISSIONS.—The special hour arrives, and Dr. Tichenor speaks on Home Missions. He says: "It is difficult to know just what to say. Some things I would like to impress. A wonderful change is coming over our people all over this land of ours. Growth and improvement and discovery are everywhere. A new era is upon us. Our population doubles itself every twenty-five years. Within the lifetime of our young men, 100,000,000 people will be crowded into the United States. And what does this mean in reference to the South? This population will more than treble the population of the South, because of richness of soil and our wonderful resources, and our position will be made equal to it if not superior to it in our land. I cannot give full expression to my feelings on this subject. Brethren, we are prepared for such an influx of population and wealth? God has given, it seems to me, the South into the hands of the Baptists, and on the eve of what God is about to do for the South, are we doing our duty as Baptists? We are not receiving the money which is necessary to do our work as it stands to-day; what of the future? Thousands of Chinese are crowding into our country with their heathen ignorance. I have no sympathy with that spirit which would drive them back. It seems that by this movement of the Chinese, God meant to arouse his people with reference to that great nation of people, who can boast of literature and science in the face of nations which have none, and who are by her side. Long did we pray God to break down the walls of China and he has done it, and as if he would wake us up, he sends the millions of China to us. And still among these hosts one we shall have. Is it enough? We think not. We mean to send others; we have the men in the land, and we have the means. Besides our own people who have gone to the West are begging for missionaries. And I need not speak of the Indians, but they need the gospel and ask us for it. We have already sent out one man among the Western tribes. Look at Texas. No man can understand Texas till he sees it and even then he can't take it in. It is an empire in itself. One thousand square miles are going to be added to the United States. Within the last six months there have been built as many miles of railroad as you have in South Carolina. We need men and money to go along these railroads to preach the gospel. They need \$4,000. So Arkansas needs more than \$4,000. And in Louisiana there is the greatest destitution of any place in our country. They need double the \$4,000 which they are receiving. Florida needs more than we have promised. We need \$300,000. We don't want that this year, but we shall need it and we are going to give it to us. We think we shall get \$50,000 this year.

There is the city of New Orleans. I think I could demonstrate that there are two trade centers in the world. One is the eastern end of the Mediterranean, and the other is the northern end of the Gulf of Mexico. Trade is bound to come back to these centers. Think now of the 100,000,000 people who are coming into the United States. It must be that as our population and manufactures increase our market will be found in the far East, China, Japan and India. How will it? And when that trade which made the grand cities of Europe is turned into the Gulf of Mexico, what will be the effect on New Orleans? But what are the Baptists doing there? Little so far. If we expect to do anything there, brethren, we need not attempt little things. We must have men and money commensurate with the magnitude of the enterprise. We must have the men among you whom you cannot spare. And we want you to need them to meet the difficulties and responsibilities of that great city. And the ladies can find access into many households into which men cannot enter, and can introduce the comforts of the gospel. We must spend \$500,000 in New Orleans within ten years, not simply to support missionaries but to build churches. The people will give it. You South Carolina Baptists are the best organized body of Baptists in the South for all missionary work. But let me tell you, you are not doing half what you ought to do. You have 58,000 white Baptists in South Carolina. The Bible says, 'under unto Caesar the things that are Caesar's, and unto God the things that are God's.' Now how much do you render to Caesar? South Carolina pays \$200,000 annually, and as a return the government proposes to protect you your property, and it can do this only as it is backed by the power of the government. Now if we give this much to the support of the civil government, what ought we to give to God's kingdom? What we give ought to be in proportion to the blessings received. God has saved us as helpless sinners; Jesus bore the burden of our sins; and you South Carolina Baptists are to keep back anything you never could

Christian and heathen alike for teaching that there is more than one God. But the time is coming when the Mohammedan will yield to Jesus. Buddhism is a revolt from Brahminism, whose idea of God was too abstract. The Greeks made an improvement on the abstract idea of God among the Brahmins, but even their idea was too abstract, and Buddha came to give us an outward manifestation of God. But never till Jesus came into this world was there an outward manifestation of God in the life of a veritable man, a man as real as Caesar, and yet a man in which all the fullness of God dwelt. In this Jesus all our hopes depend. India, Africa, Europe, America shall be ruled by this Jesus. There is a defect in man which can only be met by Jesus. Our course is a simple one, and that is to give Jesus to the nations. And I thank the men and women of this State for what they are doing, but you must do more. Our work is enlarging on every hand. We are having wonderful success in Mexico and have made an enlargement in China which has not been made known. We are greatly enlarged on every hand. The power of heathen darkness which has bound the earth so long must fall, but this is not the highest motive. The highest motive is to bind heaven and earth in Jesus Christ. We may have particular men and women whom we are supporting, but let us forget that we are holding up the hands of men, who are coming to rule the nations of this world. Come up still more nobly in support of this great work.

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THE special hour arrives, and Dr. Tichenor speaks on Home Missions. He says: "It is difficult to know just what to say. Some things I would like to impress. A wonderful change is coming over our people all over this land of ours. Growth and improvement and discovery are everywhere. A new era is upon us. Our population doubles itself every twenty-five years. Within the lifetime of our young men, 100,000,000 people will be crowded into the United States. And what does this mean in reference to the South? This population will more than treble the population of the South, because of richness of soil and our wonderful resources, and our position will be made equal to it if not superior to it in our land. I cannot give full expression to my feelings on this subject. Brethren, we are prepared for such an influx of population and wealth? God has given, it seems to me, the South into the hands of the Baptists, and on the eve of what God is about to do for the South, are we doing our duty as Baptists? We are not receiving the money which is necessary to do our work as it stands to-day; what of the future? Thousands of Chinese are crowding into our country with their heathen ignorance. I have no sympathy with that spirit which would drive them back. It seems that by this movement of the Chinese, God meant to arouse his people with reference to that great nation of people, who can boast of literature and science in the face of nations which have none, and who are by her side. Long did we pray God to break down the walls of China and he has done it, and as if he would wake us up, he sends the millions of China to us. And still among these hosts one we shall have. Is it enough? We think not. We mean to send others; we have the men in the land, and we have the means. Besides our own people who have gone to the West are begging for missionaries. And I need not speak of the Indians, but they need the gospel and ask us for it. We have already sent out one man among the Western tribes. Look at Texas. No man can understand Texas till he sees it and even then he can't take it in. It is an empire in itself. One thousand square miles are going to be added to the United States. Within the last six months there have been built as many miles of railroad as you have in South Carolina. We need men and money to go along these railroads to preach the gospel. They need \$4,000. So Arkansas needs more than \$4,000. And in Louisiana there is the greatest destitution of any place in our country. They need double the \$4,000 which they are receiving. Florida needs more than we have promised. We need \$300,000. We don't want that this year, but we shall need it and we are going to give it to us. We think we shall get \$50,000 this year.

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have been accepted of Christ. Now, brethren, we have forgotten the contract. How we have lived for ourselves instead of for him. Still if he were to come and offer to release you, would you be willing? Is it too much to ask that the 60,000 Baptists of South Carolina should give one dollar each? This would give us one dollar Boards what they need, if other States gave likewise. Think of the millions who are going down in darkness, and then think of one dollar a year to release their wants and to save their souls. Think, too, of the sufferings of one dollar a year! Think of the coming of this kind of glory when we shall be released from sin, and then think of one dollar a year! Think of your hope, the mansions in heaven and the Lamb on the throne of God, and then think of one dollar a year! O, when we shall wake up from our dreams and look back over our lives and see what we have been and done, surely we shall weep over our follies. But God forgives. I want South Carolina to give during your next Conventional year \$5,000 to the Home Mission Board.

COLORED PEOPLE.—The committee to whom was referred the papers relative to special work among the colored people respectfully report:

That after careful consideration they have arrived at the unanimous conclusion, that the present practical difficulties in the way of the measures proposed are too numerous and too serious to permit us to engage as an organization at this time in the work.

The committee recognize the value of the efforts made by the American Baptist Home Mission Society for the training of the colored ministers for increased usefulness. They are impressed with the wisdom of the recommendations previously given by this Convention with reference to the efforts of individual Christians to aid in imparting instruction. They take pleasure in knowing that some of our ministers have made efforts in this direction.

The committee recommend that the Executive Board, in case they find the means and opportunity for engaging in any useful work among our colored brethren, be urged to avail themselves of said opportunity.

**WOMAN'S MISSION SOCIETIES.**

Bro. John Stout makes the report for the Central Committee of Woman's Mission Societies. Bro. Stout says: "I have spoken so often before that I feel disinclined to speak. I will say, however, that an agency which has just come out, and well adapted for Ladies and Children's Cloaks, Alphans, Lapro







