

WESTERN RECORDER

Faith, Hope and Love, these three.

74th YEAR.

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LIFE without love can be borne; but life without honor, never!—Green.

Dr. W. H. ROBERTS, Stated Clerk of the Presbyterian church, North, has published tables of statistics for that body. The net increase has steadily decreased till last year it was only 8,080, a little less than one per cent. What is the matter?

Mr. HENRY TUCKWELL, a prominent Baptist business man, who has recently died in England, left five sons, all of them Baptist preachers; and a grandson is studying for the ministry. This is a fine showing for the instructions as well as the piety of the father.

THINGS have come to an evil pass when it is said gravely by a woman that the lives of the women in Jerusalem are dreary, colourless, especially in the summer months when there are no processions of pilgrims and great religious celebrations. These women have their homes and their children—how can their lives be dreary and colourless?

Our prayers are often sinful in that the spirit in which we pray is wrong. We are so eager to have that for which we pray, that really we are saying, "Not thy will, but mine be done." God needs to forgive his people for such prayers as that.

We sin, too, when we make our own desires, or even the good of others, the chief thing in our prayers. In them God must have the first place. He will not take the second place anywhere in his universe. We must be eager for the conversion of any one, first of all, that God may be glorified, and secondly, that the one for whom we pray may be saved.

An effort has been made to prove that Gladstone died a Catholic, but his son, an Episcopal minister, was with him when he died, and has written a letter denying the charge with a just indignation. Very likely in the course of the next century the Catholics may have the face to claim that Spurgeon secretly belonged to them.

Mr. John Hunter brought suit in the diocese of London, praying to have the crucifix removed from the church at Esherbury. The high-church vicar prayed that the crucifix be removed, and by law as legal ornaments in the Church of England. The Chancellor decided in Mr. Hunter's favor, and has ordered the crucifix removed.

ROBERT HALL.

BY PROF. ALBERT HENRY NEWMAN, D.D., LL.D.

It has always been a matter of pride to Baptists that two of the greatest pulpit orators that modern England has produced have been members of our denomination. If Charles H. Spurgeon surpassed all preachers of any age in popular power and in the diffusion of his religious influence through the pulpit and the press, Robert Hall ranks with the foremost preachers of all time in majesty of thought and of diction, and in his complete mastery of his audiences. His sermons are not read very extensively today. They are not very easy reading, and they are too elaborate for present-day taste; but they will amply repay diligent study for their own sake and for the light that they throw upon the religious life and thought of the early years of the present century. Hall took the profoundest interest in the great social and political problems of the time, and his sermons embody the best thought and feeling of the time in regard to them.

Robert Hall was born at Arnsby, near Leicester, May 2, 1764. His father (Robert Hall) was a moderately-educated and highly-intellectual Particular Baptist minister, closely-associated with Andrew Fuller and John Ryland in rescuing his denomination from hyper-Calvinistic Unitarianism. Robert was the youngest of a family of fourteen children, and was so frail that little hope was entertained that he would survive his infancy. At two years of age he could neither walk nor speak. His intelligent nurse taught him to read and speak by the use of the inscriptions on the tomb-stones in the neighboring grave-yard. Before he was nine years old he was reading with intense relish Jonathan Edwards' abstruse works on the "Affections" and the "Will," and was an omnivorous reader of theological literature in general. When ten or eleven years of age he wrote many moral essays and sermons, and frequently exhibited his oratorical powers by preaching to his young play-fellows. When twelve years old, while visiting at the home of a friend of his father's, he was induced to speak to an audience invited to hear him, and astonished them by his eloquence.

His progress in learning was so rapid that he soon surpassed his school-master, who, after trying for some time by studying late at night to keep the lead, begged that young Hall be withdrawn. For a year and a half his education was continued under the tutelage of John Ryland, of Northampton, where he made considerable progress in Latin and Greek. Returning to his home, he read theology under the direction of his father until Oct. 1778, when, having convinced his father and others, he was called to the Gospel ministry, he was sent to the Baptist College in Bristol, which had been founded for the education of ministers.

On the completion of the course of study at Bristol, he was sent, on a foundation that had been provided by Dr. Ward for this purpose, to the University of Aberdeen, Scotland (1781). He soon became recognized as, along with James (afterwards Sir James) Mackintosh, one of the most prominent students in the University, and after Mackintosh's departure in 1784, he was without a rival. Besides mastering with rare thoroughness the studies of the curriculum, he read privately, in company with Mackintosh, many of the Greek and Latin authors and many philosophical works. From

private discussion the two young scholars profited almost as largely as from the profections of the Professors. Hall was graduated with the highest honors as Master of Arts in 1785. Before his graduation he had been invited to return to Bristol as assistant to Dr. Caleb Evans, who was at the same time pastor of the Broadmead Chapel and Principal of the College. As preacher at the Broadmead Chapel, his eloquence attracted large congregations; but the liberal tendencies of his teachings alarmed his father, Dr. Ryland, and no doubt Dr. Evans; and his refusal to conform his teachings to the prevailing standards of orthodoxy gave the impression that he was self-willed and conceited.

As tutor in the College, he became noted for his ability as a teacher, but also for the excessive employment of keen sarcasm. Before the expiration of five years the relations between himself and Dr. Evans had become greatly strained. The aged pastor and principal, no doubt, resented the popularity and the aggressiveness of his brilliant young assistant, and the demeanor of the latter was no doubt lacking in consideration for his superior. Moreover, he had given great offense to many of his brethren in Bristol and elsewhere by expressing the opinion that God would not condemn Dr. Priestley, the famous Unitarian thinker.

It so happened that just at this time Robert Robinson, the eloquent pastor of the Baptist chapel in Cambridge, who had passed from Calvinism to Arminianism, from Arminianism to Socinianism, and from Socinianism to the most pronounced skepticism, died, and left his congregation in a lamentably perturbed state. Hall's reputation for scholarship and his known liberal tendencies secured him an invitation first to the temporary and then to the permanent pastorate of this congregation.

In withdrawing from Bristol he gave a frank statement of his theological position. He declared himself neither a Calvinist nor a Socinian. As regards man's nature he was a materialist, believing that after death man ceases to be conscious until the resurrection. In answer to the charge that he was not a Baptist, he asserted his decided opposition to infant baptism, which he regarded as "a perversion of the intention of the sacred institution;" but while he looked upon sprinkling as an innovation, he did not feel free to immerse those who on a profession of their faith had accepted baptism in this form. His Cambridge congregation was made up of Baptist and Pedobaptist members, who partook together of the Supper. In Hall's later pastorates the strict communion principle prevailed; but he administered the Supper separately to his Pedobaptist parishioners.

The Cambridge pastorate (1790-1805) was the period of his greatest intellectual activity. The extreme Socinianizing element soon found his preaching too evangelical and withdrew. Cambridge was a University town, and Dissenters in general were looked upon with contempt.

The recent outbreak of the French Revolution had given rise to much partisanship, and intense political excitement prevailed. Hall was an enthusiastic hater of tyranny, and was soon thrust to the front as a champion of liberty. The publication of "An Apology for Freedom of the Press" won him high reputation as a political pamphleteer, but aroused the bitterest antagonism of religious and political Tories. His eulogium of Priestley as a liberal leader encouraged Socinians to believe that he would soon be found an open advocate of Unitarianism. He bitterly resented an intimation to this ef-

fect: "Why, if that were the case," said he, "I should deserve to be tied to the tail of the great red dragon, and whipped round the nethermost regions to all eternity."

The "Reign of Terror" in France, and the aggressiveness of anarchistic infidelity among English radicals, caused a revulsion of feeling on his part. He withdrew from all association with the radicals, and from 1795 onwards all traces of ultra-liberalism disappeared from his preaching. He was coming to be recognized as the foremost preacher in England. University students, and even professors, were attracted by his sermons. Noblemen and men of letters vied with each other in praising his marvellous eloquence. He now felt the necessity of further enriching his mind by the profoundest study. Hebrew he mastered with the help of a University instructor. The Greek poets, philosophers and orators he studied critically. French and Italian he came to read almost as fluently as English, and he was at great pains to master all that was most valuable in these languages. In almost every department of English literature he read widely and profoundly. He combined a wonderfully retentive memory with critical and reflective faculties of the highest order. He came to be one of the best-informed men of the age, and his vast intellectual resources were always fully available at the moment when they were wanted. His imagination was of a regal order, and yet was completely under the control of reason. His voice was weak and wanting in melody, but this defect was in part supplied by rapidity of utterance and such a nervousness of manner as riveted the attention of his hearers. His absorption in the subject of his discourses was complete, and his power over his audiences was marvellous. It was no uncommon thing for almost the whole audience to find themselves standing with their heads stretched forward, enchanted by his inspired eloquence. On some occasions they would stand on the seats, and even on the backs of the seats, oblivious of what they were doing.

In 1800, now at the height of his powers, he preached a sermon on "Modern Infidelity" having in view the prevailing French infidelity that was spreading rapidly in England. This discourse, which is probably the most majestic and powerful of all his writings, was the result of long reflection, and contained his diagnosis of the unbelieving spirit of the age and his suggestion of remedies. It was published (1801) and passed rapidly through several editions. It was bitterly attacked by the radicals, who claimed that in it he had apostatized from his liberal principles, and had put himself definitely on the side of repression. From this time onward his chapel, that had been greatly enlarged to accommodate the growing audiences, was thronged with people of all ranks, large numbers of University people being his constant auditors. His society was eagerly sought for his conversational powers were as rare as his pulpit gifts.

The excessive use of sedatives and narcotics and the monotonousness of the scenery about Cambridge, which mightily fostered any tendency to melancholy, so overstrained his nervous system, that in November, 1804, his reason was completely overthrown. A few weeks' confinement in a hospital was followed by recovery apparently complete.

In 1826, in response to repeated and urgent calls, he accepted the pastorate of the Broadmead Chapel, Bristol, where, mellowed by age and affliction, but with powers unabated, he labored until his death, Feb. 21, 1831.

FROM MARYLAND.

BY PROF. J. E. HARRY.

Each time I return to my native country, the more I am impressed with the beauty of her landscape. The highest point is nearly 800 feet above tidewater. From my father's farm, near Mason and Dixon's line, I can see what used to be one of the best asbestos mines in the country, and from the same spot the ridge from which is quarried the best slate: a few miles to the southeast are mines of chrome and iron-ore, while to the southwest are mica and unsurpassed serpentine rock.

On the eastern boundary is the picturesque Susquehanna, where I caught the striped bass reported last year in the *Reconnoissance* (reprinted in the *Georgetown Times* and believed by the citizens to be a fish story). A few miles below Conowingo Bridge, I caught some seven-pounders this summer. One day the river was full of boats containing fishermen from New York, Philadelphia and Baltimore. The largest fish caught weighed eighteen pounds.

At the mouth of the river is Havre de Grace, a quaint old town named by La Fayette, and once almost the capital of the nation; it came within a single vote of securing the prize, and, if it had won, Washington would have had a much more picturesque site than it now has. The town was burned by the British in 1812. At a certain season now millions of birds from New York and Philadelphia are plentiful about the station, for, not far off, at the head of the Chesapeake in Harford county, is the most celebrated ducking point in the United States. Just above Havre de Grace, in the Susquehanna, are caught every spring the finest shad and herring in the world—certainly equalled by none, unless it be those of the Delaware.

Right across the county on the western border is the site of the old town of Joppa, for many years the chief port of Maryland. Ships from all over the world came into its harbor. But Baltimore loomed up and Joppa lost ground (nobody knows exactly why) and now there is but a single house where "Old Baltimore" used to stand. For a long time there was considerable doubt as to the location. To-day we are finding many evidences of the site of the old metropolis. But the most important of recent discoveries is of a totally different character.

When I was just old enough to be able to read the advertisements in the county newspapers, I remember that many of the notices of sales contained the letters A. L. J. I asked my father the meaning of these characters and he informed me that they were the initials of the clerk, A. Langan Jarrett. I learned to-day that Capt. Jarrett and Gen. James J. Archer, about the time I was deciphering the aforesaid advertisements, discovered on the floor of one of the rooms in the old courthouse some manuscripts which related to the revolutionary period. In these there is an account of a meeting at which the people of Harford expressed their indignation at the action of the English Parliament. This is preceded by the record of a special meeting held at Harford Town (now Bush) on Dec. 8, 1774. William Young, one of the eight members in attendance, was called upon to answer the charge of buying, contrary to the resolutions of the Continental Congress, 150 pounds of tea on which he was said to have paid the "detestable" tax levied by the British.

Mr. Young proved to the satisfaction of the committee that the tea had been imported without payment of the duty, and was honorably acquitted. At a subsequent meeting the record states that eight members were appointed to receive subscriptions for the poor in Boston who had been rendered destitute by the act of Parliament called the "Boston port bill."

It was then resolved that the freeholders and freemen of Harford county be requested to meet on January 8 to consider some general plan of forming themselves into companies, agreeable to a resolve of the Provincial Congress, and also to choose gentlemen to attend as delegates

for the county, the Congress to meet at Annapolis on April 24.

Then follows an account of the meeting of Harford Town on March 23, 1775. It was at this meeting that the citizens put on record their feeling in regard to the action of the mother country in resolutions which are now known as the "Harford Declaration."

The gentlemen who signed this document were fighters as well as talkers. The chairman was made colonel of the First Regiment, known as the upper battalion of the Harford county troops, another was made lieutenant-colonel, a third first major, a fourth second major, and so on.

Last year Colonel Love, of Baltimore, called attention in a paper read before the Society of Colonial Dames to the existence of the "Harford Declaration," and urged that the claim of Maryland to the fame of having been the first of the colonies to declare itself free and independent of Great Britain should not be ignored.

My fellow-citizens here are now making great preparations for the celebration next March (at Bush) of the one hundred and twenty-fifth anniversary of the Harford Declaration.

The Mecklenburg Declaration has generally been credited as the original declaration preceding that of July 4th, 1776, but the Harford Declaration was made two months before the famous North Carolina document was written. The latter contains expressions similar to the former and would seem to have been copied from or, at least, written by men who had read the Harford resolutions.

Some of the Mecklenburg signers were originally Marylanders, whose homes were in Cecil county (separated from Harford only by the Susquehanna). Among the first to leave Maryland were the Alexanders, who emigrated to Mecklenburg county about the year 1746. From time to time they were joined by other members of the family, and at the beginning of the Revolutionary War they are said to have been the most numerous family of one name in that county. Other families who emigrated from Cecil county and whose members took a prominent part in the convention that framed the Mecklenburg Declaration were the Polks and Brevards.

Whether some of the North Carolinians visited Maryland at this time, or whether the news reached them through other means, is not stated in the records. After the Harford, and before the Mecklenburg, resolutions were passed, the battle of Lexington was fought. News of this struggle reached Charlotte, N. C., just before final action was taken and no doubt had something to do with the insertion of the bold utterances in the resolutions adopted.

Copies of the Mecklenburg Declaration were sent immediately to the representatives of the colony in Philadelphia. These considered the document too audacious to present to the Continental Congress. It is generally believed that it was shown to Richard Henry Lee, and a few other members, privately, and that it influenced their later action, especially as some of the expressions which occur in the Harford Declaration recur in the Declaration of the Continental Congress.

An established heart rests upon God as its foundation. "Know thyself" was a wise saying of the Grecian sage, but "Know God" is the message of the Son of God. "This is life eternal that they might know thee, the only true God, and Jesus Christ whom thou hast sent." Knowing God is the secret of life. An established heart must rest upon acquaintance with God. We know God through Jesus Christ. Christ at the core of our hearts will make life Christlike at the tips of our fingers. The great men of the Bible were men of faith in God. Faith is a fundamental power, and without its exercise character can never become established. A personal faith in a personal God is the open secret of a strong and noble life.

When a man is wrong and won't admit it, he always gets angry.—Thomas C. Halliburton.

PRESBYTERIAN DECAY.

REV. WILLIAM ASHMORE, D.D.

A long two-column article under the above sensational heading appears in *The Boston Transcript* from its regular correspondent, "W. E. W.," in New York. The *Transcript* is reckoned among the conservative and judicious papers of Boston, and has the credit of being careful about its news. We are all interested in this discussion. As Baptists, we are especially interested. While we differ from our Presbyterian brethren in the matter of ordinances and church government, yet, in the essentials of sound doctrine generally, we are close of kin. If such a disaster as above indicated befalls them, it will be a disaster to Baptists and to the interests of saving faith generally. We are slow to accept the conclusions of "W. E. W." and shall demand very full evidence before we do accept them. The bare fact of "two strongholds of this faith" passing to the hands of the Jews does not itself prove very much. Population changes and meeting-houses will change with them. Centers of ecclesiastical influence are not fixed. A denomination may sacrifice in one place to gain in another. But "W. E. W." maintains that the subject has been for months exciting a deep interest in inner Presbyterian circles, and has been a topic of discussion in both secular and religious papers. So there is no privacy about it.

Some of the specifications above given will lead into other lines of inquiry. How much the "Warsawiak affair" has disturbed the balance we have no means of knowing. On its own merits it could hardly be a permanent source of departure; but as the occasion of a great family quarrel it might be seriously ruinous. That the Episcopalians are gaining adherents at the expense of the Presbyterians has been said before, years ago; but then so are they gaining at the expense of some other denominations. The complaint is that there is a tendency, when men become rich, to become weary of their plain family connection and to desire more style and more fame, such as they find in the Episcopal Church. This is so common an explanation, in more cities than one, that presumably there is something in it. There is reason to think that, in city religion to-day, there is a lower standard of spirituality generally, a much greater degree of worldly conformity, than obtained a generation ago. It is not a good sign to see the trend towards ritualistic observance. Nor do we think that spiritually-minded Episcopalians have any cause to congratulate themselves on the fact that it is towards their denomination that this class of persons so naturally gravitates. The ultimate effect will be to increase the aggregate of demoralizing formalism and to intensify the expression of it. No church desirous of retaining a high spiritual pitch can afford to become an ecclesiastical cave of Adullam for the disaffected of other beliefs.

"The Briggs affair" is indeed "a bone of contention," but there is a deal more involved than the personality of Dr. Briggs. He is like some small knoll in a battle-field over which two armies contend for the mastery. The cleavage between the two wings of Christian belief seems more pronounced than it was five years ago. Here, again, all the denominations have a common stake. What is to be the future of it? Christians everywhere may well be anxious, and those who know the way to the throne of grace should be importunate. "For this let every one that is godly pray unto thee, in a time when thou mayest be found. Surely when the great waters overflow they shall not reach unto him."

Some things apparent here in New England carry us back to those historic times when the drift set away from orthodoxy to Unitarianism. Great effort was made to hold them together; there was "war in the camp"; but mutual repulsion was at work, and, in the end, the split came. It does not seem possible to stave off a split again. We are laying emphasis on the other things. We profess to magnify the practical and minimize the merely theoretical, as some people designate doctrine. But it is of no

use to shut our eyes. In the final outcome it is a man's belief that determines the quality of the man himself. As a man thinketh in his heart, so is he. So the Word of God says, and so shall we find it. And we Baptists will have an experience along with the others. The ditch is not narrowing, but widening. A small issue may bring on a crisis sooner than we expect.—*Journal and Messenger*.

MORTGAGING THE FUTURE.

Our churches have in recent years been drifting into doing business in benevolence on the installment plan. Debts have been incurred by missionary societies which the churches could not lift at once and still continue to pay current expenses. It has become common for individuals, churches and local societies to pledge annual payments for a term of years. These promises are often counted as cash, and announcements are made with hallelujahs that large sums have been raised. This benevolence on the installment plan is wasteful, disappointing and elusive. We have known persons to promise amounts in future payments on which they could not even pay the interest. We have known ministers to pledge their congregations to give annual sums for a term of years, and then to move away, leaving their people to repudiate the promises made in their name. We have known jubilee meetings to be held over debts paid or gifts made by promises when the money has afterwards had to be raised two or three times over. At the present time many churches have so mortgaged themselves to pay in coming years for work already done that they have no heart to take up work which imperatively calls on them. Future years will have their own demands in missionary enterprise. We have no right to mortgage our abilities in advance while we do not yet know what these demands will be. We can best do business for God on a cash basis. Better than twentieth century funds will be the twentieth century motto for the churches, "Pay as you go."—*Congregationalist*.

"IAN MACLAREN," Dr. John Watson, is regarded as a keen observer of men and things. Upon his return from his recent trip to our country he gave the following picture of State and Church: "Among many things he had seen in America, one thing which had greatly startled him was the power of the secular spirit and the weakness of the Christian Church. In that country men were devoted to money in a way he could not have imagined. The power of money permeated all society; in politics, high ideals were almost stifled, for every man had his end to serve; and the Christian Church was, to a considerable extent, conducted as a large business concern." There is considerable basis for this striking characterization of us, but it must be remembered that, while materialism is struggling so mightily among us for the mastery, spirituality has not wholly lost its power as a controlling principle, as may be seen in the vast amount of consecrated wealth and Christian activity everywhere manifest. America is full of "noble ideal" in every direction, and underneath the surface are mighty and blessed reformatory, evangelizing and purifying influences. The contention between them is sharp and decided, and all who have the best welfare of the nation at heart should do all they can to avert the evils from the Mammon side of our national life and to multiply the benefits from its Christian side.

God is known through His Word, both written and living. A spiritual understanding of the Scriptures is a source of abiding strength to the soul. In these days of discussion of the letter of Scripture revelation, let us not neglect to feed upon its spiritual message. There is no substitute for a Word diet in the development of spiritual strength. "Feed upon the Word" is an old but important command.

HISTORICAL SKETCH OF THE BAPTISTS OF TENNESSEE.

BY W. G. INMAN.

EAST TENNESSEE.

Some of the northeastern counties of this section began to be settled previous to 1770. Benedict says: "The first settlements were made on the Holston River and its waters; and among these settlements were scattered near emigrants from North Carolina and Virginia." The country at that time was a wilderness infested with wild beasts, and the settlers were constantly exposed to the tomahawk and scalping-knife of the hostile Indians. Though the Baptists were not numerous, they were among the first to establish churches in the newly settled country. Benedict places the date of the organization of the first church, about the year 1780, but Ramsey, in his Annals of Tennessee (page 182), says: "Amidst these scenes of civil discord and violence the Christian ministry began to shed its benign influence. Tidens Lane, a Baptist preacher, organized a church in this year—1779. A house for public worship was erected on Buffalo Ridge." This was doubtless the first organized church of any denomination in the then "Decided territory of North Carolina." The Presbyterian churches to which Revs. Samuel Doak and Charles Cummings ministered at Abingdon, Washington county, Va. A station had been built there, near the present town of Abingdon, at the house of Joseph Black. This station was a centre or rallying-point for the infant settlements then being extended down the Holston Valley into what is now Tennessee. As early as 1777 a congregation was organized in churches, but among these primitive people, to whom the Rev. Charles Cummings regularly preached. In 1778-9, Rev. Mr. Cummings was chaplain in Col. Christian's regiment, and as Ramsey says that he was the first Christian minister to preach in Tennessee, it was only to the army he preached a religion registered in a civilized church. It is very evident from the disorderly and violent conditions of the settlements, that the church on Buffalo Ridge was the only church organized during the year 1779; the first Presbyterian church was established in 1780. In 1781 the Baptists had six organized churches holding associations in relation with an Association in North Carolina. These, with one or two others, were formed into the Holston Association in 1788.

Prominent among the pioneer ministers at this time in this Association, through whose labors the Baptist denomination was established, may be mentioned James Keel, Thomas Murrell, Matt Talbot, Isaac Barton, Wm. Murphy and John Chasins, from Virginia, and Tidens Lane, John H. Haskin and Wm. Reno from North Carolina. These ministers generally settled on farms and made their support by tilling the soil or teaching school, and preaching on Sundays or at night in private houses and in school-houses or in rude buildings improvised for worship and sometimes under the canopy of a tree. They were, thoroughly read in the Scriptures and gave evidence that "they had been with Jesus." They lived among the people who heard their messages gladly, and the pleasure of the Lord prospered in their hands. According to Asplund's "Register" for 1790, the Holston Association had a membership of 899 and by the beginning of the next decade they had increased to 37 churches and 8,600 members, keeping pace with the increasing population of the country.

In 1802 the Tennessee Association was formed in a central territory immediately surrounding Knoxville, the capital of the new State as well. Up to this time they had made commendable progress, having maintained internal harmony, and kept well up with the growth of the population; but the labor of evangelizing had been voluntarily performed by the ministry at their own convenience and expense. An extensive and general revival of religion which began about this time soon covered the whole State, and suggested the importance of a united and organized plan for supplying the destitute with the Gospel and extending the influence of their denominational principles.

The initiative of an organization was taken in Middle Tennessee by Revs. Garner McConico, James Whitsett and Peter B. Cayle, who called a meeting at Mill Creek, near Nashville, in December, 1802. The meeting was held at the residence of the Rev. James Whitsett. The following year the Convention appointed three boards to conduct the affairs, one in each division of the State. This plan continued for only a year or two, when it was found impracticable to unite the churches on a General Convention, when the West Tennessee Association began to be organized. The leading instrument employed in this enterprise were Samuel Love, James Kenner, Elijah Rogers,

Charles and Richard H. Talistero, Daniel Buckner, Robert S. and William Ballinger. While it caused the secession of a few thousand of the Anti-mission Baptists, it imparted new life to the greater body of the churches, and inspired the ministry with fresh zeal, which gave increased momentum to denominational progress.

This body was chartered under the patronage of the General Association, known at present as Carson and Newman College, located in a beautiful and fertile valley in Jefferson county, in the town of Mosy Creek, on the East Tennessee & Virginia Railroad. Within the past decade the Carson and Newman Colleges were consolidated, the latter a female institution, and a handsome college building erected on an elevated campus. Professor J. T. Henderson is the popular and efficient President. This College has trained, in whole, or in part, nearly one hundred young men for the ministry, and has done much in the general cause of education. There are 48 voluntary associations in East Tennessee, with membership of Regular white Baptists of churches, 729; members, 65,189. There are 184 colored churches, 7 Associations and a membership of 8,135, making a total Baptist population of 73,374.

The General Association of East Tennessee met at Island Home church, Knox county, Oct. 1888, and its resolution is that it should resolve to discontinue the organization and merge their general work into the Tennessee Baptist Convention. Thus after an effort of eleven years, the Baptists became unified in their denominational work.

MIDDLE TENNESSEE.

"A considerable number of families," says Benedict, "of the Baptist persuasion, had settled in many parts of the Cumberland country, but it was not till the year 1790 that Baptist churches began to be established, or the denomination to flourish."

The first Baptist church organized in that division of the State, in Middle Tennessee, was at the mouth of the Sulphur Fork of Red River, Montgomery county, where the town of Port Royal now stands, in 1788. The founders of this church probably emigrated from North Carolina and Virginia, about the year 1783. "They must," says Benedict, "have been an adventurous set of people to settle in such a remote region, where they were continually exposed to the destructive depredations from the Indians."

John Grammar was for a short time the pastor of this infant church in the wilderness, but he removed from the community, and the membership was scattered by the Indians, and the church became extinct. In Middle Tennessee was at that time the extreme western limits of the white population of the United States. A few of the scattered members of this interest, together with other Baptists who had recently settled in that region, rallied and were reconstituted in 1791, by Amos and John Haskin, of the Holston Association in Kentucky, who traveled on horseback over two hundred miles, through Indian dangers, to visit the little band. For three years this church remained alone in the extreme borders of civilization, no other church nearer than a hundred miles. It was the first church in Tennessee, and united with the Elk Horn Association, in which relation it continued until the Mero District Association was formed in 1798. Mero District was the name of a civil department of the State, and comprehended all the counties in Tennessee west of the Cumberland Mountains.

The constituent churches of the Mero District Association were Tennessee, now Red River; White's Creek organized in 1794, six miles north of Nashville, now New Hope; Head of Sulphur Fork, better known as Dorris' church, organized in North Carolina, and emigrated to Tennessee in a body in 1796; Middle Sulphur Fork, constituted in 1798, of members who had belonged to the church constituted at the mouth of Sulphur Fork in 1788, and were dispersed by the Indian Nation Camp, organized in 1796, near New Hope or Bladens's Creek. These churches were all located north of the Cumberland River. Richard and Mill Creek churches were constituted in 1797, and were the first churches established south of the Cumberland River. These, together with one constituted at the head of Red River, were admitted into the Mero District Association at its first annual session, 1797. From 1798 to 1801 the Association made rapid progress; it increased to 18 churches, 16 ministers and 1,300 members. At the end of the first four years of the existence of this Association, a serious difficulty was introduced into the body that greatly impeded its prosperity. Its intestine dissensions, arising from dividing three years with these divisions and failing to harmonize them, the Association resorted to the singular expedient of dissolving the body, and forming a new one, into which the inharmonious elements should not be retained. This event occurred in 1802, and the organization which originated in this curious transformation was called Cumberland, and all the churches which had belonged to the old body united with the new one, except the one in which the trouble originated and three small churches which had sided with it. Thus ended the Mero District Association after an existence of only seven years.

The new body in Middle Tennessee, known for the first 25 or 30 years its growth was very great. At the beginning it contained 15 churches; in 1803, three years after the constitution, its churches had been so greatly prospered that they had increased to 25 and a membership of 1,800. It was led into the Anti-missionary spirit, and was a very weak and inefficient body. Out of its territory the following Associations have grown: Elk River,

1803; Red River, 1807; Concord, 1810; Salam, 1820; Red River, 1821; Indian, 1821; Indian, Creek, 1835; Liberty, 1838; Cumberland, 1871; New Salem, 1881; John Wiseman, 1891; Wm. Carey, 1892; Ebenezer, 1894. The Johnson and Union Associations have become extinct. The ministers who were instrumental in founding the first churches in Middle Tennessee were John Arret, Daniel Brown, John Dillohunn, James Dorr, Garner McConico, Patrick Mooney and James Whitsett.

In 1842 the General Association of Middle Tennessee was constituted, at which time a portion of North Alabama was added. Among the ministers who were in the constitution of this body were John Bond, Joseph H. Easton, R. B. C. Howell, S. W. Haynes, R. W. January, B. Kimbrough, N. H. McFadden, R. W. Nixon, W. S. Perry, John Rushing, R. Williams, James Whitsett, W. A. Whitsett, W. G. Wood. The same year Union University was chartered. This institution was located at Murfreesboro, and in 1848 it was organized into a regular college, with Rev. Joseph H. Easton, L.L.D., as President. The University flourished until the breaking out of the war between the States, when it was suspended and its endowment was scattered. In 1868 the University was reorganized and run until 1873, when it was finally suspended on account of the great financial crisis and the prevalence of cholera. C. Howell, S. W. Haynes, R. W. January, B. Kimbrough, N. H. McFadden, R. W. Nixon, W. S. Perry, John Rushing, R. Williams, James Whitsett, W. A. Whitsett, W. G. Wood. The same year Union University was chartered. This institution was located at Murfreesboro, and in 1848 it was organized into a regular college, with Rev. Joseph H. Easton, L.L.D., as President. The University flourished until the breaking out of the war between the States, when it was suspended and its endowment was scattered. In 1868 the University was reorganized and run until 1873, when it was finally suspended on account of the great financial crisis and the prevalence of cholera.

The General Association of Middle Tennessee and North Alabama was a very active body and did a great deal of excellent work in the cause of missions and education. In 1875 this body dissolved its organization, and united with the Unification Convention.

WEST TENNESSEE.

Began to be settled in 1820. It was known as the Western District, and was occupied by the Chickasaw Indians, whose titles to the lands were extinguished in 1819. Two counties, Hardin and Shelby, were organized by the General Assembly subsequent to the treaty extinguishing the Indian titles. This section of the State was populated by emigrants from North and Middle Tennessee, Virginia and North and South Carolina. Four years after this part of the State began to be settled, there were 13 additional counties organized, making 15 in all, which showed a wonderful growth in population. The Baptists began to plant churches in this new section very early. The first association organized was the Western District.

This body was constituted in 1823. This and the West Tennessee Association are two distinct organizations. The Western District is later in its origin by six years; it is west of the great river which gave name to the State, and in the northern part of this division of the State. The following Associations have grown out of this body: Forked Deer, 1825; Big Hatchie, 1828; Forked Deer Revived, 1841; Central, 1836; Southwestern District, 1846; Beulah, 1853; Unity, 1867; Beech River, 1870; Friendship, 1884; Weakley County, 1885; Memphis, 1891.

The West Tennessee Baptist Convention was organized in 1835, and was a progressive and efficient body for forty years, during which time the Baptists of this section of the State made rapid progress along all denominational lines. Among the founders of this Convention were some of the most liberal and enterprising ministers of the State, all of whom have the following names: Jerry Burr, Peter S. Gayle, Elisha Collins, C. C. Conner, David Halliburton, J. M. Hurt, Moses E. Senter, N. G. Smith, Thomas Owen, G. W. Young. This Convention, during its forty years' existence, embraced in its ministry some of the brightest intellects in the denomination: J. R. Graves, John H. Miller, S. H. Ford, W. Landrum, A. B. Miller, R. T. Tichenor, G. W. Griffin, C. R. Hendrickson, W. C. Grace, W. P. Bond, L. H. Milliken, R. W. Norton, J. P. Weaver, Elias Dodson, M. H. Neal, W. H. Bruton, George W. and Reuben Day, Joseph H. Burton, J. P. B. Mays and S. P. Jones. The West Tennessee Baptist Convention established the Female Seminary College, which has done a good work in female education.

In 1836 Dr. Howell established in Nashville *The Baptist*, which he edited until 1846, when Rev. J. R. Graves became editor-in-chief, a position he filled up to 1889, when it was consolidated with the *Baptist Reflector*, at that time published at Chattanooga, and the two thus consolidated were removed to Nashville, and given the name of *Baptist and Reflector*. Dr. Graves retained an editorial relation with the paper until his death in 1883—a period of forty-seven years. The paper was continued in Nashville until the commencement of the civil war. During that time it was suspended. In 1862 the paper and the paper were revived and moved to Memphis, where it was published until it was consolidated with the *Reflector*, which was at that time edited by Rev. E. E. Folk, who is the present able and efficient editor.

The present State Convention was organized as an educational body; efforts were made through the denominational of the whole State, but no other basis of unification could be agreed upon. In April, 1874, a large number of Baptists convened in Murfreesboro to consider the interests of Union University, which had been suspended. This representative assembly of Baptists from all sections of the State, organized the present Tennessee Baptist Convention.

Various places put in bids for the location of the University, and Jackson, Tenn., was selected. At a called meeting of the Convention, the 12th and 13th of August, at Trusevant, the Southwestern Baptist University was organized and began its operations in the following year. The Convention is at present twenty-five years old. It had held twenty-four sessions,

including the constitutional session at Murfreesboro in 1874. For several years education, the very thing for which the Convention was organized—the founding and establishment of the Southwestern Baptist University—absorbed the attention of the denomination, especially in Middle and Western Tennessee. The University, richly laden with treasures of scholarship and learning, for the use of future generations of civilization, was threatened by the storm, the clouds of adversity are vanishing, the tempest is hushed, the sun of prosperity shines upon the whole land, the bow of promise spans the heavens and arches the continent. But the years of outward trouble have been years of inward progress. The University has been growing in strength, influence and usefulness, and with an increasing interest-bearing endowment, the outlook is very promising. Rev. G. M. Savage, L.L.D., is the popular and beloved President. Under his wise leadership the denomination may confidently hope for magnificent results.

The title of the Corresponding Secretary of the Convention has during the past few years been held by the Rev. J. M. Waters, who resigned the Secretaryship, and for eight months the Board was unable to find a suitable man for the office. Finally, Rev. E. C. Gates, who had been spending the winter in Texas in search of health, offered to accept the term vacant Secretary until the meeting of the Convention. He was unanimously elected, and began work the 1st of March. The debt of over \$1,350 was paid, confidence largely restored, seventeen missionaries appointed and supported and friends new and old rallied to the support of the Board. The new Secretary, in his report, taught an instructive lesson as to the necessity of having a Missionary Secretary. In eight months without one about \$30 was raised; in seven months with a secretary, \$38,855. Besides doing a great amount of reorganizing and laying out work for the future. At the meeting of the Convention in 1886, Mr. Gates offered to his own resignation, declined to be re-elected, and Rev. C. C. Brown, of Money Creek, was elected. Dr. Brown entered upon the work with great zeal and efficiency. He served the Board faithfully until his death, which occurred July 2, 1887.

Rev. J. H. Anderson was elected by the Board to fill the vacancy in the Secretaryship by the death of Dr. Brown. At the session of 1887, Mr. Anderson was elected to the office of Missionary Secretary, and most successfully served the Board until 1888, when he resigned to take work as a pastor.

The present incumbent, Rev. Dr. A. J. Holt, was unanimously elected Missionary Secretary, and is doing a grand work for the Convention. At the session of 1892 the Convention established another "Board of Sunday-schools and Colportage" and located it at Chattanooga, with Rev. O. L. Halley, Corresponding Secretary. Mr. H. filed this position a little over a year, when he was succeeded by Rev. W. V. Quisenberry. This Board did an excellent work under the intelligent and zealous labors of these noble brethren. In 1886 the Board was consolidated with the Board of Missions. At the session of 1894, the Baptist Orphans' Home, located in West Nashville, was committed to the charge of the Convention. The Convention has made rapid progress along all lines of denominational enterprises. The State has been very nearly or quite unified. Associations and churches are falling into line with the co-operative plans of the Convention; and so that the present outlook is very bright and promising.

In his sketch of John Evangelist Gosner, founder of the famous Gosner Mission of Berlin, Dr. Stevenson gives the following incident from the life of Feneberg, a pious vicar with whom Gosner lived for a time as a student:

A poor man with an empty purse came to Feneberg one day, and begged three crowns that he might finish his journey. It was all the money Feneberg had; but, as he besought him so earnestly in the name of Jesus, in the name of Jesus he gave it. Immediately after he found himself in great outward need, and seeing no way of relief he prayed, saying, "Lord, I lent thee three crowns; thou hast not yet returned them, and thou knowest how I need them. Lord, I pray thee, give them back."

The next day a messenger brought a letter, which Gosner reached over to Feneberg, saying, "Here, father is what you expended." The letter contained two hundred thalers (200) which the poor traveler had begged from rich men in the paper mill. The clerk originated, in joyful amazement, cried out, "Ah, dear Lord, one dare ask nothing of thee, for straightway thou makest one feel so much ashamed!"

THE ancients used to say that poets were born, not made. We are disposed to agree with them, although our sympathies are with the opposite sentiment. The inclination to write poetry is too universal not to be respected. There is nothing, perhaps, over which men are more sensitive. We know many, the words of whose friendship will stand any taxation but this. They will submit to any accusation but an inability to write verse. Poetry is the favorite brain child of every writer. It is always the Benjamin of the household. The sickly child draws most tenderly upon his father's love, and perhaps for this very reason the average writer in Jesus of his verse. It is a natural beauty, however, especially when not indulged in beyond the limit mark of patience.—Ex.

SUNDAY-SCHOOL LESSON.

SUNDAY, OCT. 1.

JOY IN GOD'S HOUSE.

Psalm 122.

MORRIS TAYLOR—"I was glad when they said unto me, Let us go into the house of the Lord."—Psalms 122:1.

This psalm is one of the fifteen which are entitled "A song of degrees." They are 120-134 inclusive. In the Revised Version the title is translated, "A song of Ascents." Some translate "Pilgrim Psalms," and others, "The Traveler's Hymn Book."

When the Jews returned from the captivity in Babylon, the caravan was accompanied by two hundred singers. It is believed that they sang these fifteen psalms along the road to encourage the travelers. Afterwards the Jews used to sing these psalms when they were going up to Jerusalem to the three great annual festivals which all the males were required by the law to attend.

"I was glad when they said unto me, Let us go into the house of the Lord."—That is the feeling of every true Christian. He is glad to go to worship his God in the house of the Lord. If any man feels it is a hardship to go to church, he ought to consider prayerfully whether the root of the matter is in him. If he does not go to church it is a strong reason to believe he has never been regenerated. Our Holy God cannot be mocked, and is not to be trifled with by his creatures.

Religion makes a man rejoice to go to the house of the Lord himself, and desirous to have others go. He says to his friends and associates, "Let us go unto the house of the Lord."

"Our feet shall stand within thy gates, O Jerusalem."—So the pilgrims sang as they wended their way towards the city. Jerusalem was very dear to them; it was the capital of their country; but, far more, it was the city of the temple of the Almighty. The temple and God's presence roused this feeling of joy which expressed itself in singing. Jerusalem is the type of the New Jerusalem which is above. All the elect are pilgrims going to that city. Are you singing as you go? Are your thoughts fixed upon that Jerusalem and God's presence there? Or are you absorbed with the things in this world which you are passing in your pilgrimage? Alas! how many of us are truly God's children, and not merely worldlings, though members of the church?

"Jerusalem is builded as a city that is compact together."—"Either in contrast with the scattered dwellings of the country villages, a compact line of stately buildings which form so imposing a feature of the capital, or, more probably in allusion to the fact that there are no more waste places, no more gaps and heaps of ruins."—Perrone. It is probable the compactness was thought of as a symbol of strength which no enemy could subdue.

"Whether the tribes go up, the tribes of the Lord."—Three times a year all the males were required to go to Jerusalem to worship. The Lord's promise guarded the homes which they left behind. Not one of the hostile as-

sions ever attacked their families, although they knew the men were all gone to Jerusalem. At the time David wrote this psalm, these words were true. But they were not true long. Jeroboam forbade the ten tribes going up to Jerusalem, and the custom was not re-established before they were carried away and disappear from view.

"Unto the testimony of Israel, to give thanks unto the name of the Lord."—Unto here means "for." They showed to Israel by their going their love for the house of God. Praising God is the highest joy of his people, praising him first of all for what he is, just, merciful, long-suffering, wise, sovereign, &c.; and then for his goodness to his creatures. The next verse shows the chief thing for which the tribes gave thanks unto the Lord.

"For there are set thrones of judgment, the thrones of the house of David."—Justice is in Jerusalem, and the hatred of all sin. Righteousness is a characteristic of the saints. David was chosen of God to rule Israel, and his throne was established upon the principles of justice and righteousness. But there is reference to the King of kings.

"Pray for the peace of Jerusalem."—The peace of the church is very dear to the hearts of the saints. But it must be the peace of forgiveness with God, the peace of love and fellowship with each other, and not the peace of a grave-yard, all being too dead to care what false doctrines and wicked practices may be ripe in the church. Peace with God is the great thing; peace with the world they cannot have for they are hidden to overcome the world and fight the good fight.

"They shall prosper that love thee."—Jerusalem stood for the knowledge of God, and the worship of God. They shall always prosper as God see prosperity who love all that is meant by Jerusalem. Do we love God supremely and delight in worshipping and obeying him? If so, no good thing will God withhold from us.

"Peace be within thy walls, and prosperity within thy palaces."—To all who belong to the city. So long as there is peace within Jerusalem the enemies on the outside cannot harm her. Nothing can injure the church except the unfaithfulness of the members.

"For my brethren and companions' sakes, I will now say, Peace be within thee."—David's was an unselfish religion as is all true religion. He cared greatly for the souls of others. Do you?

Verse 9.—It was because the house of God was there that David loved Jerusalem.

The man who grapples with a burglar whom he finds in his home and ejects him will not be hounded and branded as a "burglar hunter," but will have praise as a defender of his home. The man who calls a heresy teacher to account will be held up to scorn, by some persons, as a disturber of the peace. The heresy teacher may trample on the inspiration of the Scriptures, the divinity of Christ, and the divine origin of the sacraments, and may do it boldly and repeatedly. To some heroic and intelligent specimens of humanity, however, the one who rebukes and disciplines him is a "heresy hunter." We have only disgust for such a spirit. Out with it in all its narrowness. The defense of outpoken heresy is the worst sort of bigotry. The Church of Jesus Christ has no clause in its divine charter sanctioning such a course of conduct.—Ex.

THE UNBELIEF OF ISAIAH.

BY LEONARD WOOLSEY BACON.

That must have been a sad blow to the believers in Divine Healing, sixteen centuries ago, when Isaiah interfered with the Lord's work with a medical prescription. Such a splendid case as it was for confirming the faith of good men, and confounding all doubters! The illustrious patient, the formidable disease, given over even by the prophet himself, the distinct appeal to God, with a promise and a sign from heaven—all these made it a crucial case, or would have made it such, if the prophet had only had faith enough to keep out of the way with his prescription, and "stand still and see the salvation of God." But he did not. He must needs put in his order, and, so completely spoiled the case as a case of Divine Healing, or Mind-cure, or Christian Science, or Faith-cure, or whatever other name may be given to the un-Isaianic methods of practice.

And what makes his case the more aggravating is this, that the prescription was such a good one. The disease was getting in its deadly work—and how swift and deadly a carbuncle at the back of the neck may be, we do not need ancient history to tell us—and Isaiah ordered a fig poultice to it. If he had been a materialist doctor of the nineteenth century after Christ, instead of a prophet of the eighth century before Christ, he could not have suggested a more comforting and helpful emollient than to crush together some of these most bland and mucilaginous of all fresh fruits into a poultice for a carbuncle. Flaxseed or slippery elm could hardly have been as effective if they had been procurable. And this is what makes the case such a sad one. If only the prophet had ordered something that had no medicinal virtue in it, as, for instance, to write the tetragrammaton three times backward, there might have been so much harm done. But a fig poultice! "In the name of the prophet—figs."

It is easy for us to imagine the regretful protests of true believers at Jerusalem when they heard of Isaiah's prescription. Doubtless they were ready to cry out, "Let be; let us see whether the Lord will come to save him." Likely enough there were some to apologize for him, that in his anxiety for the king's life he should have so far lost his faith as to order the poultice. Isaiah, I apprehend, (for "Isaiah was very bold") would have said frankly that it was no hindrance to the Lord's working if he should work in the same direction to the best of his skill and knowledge. But then Isaiah seems to have been by no means sound on the subject of Divine Healing, as the thing is understood nowadays. And in fact both the Old and New Testaments fall short a little of our modern standards on this subject.

One thing it is very pleasant to recognize—the fig poultice seems to have been no hindrance at all to King Hezekiah's gratitude after his recovery. He was as grateful to God as he could possibly have been if he had had no nursing and no medical attendance whatever. "What shall I say?" he sang; "he hath both spoken unto me, and himself hath done it." Perhaps he considered that skilled nursing and medical attendance and the judicious use of the fig poultice were themselves the Lord's good

gift to him. If there had been any of the true believers there to reproach him with his little faith, and ask him "don't you believe in Divine Healing?" he might perhaps have answered, "I don't believe in any other kind of healing; do you?"

The view taken of this subject by Isaiah and Hezekiah is strikingly like that taken by the Christian folk nearly a thousand years later. There were instructed, in an epistle that has been "preposterously" misinterpreted, in case of sickness not to send for the heathen "medicine man" with his incantations and spells. We have a singular relic of that sort of medical practice in the symbol which our doctor puts at the head of his prescription, and which he thinks stands for Latin, *Recipe*, but which really means "Jupiter, give us good luck." Send, the epistle says; for Christian physicians; for among those simple folk skill in treating disease, whether miraculous skill or not, was reckoned a divine gift, to be used in the Lord's service and to his glory, and a good man with this endowment was valued among the foremost in the church, and counted among the elders. And let them pray over the patient when they have given him his message with oil. This was a highly approved medical treatment at that period, as well as a general sanitary measure. The word used does not indicate a chrism or sacramental anointing, but a smart rubbing down, as in the gymnasium or the baths. So that this instruction in the Epistle of James is a distinct requirement to us to use the very best medical treatment within our reach. Do not send for a superstitious or fanatical miracle-monger, but for a good doctor who will join his prayers with yours for God's blessing on his efforts for the patient's relief; and tell him, when you send for him, to be sure and bring his medicine-case and his surgical instruments, his anti-toxine and his hypodermatic syringe.

And after all is done, says James, remember that it is the prayer of faith that saves the sick man. There is a wonderful likeness between James and Isaiah at this point. And they do seem to believe in "Divine Healing." In fact, I think they believe in it more than the professional divine healers do. For they believe that all healing is divine, and that "every good gift and every perfect boon is from above, coming down from the Father of lights." And that is what we all believe, I hope.—The Evangelist.

DEAR RECORDER:—I must tell you of the blessing upon our work in Brazil's metropolis. For some months we have been cheered by increased numbers in attendance on our meetings and special interest, and now we are rejoicing in conversions and baptism nearly every week. I have recently baptized eight or ten new converts and a goodly number are asking for baptism. The chapel is being nicely repaired by the congregation. We celebrate the fifteenth anniversary of the organization of the church on the 24th inst. I greatly need a missionary co-worker and long to see one on the field with me. *When will he come?* From Campinas and San Paulo (our new mission station) cheering news comes of conversions and additions to the churches.

Yours very truly,
W. E. BAGBY.
Rio Janeiro, Brazil, Oct. 22.

CONSIDER THE MAIN QUESTION.

When we attend our associations this fall, let each delegate ask what is the main question to be considered. While the fellowship of the brethren is sweet, and should be enjoyed, we come together for work, and should see to it that our meeting is not held in vain, but redounds to the glory of God. The great work of the churches individually or collectively is the advancement of the Master's kingdom. Associations were organized to promote this. Other objects may be introduced, but the great work of all is giving the Gospel to a lost world. This being true, how strange in reading the report of an association to find a sentence like the following: "The report on Home and Foreign Missions was received the last evening, but as the brethren were tired and wanted to go home, there was no discussion. Three days given to other interests, and the great theme of giving the Gospel to a lost world not considered at all, except to have a dead report read, and then buried in the minutes. What would Paul think if he could attend such an association? What does Christ think?"

Now let us consider how can you correct this evil, if it has been going on in your Association?

- (1) Make up your mind before going that this great work shall have careful consideration at your meeting.
 - (2) Make arrangement beforehand. Write to one or more earnest brethren in or out of the association, and ask them to come prepared to speak.
 - (3) Get tracts and sample journals and distribute them freely. Take subscriptions for Journal. Talk Missions at home and around the dinner table in the grove. Tell the latest (missionary) news. People will enjoy it and become interested.
 - (4) See that a committee on arrangements is appointed early in the meeting of the body, so that all interests may be duly considered. Then see this committee and arrange for Missions to have a good time for its consideration. It is wrong to put this great interest off to some inconvenient time, and allow only a half hour when two hours would scarcely be enough.
 - (5) Call on several brethren to be prepared to make short talks or ask questions when the subject comes up for discussion. Any live pastor or layman can speak on this subject if he can speak at all.
 - (6) Have several missionary songs, and get all to sing them as if they believe that all the world is to be won to Christ.
 - (7) Do not forget to pray for God's blessing on the workers and the work. The spirit of prayer is the only right spirit for a missionary meeting. Have several earnest brethren to lead in prayer.
- If properly conducted, the great meeting of your association will be when with heart of love you reach out in Christ's name for the salvation of a lost world. If this spirit takes possession of your association, then you need not fear for other interests. Let the main interest be kept prominently to the front.

E. J. W.

PRESIDENT GREENWELL, of the Bardonia Male and Female Institute, writes: "About 80 pupils enrolled—25 of whom are boarders. We are expecting more." We wish Bro. Greenwell great success.
H.

GRAVY- DO NOT SERVE IT ON THE DINNER-TABLE BEFORE YOU HAVE ADDED A TABLE-SPOONFUL OF LEA & PERRINS' SAUCE



LEA & PERRINS IS THE FAVORITE TABLE SAUCE THROUGHOUT THE WORLD. SEE SIGNATURE ON WRAPPER.

VOTES IN THE SENATE AND HOUSE ON THE LOCAL OPTION BILL.

IN THE SENATE. The Kentucky Interdenominational Temperance Committee has been charged by the various denominations of Christians in the State with the duty of securing a local option law...

- SENATORS VOTING FOR THE BILL. Geo H Alexander, W O Jones, W J Hale, J H McConnell, C J Bronson, W E Miller, R O Crenshaw, H G Petrie, Wm Dingus, A D Roberts, G T Farris, Park C Smith, Newton Frasier, J M Thomas, J J Johnson, T G Turner, R M Jolly, W T Voiers, W H Jones, T R Welch

- AGAINST THE BILL. John Bennett, Thos H Hays, B B Brown, C C McChord, L H Carter, J W Wilson, T J Elmore, Jas W Shanks, M D Ferguson, Fenton Sims, W. Gosbel, R S Triplett

Besides the above Democrats, Senators Lay, Gillespie and Rummons were against us. Of the voting Republicans, Senators Clark and Stoge were against us, and Senator Carpenter was for us.

IN THE HOUSE. The local option bill never reached its final passage in the lower House. By the manipulation of its enemies and by the abrupt refusal of the Committee on Rules to call it up, it was kept in the orders of the day, and in this way defeated.

From these votes the following list is compiled:

- THOSE FAVORABLE TO THE BILL. Bruce Adkins, J H Lackey, J L Brown, W A Morris, W H Cole, J R Mount, Reuben Connor, Noah Harnee, T W Clark, J E Johnson, J O Conrill, J H Minor, John Collins, Reuben Morris, J B Dapp, M F North, M T Freeman, L J Owen, W W Gill, E Petty, W C Holland, W O Pike, J S Hood, B C Vester, Jas H Hall, A B Pieratt, Jas M Hall, R E Richardson, J F Haswell, Jr, E H Read, W H Henderson, J B Roby, G W Hinkman, G B Stout, Anderson Hatfield, Hann Steban, J A Ingram, John M Beard, J F Jeffries, David Woods, B C Jarnagin, Jas H Williams

- THOSE OPPOSED TO THE BILL. M Adams, W C G Hobbs, T H Armstrong, Jas F Lauer, B W Haddock, John M Lettler, Geo H Bishop, John M Beard, A C Brown, L C Huggins, A H Chatham, W H England, W W Owsen, S A Wood Smith, J Morgan Chiles, H B Yount

- A S Denton, Claude Dasha, J R Mallory, J D Mooquy, R C Myers, W H McKee, F May, C A Nelson, Emma Orr, Chas F Ogden, M O'Sullivan, Geo W Smith, F G Shephard, J A Small, Andrew Seargent, W T Sharp, A J Thompson, L E Weatherford, Frank M Tracy, C B Wheeler, Geo Traver, J M Lee, J A Humphreys, J W C Beckham

The members marked * voted sometimes with us and sometimes with the whiskey people. The names of some members do not appear in either of the above lists. In the votes from which these lists are compiled there were some absentees, and there were always some members who were afraid to meet the question, and so, when the time came to vote, they dodged.

The Journals of the Senate and House can be found at your County Clerk's office.

F. H. KERFOOT, Ch'm.

G. W. YOUNG, Field Sec'y.

[We publish this at the request of the Inter-denominational Committee, and it is simply a matter of public record which is within the reach of everybody.—Ed.]

AN unchangeable means for the promotion of a revival is preaching. Prayer and preaching were the means used by the apostles. If the pulpit has lost its power it is not the fault of the Gospel, which is the power of God unto salvation. Influence is lost by the attempt to suit the Gospel to the age; the age must conform to the Gospel. The church is under no divine call to catch the spirit of the age, but she is under the necessity of making the age catch the Spirit of Christ.

DEAR BRO.—Please announce in the next issue of your paper that as October 1st falls on Sunday, the Seminary opening will occur Monday October 2nd. Alan please state that students arriving on Saturday September 20th, will be received in New York Hall. It would be well for all to plan their arrival for that date. Very fraternally Yours, E. Y. MULLINS, President, Louisville, Ky., Sept. 14, 1890.

OUR TEXAS LETTER—NOTES AND NEWS.

The WESTERN RECORDER is a Baptist paper that strengthens Baptists in the backbone, a thing much needed in these last days. Seeing that Prof Fox has come out for open communion leads me to say, things tend to or reach their own tendencies. About twenty-five years ago Prof. Fox wrote a series of articles against church succession, furnishing the ammunition that Campbellites, Methodists, Mormons and others have ever since used against Baptists.

Ever since the first of the year, I have been, as evangelist, in revivals. I am so disgusted with the counting business that I leave that to the recording angel, but many have been those who in these meetings have been worked up to soul saving, to pastoral support and to contributions to missions, and the communities much sowed down with Baptist principles.

Dr. McGaha, the very able pastor of the First Baptist church of Fort Worth, is unanimously called to succeed Dr. B. H. Carroll as pastor of the First Baptist church at Waco. While he has declined the call, it is yet believed he will be prevailed on to accept it.

The Texas Baptist Convention is to meet this year in Dallas. As you know, this is the greatest body of Baptists in the world. It has grown so large that no church dares attempt to entertain it—larger than the Southern Baptist Convention. It meets here to entertain itself. In fact, as entertaining it is a crushing burden to one church the brotherly way is to divide this burden by the churches bearing the expenses of their own delegations.

28th. In some respects this Fair is better than the St. Louis Fair. It furnishes a bird's eye view of all Texas. As the railroads will sell excursion tickets at a very low rate, now is the time to see Texas. If you can spare the time and the money to come will richly pay you. Come, stay over and see the greatest body of Baptists on earth—the Texas Baptist State Convention. Buy your tickets so as to read and take you over the Great Iron Mountain and Texas Pacific Route. This is the great route from Tennessee, Missouri, Mississippi, Kentucky and the North to Texas, Mexico, New Mexico, Arizona and the Pacific, save that when below Memphis you go by New Orleans and there take the Texas Pacific.

W. A. JARRKLL, Sta. A, Dallas, Tex., Sept. 1890.

LIBERTY COLLEGE.

This noted school for higher education opened its twenty-fifth annual session on August 30 with flattering prospects. The people in Glasgow are jubilant over the hopeful outlook; the patrons are enthusiastic; the large body of intelligent pupils have begun the duties of college life with eagerness and delight; the teachers are rejoicing at the gratifying number of students, and are bringing to the performance of their high and sacred trust buoyancy, vigor and unceasing fidelity. We have reached the 100 mark, and, inspired by the hearty co-operation of pupils, patrons and friends, we are pressing on to a larger matriculation, a better organization and more efficient work.

The good people of Bowling Green are justly proud of Potter College under President B. F. Cabell. This college has just had the largest opening in the history of the school. On the first day there were pupils from fourteen states in attendance, and we have heard that now more than twenty states are represented.

He is the best grammarian who has learned to speak the truth from his heart; the best astronomer who has conversation in heaven; and the best musician who has learned to sing the praise of his God; the best arithmetician who so numbers his days as to apply his heart to wisdom.—Spencer.

KIDNEY TROUBLE is a deceptive disease—do not mistake it. If you want quick results, you can make no mistake. Dr. Kilmor's Swamp-Root, the great kidney remedy, has cured hundreds in fifty cent and dollar sizes. Sample bottles of this medicine, telling you how to find out if you have kidney trouble. Address, Dr. Kilmor & Co., Birmingham, N. Y.

SULPHUR FORK ASSOCIATION. New Castle Centennial.

This body met at New Castle on the 13th and 14th. The veteran, D. N. Porter, was re-elected moderator, and Bro. J. T. Sampson was chosen clerk. Bro. W. J. Coleman was made assistant moderator. The introductory sermon was preached by Bro. J. S. Satchell from Heb. 10:24, 25. It was a strong and convincing plea for every Sunday preaching at every church.

The Students' Fund of the Seminary was restored to its place in the proceedings. The Ministers' Aid Society was ably represented by Bro. Geo. H. Cox, and pledges were taken. Bro. J. M. Fowler was appointed to preach the next introductory sermon, with Bro. K. W. Priest alternate.

The invitation to hold the next meeting at Bedford was accepted, and H. W. Virgin was chosen to preach the next annual sermon, with Bro. J. T. Sampson alternate. Foreign, Home, State and Sunday-school and Colportage Missions were duly considered, as were schools and colleges and Sunday-schools. The writer was specially impressed by a speech from Bro. J. T. Wilson on the last subject.

The report on Temperance commended the work of the Interdenominational Committee, endorsed Dr. Kerfoot and condemned the Shelbyville Sentinel for its vicious attack on him. The annual sermon was preached by Bro. J. M. Fowler from Acts 21:19—a powerful plea for missions.

An amendment to the constitution, to drop any church failing to contribute to missions was proposed, vigorously discussed and finally laid on the table. The session had to be removed from the Baptist church because of the giving way of the floor. The hospitality of the good people of New Castle equalled their high reputation.

CENTENNIAL.

It was the occasion of the centennial of the church and immediately on the adjournment of the association the centennial exercises were held. Pastor Humphreys presided, Bro. J. N. Prestridge, a former pastor, told of the church as he knew it nearly twenty years ago, and of the pastors who succeeded him. Bro. T. T. Eaton spoke of the Rev. Thomas Smith, Jr., the first pastor of Walnut-street church, who came from New Castle. He also spoke of those who had gone out from the New Castle church to bless the world. Bro. Levi Chilton presented a most interesting paper on the history of the church, of which more will be said in these columns.

HOW'S THIS?

We offer One Hundred Dollars Reward for any case of Catarrh that cannot be cured by Hall's Catarrh Cure. F. J. CHENEY & CO., Prop., Toledo, O. We, the undersigned, have known F. J. Cheney for the last 18 years, and believe him perfectly honorable in all business transactions and financially able to carry out any obligations made by their firm. WEST & TEXAS, Wholesale Druggists, Toledo, W. A. JARRKLL, Wholesale Druggist, Bowling Green, Ky. HALL'S CATARRH CURE is taken internally, acting directly upon the blood and mucous surfaces, and is immediately able to carry out any obligations made by their firm. Sold by all Druggists. Testimonials free. Hall's Family Pills are the best.

STORY AT SEA.

"Think, O my soul, devoutly think
Now, with frightened eyes,
Thou saw'st the wide extended deep
In all its horrors rise!

"Confusion dwelt in every face,
And fear in every heart;
When waves on waves, and gulls in
gulls
O'ercame the pilot's art.

"Yet then from all my griefs, O Lord,
Thy mercy set me free,
While in the confidence of prayer,
My soul took hold on Thee.

"For though in dreadful whirls we
began
High on the broken wave,
I knew Thou wert not slow to hear,
Nor impotent to save.

"The storm was laid, the winds re-
tired,
Obedient to Thy will;
The sea that roared at Thy command,
At Thy command was still.

"In midst of dangers, fears, and
death,
Thy goodness I'll adore:
And praise Thee for Thy mercy
passed
And humbly hope for more.

"My life, if Thou preserv'st that life,
Thy sacrifice shall be;
And death, if death must be my doom,
Shall join my soul to Thee."
—Ex.

OUR PULPIT.

JESUS AND THE CHILDREN.

BY G. H. SPURGEON.

And they brought young children
to him, that he should touch them;
and his disciples rebuked those that
brought them. But when Jesus saw
it, he was much displeased, and said
unto them, Suffer the little children
to come unto me, and forbid them
not: for of such is the kingdom of
God. Verily I say unto you, Who-
ever shall not receive the kingdom of
God as a little child, he shall not enter
therein. And he took them up in
his arms, put his hands upon them,
and blessed them.—Mark 10:13-16.

It must be a very great sin in-
deed to hinder anybody from
coming to Christ. He is the only
way of salvation from the wrath
of God, salvation from the terrible
judgment that is due to sin—
who would dare to keep the per-
ishing from that way? To alter
the sign-posts on the way to the
city of refuge, or to dig a trench
across the road, would have been
an inhuman act, deserving the
sternest condemnation. He who
holds back a soul from Jesus is
the servant of Satan, and is do-
ing the most diabolical of all the
devil's work. We are all agreed
about this.

I wonder, my dear friends,
whether any of us are quite in-
nocent in this respect. May we
not have hindered others from
repentance and faith? It is a
sad suspicion; but I am afraid
that many of us have done so.

Certainly you who have never
believed in Jesus yourselves have
done sadly much to prevent oth-
ers believing. The force of ex-
ample, whether for good or bad,
is very powerful, and especially
is it so with parents upon their
children, superiors upon their
underlings, and teachers upon
their pupils. Peradventure, fath-
er, if you had been an earliest
Christian, your son would not
have been ungodly; possibly, dear
mother, if you had been decided
for the Saviour, the girls would
have been Christians too. We
have to speak and judge after the
manner of men; but, assuredly,
example is a great fashioner of
character. We can none of us
tell if we go down to hell how
many we shall draw with us; for
we are bound to thousands by in-
visible bands. Here's the respect
which makes a wide calamity out
of the ruin of a single soul. Over
the tomb of each sinner may be

read this epitaph, "This man
perished not alone in his iniqui-
ty." "None of us liveth to him-
self, and no man dieth to him-
self." If we could fling our
souls away as solitary stones out
of the sling, this very woe
enough; but since we are all
threaded beads upon the string
of common life, where one goes
many go with him. The plague
of sin will not confine itself to
one man's house, it sallies forth
from every door and window, and
slays its victims all around, so
that "one sinner destroyeth much
good." May I put this question
to those of you who have never
yet repented of your sin, nor
sought the Saviour's face? Have
you calculated what baneful in-
fluences are streaming from your
lives upon the souls of your chil-
dren, your wives, your brothers,
your friends? Jesus says, "He
that is not with me is against me;
and he that gathereth not with
me scattereth abroad." How many
have you scattered abroad like
wandering sheep? How many have
you induced to remain careless and
godless, since they see you doing
the same? These are solemn reflec-
tions for those who mean no harm,
and yet are doing it.

Do not some persons go further
than their example, and hinder
others from coming to Christ by
discouraging speeches? They dis-
hearten those who are hoping for
better things. Working men are
to be found who never see any
tenderness towards holy things
in a work-mate but what they
hasten at once to wound his
heart. If they suspect a com-
rade of endeavoring to escape
from drunkenness, they ridicule
him; and if he goes further, and
exhibits faith towards God, they
make him the football of their
contempt. It must entail a fear-
ful responsibility upon a man for
him to make himself the opposer
of all good in his fellows. Why
are so many eager to undertake
this responsibility? It is a sor-
rowful thing that certain men
will let others quite alone, and
even be friendly with them,
should they drink, and swear,
and commit lewdness; and yet as
soon as they have serious thoughts
of religion they attack them bit-
terly. Half a fault in a Chris-
tian is made the theme of the
most ungenerous comment; but
actual crimes will be excused in
an irreligious person. Why
should men wish to prevent their
fellows being saved? Friend, if
you choose to ruin your own soul,
why should you try to ruin oth-
ers? Why play the dog in the
manger? If you will not have
religion for yourself, why not let
others have it? It can be no
gain to you, either in this world
or in the world to come, to stand
as with a club at the gates of life
to drive back all who would en-
ter thereat.

Again, certain would-be wise
people hinder souls from coming
to Christ by cunningly insinuat-
ing doubts about the revelation
of the divine word. They have
heard from an infidel lecturer, or
from some "modern thought"
preacher, a dangerous piece of
error, and they no sooner find a
young mind inclined to serious
things than they at once repeat
this pretty lie. By their cap-
tious questions they stagger
young minds. By their evil
teaching they dry up the
springs of repentance, and paral-
yze the strength of faith. Fierce
as Pharaoh, they would throw
all new-born faith into the river
of doubt. Cruel as the Prince of
Darkness, they would quench
every newly-kindled candle of
hope. They are more diligent to
destroy the faith than others are

to spread it. What an accumu-
lation of guilt must be resting
upon the mind of the man who
breathes out doubt as other men
breathe air! Neither God, nor
Christ, nor heaven, nor hell, can
escape the foul steam of his in-
delicacy. See how he blasts the
souls on whom he breathes! Cal-
culate his crimes. Put down the
soul-murders of which he is guilty.
Item: a young man deceived
from the Bible-class, familiarised
with blasphemous notions, and
then led into outward sin and
speedy death. Write that down
in blood. Note the next item: a
young girl, once hopeful and con-
siderate, impressed by the sup-
posed scientific knowledge of an
unbeliever, led from the faith of
her mother, and by-and-by snared
by the world so as to live and die
impenitent. Write that also in
blood to be demanded at the
doubter's door in the last great
day! Woe unto those who act
the part of jackals to the lion of
hell! May God give repentance
to those who have been the body-
guard of the Prince of Darkness,
doing his murderous work with
both their hands by denying the
truth and sowing the seeds of un-
belief! If I speak to any such,
I do it with sorrowful indigna-
tion, and I beg them to turn from
their evil way.

In many ways evil-minded per-
sons may lead others to that evil
decision which in the ungodly al-
most occupies the same place as
conversion in the case of the re-
generate. Minds in their early
days are plastic. The first seven
years of our being often shape all
the rest; at any rate, give to god-
ly teaching the first twelve years
of any child, and it will be dif-
ficult to erase the writing. Some
seem to take a wretched delight
in stamping upon the soft clay
their own vile impress, and in
confirming upon youth the dan-
gerous tendencies already pres-
ent. These people work conver-
sions unto evil, by which young
minds become settled in vice and
established in wickedness.

God save us from hindering a
single soul from coming to Christ
and heaven. I cannot help trem-
bling sometimes lest a cold and
chilly sermon of mine should
with young buds of promise;
lest in the prayer-meeting a wan-
dering, rambling prayer from a
heartless professor should damp
the rising earnestness of a tear-
ful seeker. I tremble for you,
my dear brethren and sisters in
Christ, lest levity of conversation,
worldliness of conduct, inconsis-
tency of behavior, or callous-
ness of demeanor, should in any
one of you, at any time, turn the
lame out of the way, or give
cause of stumbling to one of the
Lord's little ones. Lord, save
me from being a partaker in oth-
er men's sins, and especially in
being in any measure the cause
of another man's destruction! Oh
to be clear of the blood of all
men! God forbid that we should
be accomplices in the murder of
souls, either before the fact, or
in the fact, or after the fact; for
in each of these ways we may be
guilty. God help us, brethren,
to avoid this great sin of hinder-
ing others in their coming to
Christ.

Yet this is not the subject of
my discourse this morning. I
shall only deal with a single form
of it. I am going to speak upon
the great sin of hindering the
young from coming to Christ.
Let us describe this sin of hin-
dering young children from com-
ing to Christ.
First, I may say of it that it is
very common; it must be com-
mon, or else it would not have
been found among the twelve
apostles. The immediate de-

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ples of our Lord were a highly honorable band of men; despite their mistakes and shortcomings, they must have been greatly sweetened by living near to one so perfect and so full of love. I gather, therefore, that if these men, who were the cream of the cream, rebuked the mothers who brought their young children to Christ, it must be a pretty common offense in the church of God. I fear that the chilling frost of this mistake is felt almost everywhere. I am not going to make any ungenerous statement; but I think if a little personal investigation were made many of us might find ourselves guilty upon this point, and might be led to cry, with Pharaoh's butler, "I do remember my faults this day." Have we laid ourselves out for the conversion of children, as much as we have done for the conversion of grown-up folks? What? Do you think me sarcastic? Do you not lay yourselves out for anybody's conversion? What must I say to you? It is dreadful that the Canite spirit should enter a believer's heart and make him say, "Am I my brother's keeper?" It is a shocking thing that we should ourselves eat the fat, and drink the sweet, and leave the famishing multitudes to perish. But tell me now, if you did care for the salvation of souls, would you not think it rather too commonplace a matter to begin with boys and girls? Yes; and your feeling is shared by many. The fault is common.

I believe, however, that this feeling, in the case of the apostles, was caused by zeal for Jesus. These good men thought that the bringing of children to the Saviour would cause an interruption: he was engaged in much better work; he had been confounding the Pharisees, instructing the masses and healing the sick. Could it be right to pester him with children? The little ones would not understand his teaching, and they did not need his miracles: why should they be brought in to disturb his great doings? Therefore the disciples as good as said, "Take your children back, good women. Teach them the law yourselves, and instruct them in the Psalms and the Prophets, and pray with them. Every child cannot have Christ's hands laid on it. If we suffer one set of children to come, we shall have all the neighborhood swarming about us, and the Saviour's work will be grievously interrupted. Do you not see this? Why do you act so thoughtlessly?" The disciples had such reverence for their Master that they would send the prattlers away, lest the great Rabbi should seem to become a mere teacher of babes. This may have been a zeal for God, but it was not according to knowledge. Thus in these days certain brethren would hardly like to receive many children into the church, lest it should become a society of boys and girls. Holy children cannot possibly do us any harm. God will send us sufficient of age and experience to steer the church prudently. We will receive none who fail to yield evidence of the new birth, however old they may be; but we will shut out no believers.

The apostles' rebuke of the children arose in a measure from ignorance of the children's need. If any mother in that throng had said, "I must bring my child to the Master, for he is sore afflicted with a devil," neither Peter, nor James, nor John would have demurred for a moment, but would have assisted in bringing the possessed child to the Saviour.

Or suppose another mother had said, "My child has a pining sickness upon it, it is wasted to skin and bone; permit me to bring my darling, that Jesus may lay his hands upon her"—the disciples would all have said: "Make way for this woman and her sorrowful burden." But these little ones with bright eyes, and prattling tongues, and leaping limbs, why should they come to Jesus? Ah, friends! they forgot that in those children, with all their joy, their health and their apparent innocence, there was a great and grievous need for the blessing of a Saviour's grace. If you indulge in the novel idea that your children do not need conversion, that children born of Christian parents are somewhat superior to others, and have good within them which only needs development, one great motive for your devout earnestness will be gone. Believe me, brethren, your children need the Spirit of God to give them new hearts and right spirits, or else they will go astray as other children do. Remember that however young they are, there is a stone within the young-est breast; and that stone must be taken away, or be the ruin of the child. There is a tendency to evil even where as yet it has not developed into act, and that tendency needs to be overcome by the divine power of the Holy Spirit, causing the child to be born again. Oh that the church of God would cast off the old Jewish idea which still has such force around us, namely, that natural birth brings with it covenant privileges! Now, even under the old dispensation, there were hints that the true seed was not born after the flesh, but after the spirit, as in the case of Ishmael and Isaac, and Esau and Jacob. Will not even the church of God know that "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit?" "Who can bring a clean thing out of an unclean?" The natural birth communicates nature's filthiness, but it cannot convey grace. Under the new covenant we are expressly told that the sons of God are "born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." Under the old covenant, which was typical, the birth according to the flesh yielded privilege; but to come at all under the covenant of grace ye must be born again. The first birth brings you nothing but an inheritance with the first Adam; you must be born again to come under the headship of the second Adam.

But it is written, saith one, "that the promise is unto you, and to your children." Dear friends, there never was a grosser piece of knavery committed under heaven than the quotation of that text as it is usually quoted. I have heard it quoted many times to prove a doctrine which is very far removed from that which it clearly teaches. If you take one half of any sentence which a man utters, and leave out the rest, you make him say the opposite of what he means. What do you think that text really is? See Acts 2:39: "The promise is unto you and to your children, and to all that are afar off, even as many as the Lord our God shall call." This grandly wide statement is the argument on which is founded the exhortation, "Repent, and be baptized every one of you." It is not a declaration of privilege special to any one, but a presentation of grace as much to all that are afar off as to them and to their children. There is not a

word in the New Testament to show that the benefits of divine grace are in any way transmitted by natural descent: they come "to as many as the Lord our God shall call," whether our parents are saints or sinners. How can people have the impudence to tear off half a text to make it teach what is not true? No, brethren, you must sorrowfully look upon your children as born in sin, and shapen in iniquity, "heirs of wrath, even as others"; and though you may yourself belong to a line of saints, and trace your pedigree from minister to minister, all eminent in the church of God, yet your children occupy the same position by their birth as other people's children do; so that they must be redeemed from under the curse of the law by the precious blood of Jesus, and they must receive a new nature by the work of the Holy Ghost. They are favored by being placed under godly training, and under the hearing of the Gospel; but their need and their sinfulness are the same as in the rest of the race. If you think of this, you will see the reason why they should be brought to Jesus Christ—a reason why they should be brought as speedily as possible in the arms of your prayer and faith to him who is able to renew them.

Let us take the hint which Jesus gives to those who would come to him. "Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein." How I wish that all my congregation would come and receive Christ as a little child receives him! The little child has no prejudices, no preconceived theories and opinions it cannot give up; it believes what Jesus says. You must come in the same way to learn of Christ. I fear you know a great deal—throw it out of the window. You have made up your mind about a great many things—unmake your mind, and be as wax to the seal before him.

A little child believes with an unquestioning faith which makes everything vivid and real. Believe just so! The child believes in all humility, looking up to its teacher, and receiving its teacher's word as decisive. Believe in Jesus just so! Say, "Lord, I am a know-nothing: I come to thee to be taught. I am nothing, be thou mine all in all."

A child when it comes to Christ comes very sincerely, and with all its heart. It knows nothing of sinister motives, or of formality. Its repentance and faith are genuine. I wish you would come to Christ this morning, you poor guilty ones, in real earnest, just as you are. Do not play at religion any more. Do not look for fine words with which to trim yourselves and make your prayers look neat and pretty, but come as a child does in all simplicity, not ashamed to talk as your heart feels.

When a child believes in Jesus it cares nothing for critical points. That is the way you must come to Christ. You that have always been inventing religious cobwebs; you that for many years have been readers of the last new novels in modern theology—for they are mere novels, and nothing better; you that have addled your brains with the vain thoughts of vain men, come to Jesus as you are, and believe what Jesus says because Jesus says it. Take Christ at his word, and trust him: that is the way to be saved.

"But I have no merit," said one, "I have no preparation."

FALL DRESS GOODS.

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- 50c Per yard for choice of this fall's most popular fabrics, consisting of Fancy Brocades, Two-toned Novelty Serge and Cloth Coverts, in all the latest colorings.
- 90c Per yard for lambs'-hair novelties, in the new light shade of gray; this fall's choicest material, 30 inches wide, for suits and separate skirts.

Canton Flannels.

- 5c Per yard for Unbleached Canton Flannel, 28 inches wide, extra good quality, soft and fleecy.
- 7c Per yard for Unbleached Canton Flannel, good value.
- 8c Per yard for Bleached or Unbleached Canton Flannel, that gives such perfect satisfaction.

Prints.

- 4c 400 yards of pretty fancy Prints, in new fall styles, extra value.
- 10c The small lot Madras Goods, full yard wide, in dark colors, for fall wear.
- 5c Just received, our new line of Comfort Calicoes, all beautiful and washable colors.

3 Catchy Items For Infants.

- 15c Per pair for Infants fine quality striped Socks or Hose, Heile finish, worth 25c pair.
- 10c For Infants' pretty white Gophers' Booties, edged with pink or white.
- 5c For Infants' white Honeycomb Bibs, edged with wide lace.

3 Bargains in Skirt Patterns.

- One lot Misses' Flannellette Skirt Patterns, light blue or pink, with 18c pretty borders, embroidered edge, extra value.
- 25c For Ladies' full size Flannellette Skirt Patterns, medium, light or dark colors, embroidered edge of contrasting colors.
- 38c For Ladies' striped Flannellette Skirt Patterns, extra width, with deep flounce, embroidered edge, with shell-edge heading.

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Neither has a child. I never find children troubled about being prepared for Christ, I never hear of such a thing as a child worried about qualifications for grace. A child is a sinner and knows it. That is the way to come to Christ. Come as a sinner, knowing that you are such. Say, "Jesus calls me, and I come; Jesus died for me, and I trust him." That is the true way to come to Jesus. O friends! instead of thinking yourselves fitter for Christ by growing bigger, grow smaller. Instead of getting greater, get less. Instead of being more wise, be more completely bereft of all wisdom, and come to Jesus for wisdom, righteousness and all things.

Sometimes when we are very feeble, and our language is very simple, God may bless it all the more, and I do pray he may this morning set his seal upon this poor talk of his sick servant. Every particle of my flesh, and every atom of my bones, is praying 'God to bless this sermon. Grim pain has been racking me while I have been speaking. May this discourse be more honorable than its brethren, because I bore it with sorrow! I long, I

pine, I cry before God, that he may bless this feeble word of mine to your conversion, and to the conversion of many dear children. Those of you who have never looked to Christ and lived, do unto Christ, I pray you, just what these dear children did: he called them, and they came, and were folded in his arms. Come along with you! Do you half wish you could be a child again? You can be. He can give you a child's heart, and you can be in his kingdom newly-born. May it be so, for his name's sake! Amen.

When Stephen was dying at the hands of his cruel enemies he looked up and saw the heavens opened, and looked upon Jesus Christ, his risen and glorious Saviour. How could there be any fear of death to one who saw what Stephen saw? There was the evidence, before his very eyes, of blissful immortality. There was his own Saviour who had promised to receive unto himself all his people. No wonder that he died in peace and joy. So too, me may die. Let us live in faith and die in faith, and we shall be sure to awaken in glory to be forever with the Lord.

EDITORIAL.

The Philadelphia Confession of Faith is not responsible for the wild interpretations put upon it, any more than the Bible is responsible for the same thing. That Confession is a venerable and, in many respects, a noble document, and we hope the wild interpretations some are seeking to put on it, will not bring it into disrepute.

The attempt is made to make it appear that the Philadelphia Confession declares that Christ built "the universal invisible church" on the Rock, which "universal invisible church" should exist in all ages; and also that this Confession opposes the view that Baptists have existed in every age since the Apostles. This is a gross and a groundless misrepresentation of that venerable document. It says:

"The Catholic or universal church which, with respect to the internal work of the Spirit and truth of grace, may be called invisible, consists of the whole number of the elect that have been, are, or shall be gathered into one under Christ, the head thereof, and is the spouse, the body, the fullness of him that filleth all in all."

Let this language be noted. The Romanists claimed that their hierarchy was "the Catholic or universal church" and these Baptists in Philadelphia contradicted that claim by declaring that only "the whole number of the elect that have been, are, or shall be gathered into one" can rightly be called "the catholic or universal church." It takes all the elect of all ages to make "the catholic or universal church." Of course, then, the little fraction of them alive at any given time cannot be called the church. Of course, then, this church cannot exist in every age, because its material, except a part of it, and perhaps a very small part, had not come into existence when our Baptist fathers adopted that language. If the world shall continue ten thousand years longer, the last man saved will be part of the "universal church," which this document declares to be composed of "the whole number of the elect that have been, are [A. D. 1742.—Ed.], or shall be gathered into one," etc. To talk about all the elect as existing through all ages, is ridiculously grotesque. It is likely that only a small fraction of them have even yet (A. D. 1890) come into existence; and certainly those born since 1742 could not have continued in existence before that date. What, pray, have men born in the 20th century to do with resisting the "gates of hell" in the 10th century? Let it be remembered that, according to the Philadelphia Confession, it takes all the elect of all ages to make "the catholic or universal church"—not the part of them alive in one age.

Let it be noted also that this Confession makes not the slightest hint that Christ meant this "catholic or universal church" when He said: "On this rock I will build my church." Matt. 16:18, is not quoted at all. This "universal church" is "invisible" only "with respect to the internal work of the Spirit." It will be visible when it is "gathered into one." Of course, the internal work of the Spirit is invisible.

There is also in this entire Confession not the slightest suggestion that there has been a day since the Apostles when there were no Baptists in the

world. On the contrary, all that is said on the subject assumes their continued existence. But since that was not then a matter of dispute, the document is not very full on that point. Thomas Crosby had just issued his great history in which he distinctly claimed, and argued at length to maintain the claim, that Baptists had continued in the world from the Apostles to his day; and these Baptists in Philadelphia took for granted that this was generally admitted among their brethren, and need not to be specially declared. Nevertheless, this Confession does say:

"The purest churches under heaven are subject to mixture and error, and some have so degenerated as to become no churches of Christ, but synagogues of Satan; nevertheless Christ always hath had, and ever shall have, a kingdom in this world, to the end thereof, of such as believe in him and make profession of his name."

In spite of the fact that "the purest churches under heaven are subject to mixture and error," and some have gone so far astray as to become "synagogues of Satan," yet all of the churches have not thus gone astray, but "Christ always hath had and ever shall have a kingdom in this world, of such as believe in him and make profession of his name," i. e., of pure churches which do not become "synagogues of Satan."

Again this Confession declares: A particular church, gathered and completely organized according to the mind of Christ, consists of officers and members; and the officers appointed by Christ to be chosen and set apart by the church so called and gathered for the peculiar administration of ordinances and execution of power and duty which he entrusts them with, or calls them to, to be continued to the end of the world, to bishops, or elders, and deacons.

Then there have been, according to this document, particular churches "gathered and completely organized according to the mind of Christ," "for the peculiar administration of ordinances," etc., in all ages; since "according to the mind of Christ" they were "to be continued to the end of the world." And yet we are asked to believe that the Philadelphia Confession is opposed to the idea of the continuity of Baptists through the ages since the Apostles!!!!!!!

The *Religious Herald* asks us two questions, which we promptly answer. They are: "1. Have we historical proof that Baptist churches have existed continuously since Christianity was founded? 2. Do the Scriptures guarantee the unbroken succession of Baptist churches throughout all the centuries?"

We answer: 1. The historical proof we have is incomplete, but it is as much as in the conditions of the case we could reasonably expect, and abundantly warrants belief. 2. Yes; the Scriptures promise, not in one passage merely, but in a score of passages, that there shall be Baptists (by whatever name they may be called) through all ages till the end of the world. But they do not promise that we shall have a continuous record of their existence. We heartily endorse the declaration of Dr. A. E. Dickinson, senior editor of the *Religious Herald*, which declaration the *Herald* has itself endorsed, viz.: "Baptists, from the days of John the Baptist, have given the most emphatic testimony to their conception of the value of their denominational tenets."

And now that we have promptly answered the *Herald's* questions, we ask some in return, expecting like prompt answers.

The *Herald* says: "When once the method of study which the Western Raccoona endorses is adopted, then good-bye to assured results." Will the *Herald* kindly state just what is that "method of study?" and also when and where and in what language the Raccoona endorsed it?

The *Journal and Messenger* does the editor of the *Western Raccoona* a great injustice in representing that he has changed his opinion in regard to the universal church because of the late controversy. It is a great trouble with our neighbor that it knows so much that is not so. Here it knows that the editor of this paper has changed his opinion about the universal church, which he had a perfect right to do, but which he has not done. He believes now just as he has believed for over a quarter of a century on this question.

Again, our neighbor knows just why the editor changed his opinion. He was not honestly convinced of his error, the *J. and M.* claims, but changed just because some of his opponents agreed with him. A wonderful reason for changing, truly! Does our neighbor ever change for such a reason? A man must be wonderfully contentious who will change his position simply because somebody agrees with him. Yet the *Journal and Messenger* generously attributes this motive to the editor of the *Raccoona*.

The editor of this paper never believed that Matt. 16:18 had reference to the "universal church," and when his attention was called to a citation of that passage, in his tract on Faith of the Baptists, which citation meant such a reference, he promptly declared that it was a mechanical mistake, and would be corrected in future editions of the tract. But that involved no change of opinion on his part; none whatever.

On the subject of the continuity of the Baptists since the Apostles, the editor of the *Raccoona* agrees with Dr. H. R. O. Howell, Dr. James P. Boyce, Dr. Geo. W. Eaton, father-in-law of the editor of the *Journal and Messenger*, and nearly all the Baptists, living and dead. The notion that for centuries after the Apostles there were no Baptists in the world, is a new notion in the denomination, and a notion which there is no danger our people will adopt.

The *Independent* informs us that the Rev. A. Ben Olief has closed up his independent mission work in Jerusalem, and has settled in Canada. We are told that he leaves nothing to show for his work—no converts and no mission property. He has been supported by appeals to churches in England and America. These churches sent money—it is not known how much—to him, and he accounted to each church for what he received from them. No one of the contributing churches had any means of learning what he was getting from other churches, since the money passed through no Board. There was nothing to prevent his getting contributions from hundreds of churches if he could persuade that many to contribute. When the writer was in Jerusalem he was told that Mr. Olief received \$8,000 or \$10,000 a year, though this was an estimate. Here is one of the troubles in regard to independent missionary work.

MAN who man would be, must rule the empire of himself.

We have been asked and urged to publish the appeal of the Inter-denominational Local Option Committee. We have given and expect still to give that committee our heartiest support in their great work; but we cannot publish this appeal, because it enters the field of partisan politics, by urging the voters to vote against a certain candidate. If we published this appeal, we could not refuse to publish a counter appeal from the supporters of this candidate, and then the Raccoona would be in politics sure enough. It is claimed that we should publish this appeal on the same principle on which we oppose the admission of polygamist Roberts to a seat in Congress. But the cases are radically different, since no political party has made the admission or the rejection of Roberts into a party issue, while the candidate in question is the standard bearer of a party, or a section of a party.

The Raccoona is a Baptist paper and it should not say in its columns what it would be improper for a Baptist pastor to say in his pulpit. We advocate morality, honesty, good citizenship and good government, but we do not feel it a part of our duty to urge our readers to vote for this or that party, or for this or that candidate. To whatever party they belong, or whichever candidate they favor, we urge our readers to vote in the fear of God and in the way which, in their best judgment, will promote the real interests of the state. Political parties are important, but they exist for the sake of good government, and the government does not exist for the sake of the parties.

In view of the current exciting canvass, there is danger that many ugly things will be said and done. Indeed, many have already been said and done. We urge our readers to avoid irritating their neighbors, and to be slow to become irritated themselves. A man is not your enemy because he favors a candidate you oppose, or oppose one you favor. If he refuses to vote the ticket he has generally voted, that is no reason you should denounce him. If he insists on voting the ticket he has generally voted, while you refuse to do so, he is not a sinner against you and you should not seek in any way to punish him. Let every citizen's freedom be fully recognized. Let every voter be free to vote for any party he pleases, or for any candidate he pleases, or to vote a whole ticket straight if he pleases, or to scratch it to his heart's content, if he pleases. You will have to live near these neighbors after the election is over, and do not act and talk in a way to make it hard to be neighborly with them in the future. In an exciting political canvass, there is danger of arousing committees that may require years for their healing; if, indeed, they are ever healed. We beg our readers to be calm and kind. It is the character of the candidates, and not the character of your neighbors, that is on trial.

Of course, each man has the right to express his opinion freely, and by argument and entreaty to bring every one else to his way of thinking. But he has no right to employ abuse or to denounce others for not agreeing with him. Vote, brethren, in the fear of God, for those candidates whom, after you verily believe will promote the interests of good government, and allow every one else to do the same, without denunciation.

Editorial Varieties

The Rev. William H. Mitchell accepts the nomination to be the general agent of the Church of Christ. We congratulate him on his nomination, and we congratulate him on getting such a church. It is a happy union.

We were last week highly favored by visits from Col. and Mrs. S. A. Barnett, Col. and Mrs. J. T. Bush, Dr. F. H. Kerfoot, the Rev. S. G. Mullins, the Rev. W. J. Williams and Mr. James Brown, all of whom were spending a short time in the city.

Our church commission generally are concerned Dr. Kerfoot and consulting the Sabbath School for his services. Almost on him for doing his official duty as chairman of the Inter-denominational Local Option Committee. Man of all parties condemn that attack. We have not seen a single man of any party who defends it.

We recently had an opportunity to examine Theodor's text of the Septuagint, and we observed that the word *athina* is not used in the text. This confirms the position we took when the question was up last spring. There is no better authority on such a question than Theodor. We cited abundant authorities at the time, but did not give Theodor's.

Dr. Harper says in the last *Biblical World*: "Is it possible for men to have visions of God to-day, such as those granted in past times? The answer must be unambiguously in the affirmative. They will not. Dr. Harper kindly propose a case in point! Will he not set a modern instance of a 'vision of God' such as Isaiah had and such as Paul had? We will be extremely obliged to Dr. Harper if he will stand up to this."

Dr. F. J. Yager's name stands high on our Old Guard list. He has been taking the Raccoona for 20 years and he has been a pillar in the ranks of the cause. His four sons and one daughter are in the line of succession: Prof. Arthur Yager, Georgetown; F. B. Yager, Mt. Chastanoga; Dr. W. H. Yager, Chicago; Mr. Ernest Yager, Lake County, Fla., and Mrs. Milton, Dallas.

It is so much trouble to sit and read the daily papers, that an arrangement has been made in Budapest and in Paris and is about to be made in Washington, D. C., to relieve the weary readers of the trouble of sitting and reading the morning papers. The plan is to telephone the news to every subscriber, furnishing each with one piece to call a rotating postcard, so they need not get up to hear. In the same way they can hear lectures, concerts, etc., without the trouble of attending.

The Kentucky M. E. Conference (South) at its recent session passed a resolution calling for the removal of Dr. R. S. A. Smith, agent of the Methodist Publishing House of Nashville. So far we have seen no official condemnation of the deception practiced by these gentlemen on the U. S. Publishers in order to collect the claim of the Publishing House. The Tennessee Conference, however, has the situation of the agents; the text declared that they would protect the honor of the church; but if there had been any official condemnation of the deception practiced by the agents, we have failed to see it. The matter is not settled until this deception is formally condemned. It was not a private, personal act of the agents, for each position should be recognized. It was an official act by which the Methodist Church, South, profited.

There are two living ex-patriates of Walnut-street church—Dr. Lorimer, Spalding, Wharton (M. E.) and Warden. They will be present and make addresses at the Jubilee Oct. 28th-30th. Dr. Lorimer will open Tuesday night on "The Baptists and the Republic." On Wednesday night Dr. Warden will speak on the "Progress of the Baptists in Fifty Years" and Dr. Wharton will close Thursday night on "What Baptists Stand For." Dr. Kerfoot, Frost, Mullins, Warden, Barton and others will speak during Wednesday and Thursday. Mr. E. H. Wilson (Ostons House) is chairman of the committee of invitation and he takes the names and addresses of all the surviving constituent members of the church. Any person who know of such addresses will confer a favor by sending them to him.

Dr. Whitsett tells this week for Europe. A number of citizens, largely Presbyterians, gave him and Mrs. Whitsett a banquet at the Hotel Hamilton in New York. If any invitations to persons connected with the Raccoona were sent, they were all sent on the way, for none came to hand. Dr. Whitsett goes, as we have before stated, to study church history. He now holds that there were no Baptists in the world between A. D. 30 and A. D. 100. He says in the *Register* under "The Character of the First Converts were Baptists in doctrine and practice and organization. They remained Baptists more than a century, after which time they began to drift away. By the year 100, in the age and in some extent under the influence of Origen, the doctrine became fully established." He then quotes the *Historical Sketch of the Church of Christ in the Catholic countries.* We modern Baptists regard Origen and his school as heretics and infidels in the year 100. Let us hope that in pursuing his studies, Dr. Whitsett will find evidence that will satisfy him that there were Baptists in the world between A. D. 30 and A. D. 100. We wish our best to him.

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AMONG THE CHURCHES

LOUISVILLE.

Walnut-st.—Pastor Eaton preached at both hours.

Broadway—Pastor Jones preached. Two received by letter since last report.

Chestnut-st.—Pastor Weaver preached morning and night.

East.—Pastor Christian preached as usual.

McFerran Memorial—Bro. J. Wm. Jones preached. Two joined by letter.

Twenty-second and Walnut—Pastor Hunt preached as usual.

Franklin-st.—Pastor Jenkins preached. One joined by letter.

German—Bro. O. O. Green preached in the morning and Bro. F. Hulens at night.

Highlands—Pastor Dawes preached at both hours.

Logan-st.—Pastor Montgomery preached.

Parkland—Pastor Gordon preached. One baptized.

Portland, avenue.—Pastor Tralle preached as usual.

Seventh-st.—Pastor McFarland preached as usual.

Third-ave.—Pastor Boyet preached. Four received by letter and two for baptism since last report.

Twenty-ninth and 1st Market—Pastor Thompson preached as usual.

Thirty-sixth and Grand—Bro. A. J. Alsh preached.

East Mead—Bro. Cooper preached.

Oakdale—Pastor Leger preached in the morning and Bro. Leonard at night.

Clifton—Pastor Foster preached at both hours.

Jeffersonville (Ind.)—Bro. Whittinghall preached in the morning. At 8 p. m. Bro. M. S. Humphreys was ordained to the ministry. Bro. Christian preached the sermon. Bro. Jenkins offered the ordaining prayer. Bro. Estlin made the charge and Bro. Gordon presented the Bible.

Tabernacle (New Albany, Ind.)—Pastor Long preached. Three received by letter and one for baptism.

Calvary-st. (New Albany, Ind.)—Bro. J. A. Scott preached.

Bro. L. A. Cooper presented a sermon on Matt. 6:22, and Bro. D. P. Montgomery presented one on James 4:2.

THE STATE.

Bro. Sid Williams, who has been so marvelously blessed in his meetings in Texas this summer, has come to Kentucky. He assists Pastor Sealey in a meeting in the North Fork church. Afterwards he goes to Mayslick and Mayfield.

Bro. R. W. Morehead writes: "The Little River Association of Baptists will convene Oct. 4, 1890, with Harmony Baptist church, Caldwell county, near Cobb, on the Ohio Valley R. R., 13 miles south of Princeton. Close connection at Princeton, 12:50 p. m., with I. C. R. R. Other trains but not close connection."

Pastor Francis W. Taylor writes from Henderson: "Bro. Eugene Salles has been licensed to preach by our church, and has gone to Rochester Seminary to prepare himself for the ministry. He is the son of that noble man of God, J. M. Salles, so long the honored pastor of this church. The young man graduated last spring from Georgetown College with high honors. He intended to study law, but his parents hoped and prayed that God would put him into the ministry. He did not indicate his call and decision to preach till recently. We rejoice with his parents in this decision."

Pastor J. F. Hunt writes: "I have just closed a two weeks' meeting at Mt. Washington church, Marion county. The Spirit of the Lord was with us from the beginning. We had a grand revival that resulted in 15 additions to the church, 13 by experience and baptism, 2 by relation, 3 by letter. Bro. W. T. Short, of Willowtown, was with us and did most of the preaching. He greatly endeared himself to both pastor and large audience in attendance for his fearless, loving preaching, and his feeble, loving preaching of Gospel truth. Bro. H. Underwood is a member of this church; he is a very zealous worker for the Master. God bless the Redeemer!"

Pastor W. D. Moore writes: "Last Tuesday we closed a ten days' meeting at Shawnee Run, Mercer county, in which Bro. A. F. Baker, who comes in touch with many of our people, did the preaching, most of which was to the church, and as a result it was greatly built up and 9 were added, 4 by baptism and 5 by letter. Bro. Baker's unflinching faith, his deep piety and his consecration to his Master, are felt by all who come in touch with him, and his forcible and fearless preaching together with his fervent prayers makes him a valuable assistant in a meeting. May the Lord bless him wherever he goes, in the prayer of old Shawnee Run church."

Pastor R. F. Hagan writes: "We closed a meeting of twelve days with old Mt. Airy church, which was very enjoyable and profitable to the church. We had 10 additions to our number, 8 of them by baptism. Our

old members are just passing away, and the few who remain rejoice much in the privileges of the next revival. Bro. T. J. Duvall, of Brandenburg, did the preaching and was heard gladly, this being the fourth meeting in this section for him in less than four years."

Pastor J. J. Willett writes: "We closed a two weeks' meeting with our church at Barren, Monday evening, Sept. 2d. The meeting resulted in 4 additions to the church, 3 by experience and baptism and 1 restored. Our church was revived and express a desire to renew their strength and go forward with new energies to advance the great cause of Christ. We had the assistance of Elder R. T. Bruner, of Owensboro, who did all the preaching, and endeared himself greatly to our church and people by his earnest, thoughtful preaching. On the last day of our meeting Bro. Bruner preached two doctrinal sermons on baptism and communion. Our people consider him a deep preacher, and I feel that there are yet many results to be received from Bro. Bruner's labors with us."

Bro. J. H. Dew, of Louisville, closed a meeting at Bethel, Mercer county, last Friday, with 23 additions, 50 for baptism. Pastor Summers is happy. Bro. J. T. Royalty, a reader of the RECORDER, was ordained deacon the last day of the meeting. Bro. Dew is with Pastor W. D. Moore at Goshen, Anderson county, this week.

Pastor J. C. Willett writes: "I had a meeting of ten days at Rock Ridge church, in August, 1890, and the assistance of Bro. H. Shacklett, licentiate, in the meeting, who did good work, manifesting more than ordinary talents for one so young. The meeting resulted in the addition of 8 to Buck Grove church, 1 by relation, 7 by baptism. I have just closed a meeting at Buck Grove church, which continued twelve days. As a result of the meeting the church was very much revived, and we trust, stimulated to greater acts of piety and good works; also 7 professions and additions by experience and baptism. We had the very efficient assistance of Bro. J. S. Gatton in the meeting, whose plain, earnest, practical preaching was very highly appreciated and beneficial to the large crowd in attendance. He is a safe and sound preacher, whose sermons ring out with the glittering truth from beginning to finish. The Lord has again very greatly blessed us in this the 40th year of our pastorate at Buck Grove."

Pastor L. D. Stucker writes: "The members of Beech Ridge church, Shelby county, are greatly rejoicing. We have just closed an eleven days' meeting, which 15 were added to our membership. Bro. F. J. Markberry, of Georgetown, aided the pastor. Bro. Markberry is a great revivalist and a sound Baptist. His theme Sunday on religious liberty was a power, and strengthened Baptists in the "faith once for all delivered to the saints." Among the number who were baptized was Bro. Jessie Clark, an octogenarian, his wife and son and two grandchildren. We seek an interest in your prayers."

Bro. J. W. BeeGLE writes: "I had the pleasure of assisting Bro. E. J. King in a meeting of some 14 days at Highland, in Pendleton county. God wonderfully blessed our labors and we were added for baptism, four men by letter and the church greatly revived and built up. Highland is a country church, some eight miles from Falmouth, the county seat of Pendleton county. They have a beautiful modern church building and a membership of over 200, and in all, it is above the average, and I suppose it is due to the labors of their much beloved pastor, Bro. King, who has been with them for nine successive years. Bro. King was called to pass through a trying ordeal of the Lord, when he was laid up with the news that his home was destroyed by fire. Loss total, with no insurance. Oh how sweet it is to have friends in time of trouble, and Bro. King found them in his church at Highland, for they came readily to his relief, and needs pressing, and their sympathy in contributing to the new home. None can enter into sympathy with Bro. King but those who are called to pass through the same."

Pastor J. S. Wilson writes: "We have recently closed a meeting with the Baptist church at Athens. Bro. T. B. Hill assisted in the meeting. He honored the Lord, the Holy Spirit, the people and the pastor. He preached the Gospel in a strong and forcible manner and won the hearts of the people. Satisfactory and encouraging results followed. There were 15 added to the church, 11 by baptism and 4 by letter. Bro. Hill was with us, and the interest of the meeting continues. Three others have made a profession

HAS NO EQUAL

GAIL BORDEN EAGLE BRAND

CONDENSED MILK.

SEND FOR 'BABIES' A BOOK FOR MOTHERS.

Borden's Condensed Milk Co., New York

of faith and have been baptized since the meeting closed, and others are expected soon to take up the cross and follow their Master. We had also two additions for baptism at Providence church at our last regular meeting. Bro. Rinser assisted me at Providence some time ago. The pastor and people are very much gratified at the result of both of these meetings because of the continued interest."

On next Sunday the Baptist church at Greensburg will dedicate their new house of worship. Pastor Henry McDonald, of Atlanta, will preach the sermon.

Pastor Briggs, of Millville, has been added in a meeting by Bro. D. P. Montgomery. There were 18 received for baptism at last accounts.

Bro. J. H. Boyet has been aiding Pastor Ratcliff at Fordsville. There were 39 additions to the church.

OTHER STATES.

Bro. C. A. Ladd writes from Tracy City, Tenn.: "Bro. Raleigh Wright has just closed a glorious meeting with us which resulted in 20 additions to the church—18 by experience and 2 by letter. The meeting reached the heart of the church, and thereby stimulating on the part of the membership a desire to press toward the mark for the prize of the high calling in Christ Jesus. The influence of the Campbellites here is great, but after the meeting had been going on two or three days Bro. Wright preached a strong and forcible sermon on 'Salvation by grace without any works or baptism, and from that time many of the Campbellites went back and walked no more with us. Bro. Wright left here last Monday morning for Plano, Ky., where he is to hold a two-weeks' meeting with his own church, and afterwards he is to go to Louisville for the purpose of entering the Seminary. Our work has greatly prospered during the year, for which we are deeply grateful. To God be all the praise."

Bro. J. F. Heacock writes: "I have just closed a very successful meeting at Addyston, Ohio, which resulted in 12 additions, nine of which were by experience and baptism. Addyston is a fine field for the Baptists to take hold of. The Baptist people have called a council and expect to organize a Baptist church there on the 24th of this month at 2:30 p. m."

Twenty-seven have been added to the fellowship of the Timmonsville church, S. C., as the result of a recent meeting.

Eld. J. M. Hinds held a meeting in Camden, Tenn., together with two Methodist preachers. There were 49 professions of religion, 22 of whom have united with the Cardiff church.

Fifty-three have been added to the fellowship of the Wilmer church, Texas, as the result of a recent meeting.

A meeting in the Whitsett's Chapel church, Tenn., resulted in 28 additions to its fellowship.

A church has been organized at Oakdale, La., and Eld. C. P. Walters chosen as pastor.

Thirty-four have been added to the fellowship of the Wallace church, La. Nearly all by experience and baptism.

A meeting in the Mt. Pisgah church, Miss., closed with 11 additions to the fellowship of the church. Among those baptized were two who had been Pedobaptists.

A recent meeting in the Glen Lynn church, Virginia, resulted in adding 16 to the fellowship of the church by experience and baptism.

A meeting in the Trinity church, Louisiana, closed with 14 additions to the fellowship of the church.

A meeting in the Cash Point church, Tennessee, closed with 17 additions to the fellowship of the church, all by experience and baptism.

three miles east of Jackson, Tenn., on the Cotton Grove road.

A meeting in the Salem church, Mississippi, closed with 12 additions to the fellowship of the church, all by experience and baptism.

A nine days' meeting in the Spring Hill church, Mississippi, closed with 11 additions to the fellowship of the church.

A meeting in the Pleasant Grove church, Morgan county, Missouri, closed with 14 additions to the fellowship of the church.

A church has been constituted at Huntersville, Mechenburg county, North Carolina.

An eight days' meeting in the Hickory Grove church, Arkansas, closed with 18 additions, all by experience and baptism.

A meeting in the Gillville church, Georgia, closed with 17 additions by experience and baptism and 2 by letter.

A meeting in the Sister's church, near Sandersville, Ga., closed with 14 additions to the fellowship of the church, all by experience and baptism.

Elder M. A. Jenkins held a meeting in the Sparta church, Georgia, which resulted in 11 additions to its fellowship.

FALSE PRETENSES.

It is curious to note how many sorts of false pretenses appear to succeed in this country of ours. The quick-witted, light-fingered gentry appreciate that they can be more successful in the role of respectability, and assume the part of, as far as possible, the appearance of gentlemen. Another class solicits assistance or money for this or that which has no existence, or without authority. Still another form, more respectable, but quite as successful in flitting about, is the case of the consuming public, is the practice, altogether too common, of the selling of inferior or worthless articles or mixtures under brands or labels which are misleading, or which are imitations of the genuine. The abuse of brands for nothing seems to persist particularly to paints, as there are hundreds of mixtures of barytes (which are worthless), whitening and zinc offered and sold under the brand of the principal pigment—White Lead. Pure White Lead, Strictly and Truly White Lead, in fact, this practice is so common among the manufacturers and has been in vogue for so long that many of them, undoubtedly honest, possibly believe that a mixture of theirs of any sort is better than the genuine article. Why should they not brand their mixtures correctly? Probably for the reason advanced by one of these who recently objected to legislation intended to correct this misuse of brands on the ground that it was against the interest of consumers, they being in favor of White Lead, which he very naturally considered an inferior paint. At sea, sailing under false colors is piracy. Why should not the same practice in the commercial world upon lead be equally unlawful? Why should the above described mixtures be allowed to masquerade under what are imitations of the genuine brands of White Lead and which are intended to deceive the non-expert buyers—the consumers? If these cannot be protected by the honesty of manufacturers and dealers in correctly branding their products, they should be by a general law making it imperative that all articles of merchandise shall be correctly represented and so labeled or branded. Until this is done the consumers' only protection seems to lie in making it a crime to buy only those brands known to be genuine.

S. A. JOHN.

Chicago, September 5th, 1890.

Some one has complained that the Index did not give "news" enough. We receive scores of papers of all denominations, and we know of none which uniformly give more news than does the Index. But the Index knows the important difference between rumormongering and news, and between rumors and news.

FAMILY CIRCLE.

STORIES FOR HOME AND CHURCH

JUST BE GLAD.

BY JAMES WHITCOMB RILEY.

O heart of mine, we shouldn't
Worry so,
What we've missed of train we couldn't
Have, you know!
What we've met of stormy pain,
And of sorrow's driving rain,
We can better meet again,
If it blow.

We have erred in this dark hour
We have known,
When the tears fell with the shower,
All alone—
Were not shine and shower beat
As the gracious Master meant?
Let us temper our content
With his own.

For we know, not every morrow
Can be sad;
So, forgetting all the sorrow
We have had,
Let us bid away our fears,
And put by our foolish tears,
And through all the coming years
Just be glad.

—New York Observer.

A PUSSY WITH A PASSION.

BY MARY GORDON.

What a cat treat we have had in the *Congregationalist* this summer! Truly the pussies have found their Boswell, who enters into their character and gives the points from their lives. But cat life has incident and individuality in small New England towns as well as in Germany and Venice. I once knew a pussy from this class. Her name was Teefy. She was thus christened by a friend who had lived in Egypt, and who told me that Teefy was the Arab way of saying, "The graceful one." Never did a name better fit a body. We called her "Teefy" as a pet name. She was the most intelligent cat that ever went on paws, but of this and her other wisdom I am not sure. She used to speak, because you will only say, "Pooch, that's nothing extra, oom is just like it."

But Teefy was unusual because she was a cat with a passion. That passion was hats and bonnets. It seized her at times as the drink passion seizes a human being. Then to get one of these affairs of millinery play with it, gnaw it and put her claws in the straw or lace and rend it, seemed to send her into a wild sort of ecstasy. A high peg on a hat tree afforded no security to her head covering, if there was a string or a nail that hung down within reach of her paw. Teefy, and she would bound and catch like a circus rider.

If this strange passion had been kindled by birds and feathers alone, it would have been explicable, but, though she preferred these, she plainly found sufficient satisfaction in flowers, lace and even orange—anything that was on hat or bonnet would inspire her. I still mourn a pretty white lace bonnet, trimmed with white convolvulus, which I indiscreetly left upon the bed on return from church. Going back a few moments later to rescue it, I found Teefy nestled in it, the lace in tatters, and the convolvulus looking as if a hail-storm had struck it. One of our friends said she looked every Sunday when the family came into church to see which of us had her bonnet made over, feeling sure Teefy would not get through the week without a debacle.

It was only because we adored Teefy on account of those intelligent and winning ways of which I promised not to speak that we endured this tyranny. But there is a limit that not even the most spoiled child may pass with impunity. One evening my sister laid out the door of the closet where were three bonnets safely housed in three tightly-covered band-boxes. Not more than half an hour later, as she again went to the closet, out flew Teefy so wild with excitement that her eyes fairly glared through the dark. Investigation showed the covers off the three boxes, and destruction visited upon their contents. My bonnet had been so rent and fastened that I thought no bonnet was there as I put my hand in to seek it. My sister had almost a fit then, and the black straps of the bonnet were pulled and mangled beyond recovery, while a good-sized three-cornered rent had been made in the crown through lining, beakram and orange.

It was not an easy matter for the girl to assert her position in the face of their carolous talk. She particularly despised that self-righteous class, the young men and maidens, who were so busy laughing and planning. Some of them knew her ideas about Sabbath-keeping, and looked on with eager curiosity to see what she would do.

"But what of the morning service, if we all go back to the old-fashioned church, but with a little quiver, as she faced an audience so thoroughly out of sympathy with her manner of keeping the day.

A volley of answers, just such as she had expected, met her lips' venture. "It was too warm to go to church; the pastor didn't know how to preach; the choir didn't know how to sing; it was vacation time; let church-going have a rest with other duties of the year;" and some one breathed that ancient, sophistical platitude about "worshipping God in spirit."

But Rosamund quietly baid her way.

"When I was in the mountains last year," she said, "I heard some one say to the old pastor of the town, 'What a fine thing for your church and the Lord's Day was this year!' The company of men and women come here for the summer; it gives new life to the old town, and must be a great incentive to the young people."

"I shall never forget the old man's answer:

"Better, a thousand times better, if it were a heretical sermon, never seen our little town. They openly despise the worship of God's house and all that goes with it. They draw away from its service the boys and men who must care for their horses, and drive them about on their Sunday excursions; they snatch from the use of wine and tobacco, and profane every Lord's Day all through the summer, and the fact that they are cultured, intelligent, and highly esteemed in the world outside adds terrible weight to their bad example. The Lord's Day was a quiet, sacred, happy time until they came, and all the preaching of the year cannot wipe away the effect of their evil deeds. The church feels the influence most keenly. And when, at the close of the season, all the gay guests go in an evening to the theatre for our benefit, they think they are doing an act of charity. Far greater charity, said the old man, if they would remain away; or, better, if they would show at least outward respect for the day which we honor, and which we are trying to teach our children to honor. Some of the sisters are members of Christian churches at home, I am told. How can they answer to their God for the long summer violation of his command to reverence the Sabbath? They excuse themselves by saying that I cannot do as we do as their city people. That I do not deny. But surely God's Word is powerful, however feebly it is set forth, and there must be some thought in any honestly prepared sermon which should reach and help a true Christian, however lacking in eloquence the preacher may be. I do not say that," said the old man humbly.

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The little company gradually dissolved away from Rosamund's side and formed in groups on the piazza, in the parlors and in quiet corners, to talk over the situation. In a half hour the houses were being gazed up to the front door and a party, much smaller than the original one, galloped away over the plain. A few quietly walked across the green to the little church, and the old pastor noted their coming and wondered what had brought them there.

By degrees Rosamund won the day. She talked to the fishing young men so effectively that they gave up Sunday sport; and the small boys who usually attended them on their excursions had a chance to go to Sunday school. She interviewed all the old men of Sabbath-breaking persuasion many to her way of thinking. She made friends with the old pastor and his wife, and warmed their hearts by her earnestness and Christian sympathy.

And when the Lord of the village and his wife reached the village, than, but not till then, will be known all that Rosamund, the

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Many a man who has the seeds of disease planted in his blood dreams away his time in fancied security with a daily dose of cod-liver-oil upon him ready to strike.

It hangs into his very vital.

"Should a man think he has consumption," you ask, "just because his appetite is poor and he is losing flesh and he has a little cough and a general feeling of weakness and incapacity?"

No; that doesn't necessarily mean consumption, but it means that the system is being steadily undermined; it is losing force and vitality; it is being tainted with bilious poisons that the liver hasn't power to throw off and any day that which is now only a probability may suddenly develop into a certainty.

"My wife had hemorrhages of the lungs, she had ten hemorrhages, and the people all around her said she would never be well again," said Dr. W. A. Gardner, of Wm. Mason Co., W. Va., in a very instructive letter written to Dr. R. V. Pierce of Buffalo, N. Y. "But she began to take Dr. Pierce's Golden Medical Discovery and she soon began to gain strength and flesh. After taking ten bottles she was *miraculously* well. Should you think this will do you any good to publish, just use it, and if any one doubts the merits of this almost miraculous medicine they may easily satisfy themselves by writing to me and I will answer the same as written in this letter."

But the time to use this medicine is now while the little weaknesses are slowly breaking you down. Awaken in time and throw off the deadly danger, before it strikes you in a vital spot. This glorious "Discovery" will give you appetite and digestive power, pure blood and solid substantial strength.

Write to Dr. Pierce about your condition. He will send you good, professional advice, free of charge.

A SUMMER GIRL.

BY HELEN MARSHALL NORTH.

A flutter of pink muslin, a gleam of floating pink ribbons, of a summer hat wreathed with roses, and a charming earnest girl face looking out from under it, and all the piazza people at the great hotel said, "This must be Rosamund Ellis, the college girl, whose coming has been talked of so long."

And every one in the house soon knew, by the cordial greetings exchanged by old friends, and the admiring glances of those who had never before seen her, that to Rosamund Ellis fairly belonged the fame of belle of the Mountain House.

The great fashionable hotel crowned a height in the center of a New England village, lately found out and occupied as a summer resort by some of the unique citizens of city people. At the head of the little company was a cultured, highly intellectual man, whose fame as orator and writer has gone the world over. With him came a college professor or two, a poet and a novelist, each attracting a little coterie and all exhibiting the same hearty and unselfishness of the hills. The real deities of the town, whose ancestors had transformed the wilderness into a habitable place, were in the main intelligent, God-fearing farmers, in whose eyes the pretty white church, with its winding spire reaching toward the mountain from the large green, represented the true meaning of all life, material as well as spiritual.

The new city comers, however, secretly despised the plain little church and its plain service, and often used to sneer at the narrow and dignified speaking of its worshippers. And quite naturally the village people who were outside the church, and especially those whose gains were increased in the service of the newcomers—all those whom the church looked to win to Christ—were dismayed by the glitter of the gay city people, and readily adopted their sentiments.

Sweet Rosamund Ellis had found nothing in her home life to help her onward in spiritual ways, but at college her pure nature yielded to religious fervor and she was ready to accept the faith that had given her heart and soul loyalty and earnestly to the service of her Saviour. From a day to be spent in idleness and social pleasure, the Sabbath had become to her a day to be joyously given to spiritual things. The sound of the organ, the reading of the Word and meditation, for helping others on in the upward way, seemed all too short. She not only revered and carefully observed the day; she loved it.

So it happened that when the young girl came down to breakfast the first thing she did was to look at her watch, looking as fast as a spring blossom in her fresh white gown, and with her face shining with the joy of early Sabbath morning, though she thought of the hotel company jaded painfully on her behalf.

"We are off for a horseback ride to Whitecap," said a jolly young fellow "with dinner at the new Mount-

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"When I was in the mountains last year," she said, "I heard some one say to the old pastor of the town, 'What a fine thing for your church and the Lord's Day was this year!' The company of men and women come here for the summer; it gives new life to the old town, and must be a great incentive to the young people."

"I shall never forget the old man's answer:

"Better, a thousand times better, if it were a heretical sermon, never seen our little town. They openly despise the worship of God's house and all that goes with it. They draw away from its service the boys and men who must care for their horses, and drive them about on their Sunday excursions; they snatch from the use of wine and tobacco, and profane every Lord's Day all through the summer, and the fact that they are cultured, intelligent, and highly esteemed in the world outside adds terrible weight to their bad example. The Lord's Day was a quiet, sacred, happy time until they came, and all the preaching of the year cannot wipe away the effect of their evil deeds. The church feels the influence most keenly. And when, at the close of the season, all the gay guests go in an evening to the theatre for our benefit, they think they are doing an act of charity. Far greater charity, said the old man, if they would remain away; or, better, if they would show at least outward respect for the day which we honor, and which we are trying to teach our children to honor. Some of the sisters are members of Christian churches at home, I am told. How can they answer to their God for the long summer violation of his command to reverence the Sabbath? They excuse themselves by saying that I cannot do as we do as their city people. That I do not deny. But surely God's Word is powerful, however feebly it is set forth, and there must be some thought in any honestly prepared sermon which should reach and help a true Christian, however lacking in eloquence the preacher may be. I do not say that," said the old man humbly.

"Now," Rosamund went on, still lightly, "if any of you feel like adding to the burdens of that good old man, I am not one of you. Every Sunday this year I will go to church morning and evening. God willing, and not once shall I go riding or take part in an excursion of any sort. And I shall count as my particular friends those who do the same. It is the Lord's not ours, you know; and I truly believe," she added softly, "that we can make the Sabbath among these hills beautiful memories for all our lives."

The little company gradually dissolved away from Rosamund's side and formed in groups on the piazza, in the parlors and in quiet corners, to talk over the situation. In a half hour the houses were being gazed up to the front door and a party, much smaller than the original one, galloped away over the plain. A few quietly walked across the green to the little church, and the old pastor noted their coming and wondered what had brought them there.

By degrees Rosamund won the day. She talked to the fishing young men so effectively that they gave up Sunday sport; and the small boys who usually attended them on their excursions had a chance to go to Sunday school. She interviewed all the old men of Sabbath-breaking persuasion many to her way of thinking. She made friends with the old pastor and his wife, and warmed their hearts by her earnestness and Christian sympathy.

And when the Lord of the village and his wife reached the village, than, but not till then, will be known all that Rosamund, the

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LITERARY.

(All the books noticed in this column will be sent at publishers' prices by the Baptist Book Concern, postpaid to any address, on receipt of price.)

BOOKS.

SLAYING THE DRAGON. By Mrs. D. O. Clark. 12mo, 267pp. Price 35c. New York National Temperance Society.

This is one of the ten of their best copyrighted books selected by the National Temperance Society to be handsomely bound, printed on good paper with clear, good type and sold at a very cheap price. The books, so far as we have reviewed them, are well chosen to cover the whole ground of the temperance question.

This story is located in the village of Fairport-by-the-Sea, on the north shore of Cape Ann. The leading man of the village was Judge Seabury. His brother-in-law, Mr. Felton, a scholar and a gentleman, was pastor of the church. But he was one of the generation of preachers now happily passed away to a great extent, who believed in moderate drinking, took his glass of wine discreetly, and felt no love nor longing to lift up his fallen brethren. Judge Seabury kept his wines and his brandies, and was very severe against all who believed in total abstinence. Fortunately for the church and the village, Mr. Felton gave up the church to act as tutor for the Judge's son, Ralph, and a minister came who fought the dragon of strong drink with might and main. The tragic death of Ralph Seabury showed his heart-broken father his great mistake. Incidentally the book shows the great evil of boys reading blood-and-thunder stories. We hope this book will do much good.

THE TRIANGLE. A Story for Girls. By Lena Tomlinson. 12mo, 264pp. Price \$1. Boston: A. J. Bradley & Co.

E. T. Tomlinson, the well-known writer, writes the preface for this volume, by his sister. In it he says, "I have a suspicion that, reversing the rule by which girls read and enjoy books especially designed for boys, the boys may find, with their sisters, enjoyment in these pages."

He is right. The adventures enjoyed by the "Triangle" in their summer outing in the woods will be greatly enjoyed by boys.

Mr. and Mrs. Cooke take their daughter, niece and a young friend up to River Lake to spend the summer. The girls are bright and winsome, true ladies, with no fine lady airs; full of life, yet gladly obedient to the slightest wish of Mrs. Cooke, who is a most admirable character. The Triangle is lovable, and every one will rejoice in their pleasant summer.

A VILLAGE CENTER. By J. T. Thurston. 12mo, 389pp. Price \$1.25. Boston: A. J. Bradley & Co.

There had always been a rivalry between the two villages in the township, East Village and Center. And Center had been successful. East Village had no house of worship, and a school-house which did not deserve the name. East Village was dispirited and covered when young Keith came to take charge of the church and to rally them to build the needed house.

The story of his success is very interesting. The success of the women in making money will give ideas of how this can be done. The town-meeting to which

the women all went and sat in their conveyances in a circle around the embarrassed voters is most amusing. The reader feels like "hurrahing." One can pass a pleasant hour or two, and if one chooses to take the leisure home to one's heart, a profitable hour in reading this Village Center.

JOHN KING'S QUESTION CLASS. By Charles M. Sheldon. 12mo. Chicago: Advance Publishing Co., 215 Madison street.

The fact that Mr. Sheldon wrote this book will make thousands buy it. He is the most popular author of the day. He writes with an earnest purpose to glorify God and aid his fellow-men. Those who rightly object to much in his most popular story will readily grant the nobleness of his purpose.

John King is the pastor of a church in Chicago. One night at a concert he hears a twin brother and sister sing and play. The boy's voice was marvelous. John King had him employed to sing in his choir.

But Victor was very vain and selfish, and soon took to gambling. His sad career, despite the noble efforts of his sister to save him, conveys a lesson to young men against the fearful sin of gambling.

Woven in with the story of the lives of the twins is the "question class." On Monday nights John King had a "Question Class" at his house. The young men and girls brought written questions and put them in a box at one meeting, and he answered them at the next. Mr. Sheldon says the questions are literal copies of those which were asked him by young people in his own congregation. They cover a wide range, and the answers are generally most excellent.

MAGAZINES.

The Gentlewoman offered prizes for good, short stories some time ago. Rev. Charles D. Orane won one of the prizes. His story, "A Visit to My Own Grave," is published in the September issue. Grant Allen continues his serial, "The Desire of the Eyes." The magazine is filled with interesting things, and is profusely illustrated. Published by the Gentlewoman Co., German Herald Building, New York City.

The Cosmopolitan for September opens with "The America's Cup," by John R. Spear. Nothing could be more appropriate, in view of the race for the cup soon to take place, than this sketch of the cup and the efforts which have been made by the English yachtsmen to regain it. "The Delightful Art of Cooking," and "The Art of Buying Food for a Family" are valuable contributions to our knowledge on these subjects. We do not like two of the short stories in this issue, and Ingersoll is treated better than he deserves. But the story of "Elton Slade's Auction Habit" is pathetic and beautiful.

WHILE high thinking does not always prevent low living, it is also true that there can be no high and holy living without high and holy thinking.—Rev. James McLeod.

CONSUMPTION CURED.

An old physician, retired from a position, had found in his hands by an East India agent the formula of a simple vegetable remedy for the cure of Tuberculosis, Consumption, Bronchitis, Catarrh, Asthma and all Pulmonary and Lung Affections; also a powerful and reliable cure for Nervous Debility and all Nervous Complaints. Having tested the wonderful curative powers in his own case, he has decided to give the formula to all who wish to see results in their cases. He will send full particulars, with all the necessary directions, to all who will send him a stamped envelope, with name and address, and a small amount of money, to be refunded on receipt of the remedy. A. B. Smith, 20 Henry Street, New York, N. Y.

DAY'S FORK ASSOCIATION.

I had the privilege of attending the Bay's Fork Association, which convened with the Scottsville Baptist church, Sept. 6. They organized by electing Elder S. B. Pope moderator and Elder Tompson, clerk.

The introductory sermon was preached at 10 o'clock Wednesday morning, to a large and appreciative audience from the text recorded in Eph. 2:20. The discourse was Scriptural and delivered with unction.

Elders R. H. Spilman and J. B. Carter read the letters from the churches. Some progress was indicated by these letters.

The various subjects claiming the attention of the Association were discussed with considerable zeal and ability. The "old reliable" WERRIAN RECORDER found a host of friends, and received words of the highest praise.

Sermons were preached at the Methodist church during the session by Elders Purdue, R. H. Spilman, J. S. Dunham, J. H. Burnett and others.

A beautiful spirit of fraternity prevailed. One subject in the form of a grievance of the Bethlehem church against the Scottsville church came up, and some apprehensions of discord were felt; but the moderator appointed a wise committee, and the matter was amicably adjusted—for one year at least.

The spirit of missions seems to be growing, and the outlook is hopeful.

One of the most interesting subjects that came before the Association was memorial service in honor of Elder M. F. Ham. Bro. Collins read a paper containing some of the leading facts in the life of this noble veteran of the Cross. Speeches were made, by Bro's. R. H. Spilman, S. H. Pope, McKelroy, Miller, Dr. Pace, J. H. Burnett and others. The whole service showed that Elder M. F. Ham was enshrined in the hearts of thousands, and that he had left behind him a monument of a noble, consistent and useful life, and that he experienced in death a glorious transition from labor to reward, from suffering to joy, from the pains, trials, limitations of mortal life to the glad fruition and boundless felicities of unending day.

The hospitality of Scottsville was princely, and the attendance at the Association and preaching service was fine.

Thursday afternoon at 4 o'clock the Association adjourned to meet next year with the New Liberty church, Allen county, on Wednesday before the second Sunday in September.

I neglected to say that the admirable introductory sermon was preached by the associational clerk, Elder Tompson. Several Associations were represented at Scottsville. J. H. BURRITT.

LYNNLAND COLLEGE.

The opening of this college is gratifying to President Gwyn, having a larger number of boarders and students than ever before. This will not be surprising to those who know and appreciate the college, the untiring energy of the President and the fact that he used the WERRIAN RECORDER as an advertising medium.

The character which you are constructing is not your own. It is the building material out of which other generations will quarry stones for the temple of life. See to it, therefore, that it be granite and not shale.—A. J. Gordon.

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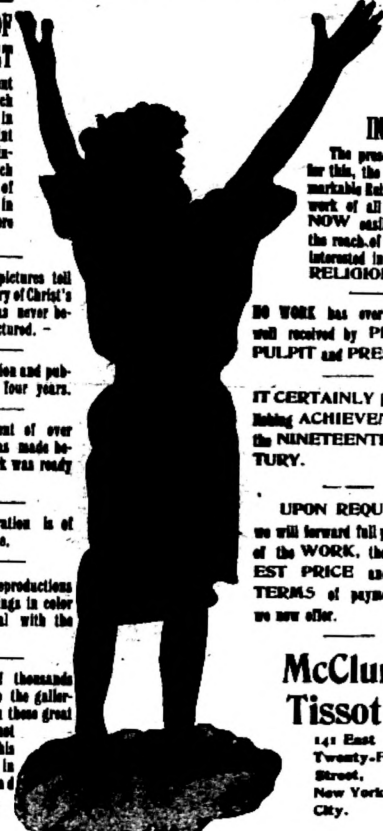
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FOURTH ANNUAL MEETING OF THE KENTUCKY B. Y. P. U.

To be held with Twenty-second and Walnut Street Baptist Church, Louisville, Ky., October 16-18, 1899.

MONDAY.

8 P. M.—Welcome Addresses—In behalf of the city, George W. Lewis; in behalf of Louisville Baptists, O. H. Jones; in behalf of the church, M. F. Hunt. Response, P. E. Burroughs.

- 1. To the Present, J. N. Presstridge, City, 8:20-8:40.
2. Consecration of Young People, W. A. Borum, Somerset, 8:40-9:00.

TUESDAY.

Social Hour, 9:00-9:45. Devotional Exercises, D. P. Montgomery, City, 9:45-10.

- 3. Best Methods for Pushing our Work in Kentucky, Z. T. Cody, Georgetown, 10:00-10:15; H. E. Tralle, City, 10:15-10:30.

Discussion, 10:30-10:45. 4. Best Methods and Training of Young People, T. T. Eaton, City, 10:45-11:00; F. D. Hale, Owensboro, 11:00-11:15.

- 5. Relation of B. Y. P. U. to Sunday-school, H. W. Birgin, Lagrange, 11:30-11:45; J. E. Gwatkins, City, 11:45-12:00. Discussion, 12:00-12:15.

AFTERNOON.

Social Hour, 2:00-2:45. Promise Meeting, 2:45-3:00; W. E. Foster, City.

- 6. Literature Best Suited to the Needs in Kentucky, J. W. Warder, City, 3:00-3:15; W. B. Rutledge, Cloverport, 3:15-3:30.

Discussion, 3:30-3:45. 7. Pastors' Lecture Course, B. B. Bailey, Winchester, 3:45-4:00; B. H. Dement, Midway, 4:00-4:45. Discussion, 4:15-4:30.

EVENING.

Praise Service, 7:45-8:00, J. P. Jenkins, City.

- 8. The Need of Consecrated Culture, F. W. Eberhart, Paris, 8:00-8:15; W. O. Carver, City, 8:15-8:30.

9. Address, Prof. E. E. Wood, Frankfort, 8:30. Social Hour, 9:00-9:45.

- 10. Devotional Exercises, 9:45-10:00, A. F. Gordon, City.

11. Doctrinal Training of Young People, W. J. Bolin, Mt. Sterling, 10:00-10:15; G. O. Oates, Elk Creek, 10:15-10:30. Discussion, 10:30-10:45.

- 12. The Emphatic Note in the Training of Young People, Wm. Lunsford, Bowling Green, 10:45-11:00; W. J. McGlothlin, City, 11:00-11:15. Discussion, 11:15-11:30.

13. "Young men's Prayer-meeting," J. S. Cheek, Elmo, 11:30-11:45; J. B. Hunt, Cox's Creek, 11:45-12:00. Discussion, 12:00-12:15.

AFTERNOON.

Social Hour, 2:00-2:45. 14. Christian Culture Training in the College, W. H. Harrison, Hopkinsville, 2:45-3:00; Arthur Yager, Georgetown, 3:00-3:15.

- 15. B. Y. P. U. in Country Churches, G. W. Argabrite, Mena, 3:15-3:30; J. S. Gowen, Faywood, 3:30-3:45. Discussion, 3:45-4:00.

16. Methods and Effects of B. Y. P. U. in My Church, C. M. Thompson, F. B. Hale, M. B. Adams, Z. T. Cody, 4:00.

EVENING.

Praise Service, 7:45-8:15, E. C. Dargan, City. 16. Address, E. Y. Mullins, City, 8:15.

BOONE'S CREEK ASSOCIATION.

This body convened with Corinth church last week. The attendance was large and the hospitality was unbounded. The regular proceedings will be furnished by Bro. Bailey and Wilson. The meeting continued for three days.

Preaching was a leading feature. Each day at 11 a. m. and 8 p. m. the people had preaching. Pastor Bailey preached the introductory sermon, and a great sermon it was. The following preachers were heard gladly: S. F. Thompson, Geo. M. Shepherd, Walker Bearer, J. S. Wilson, S. E. Whipkey and the writer.

Bro. Richard French is the popular and beloved pastor, and did the honors as host in a most creditable manner.

Bro. J. N. Conkright, as usual, was chosen moderator and W. D. Strode was re-elected clerk. Elds. Z. W. Pigg and A. L. Hackett were present. All subjects pertaining to denominational interest were ably discussed.

We enjoyed the hospitality of Bro. Jonas Bush and Capt. A. J. Kimbrell.

Among the many practical speeches we heard was one from Bro. Perry, superintendent of the Winchester Sunday-school. He has kindly consented to act as agent for the Western Recorder.

The session was interesting, and we trust practical results will follow. W. P. H.

ORDINATION IN JEFFERSONVILLE.

The church was called to order by J. V. Biggert, clerk pro tem. The report of the examining council was read. Dr. J. T. Christian, moderator, was called to the chair and the following brethren noted present: Dr. J. T. Christian, East Baptist church, Louisville; —Mahuron; T. T. Eaton, Walnut-street church; J. P. Jenkins and Chas. Wigginton, Franklin-street; A. F. Gordon, Parkland church; J. M. Long and Albert Stapp, Tabernacle church, New Albany; F. W. Irvin (licentiate), Clifton Baptist church; A. N. Whittinghill, A. D. Anderson and F. L. Roff, First Baptist church, Jeffersonville.

The sermon was preached by Dr. J. T. Christian from Proverbs 11:30, "He that winneth souls is wise."

The ordination prayer was offered by Bro. J. P. Jenkins, followed by the laying on of hands by the presbytery. Charge to the candidate and the church by Dr. J. T. Eaton. Presentation of the Bible by Bro. A. F. Gordon.

The congregation united in singing "Leaning on the Everlasting Arms" while the hand of Christian fellowship was extended, after which the benediction was pronounced by Bro. M. S. Humphrey.

A. N. WHITTINGHILL, Moderator. J. V. BIGGERT, Clerk pro tem.

WASHING DISH CLOTHS.

Kitchen cloths must, of course, be washed daily, otherwise they harbor grease and odors and become unwholesome. They should be made of linted cross-section, in a square or suitable size. When you wash them, if you will add a tablespoonful of Gold Dust Washing Powder to the hot water, it will cut the grease and clean them in half the time; dry them out in the sunshine and air.

SUPPORTING THE MINISTRY.

It is an interesting question how far the usual efforts of our pastors and congregations to induce non-church-goers to become attendants defeat their object. So far as we can make out from a study of the Christian church in the first two centuries, the early Christians exerted themselves but little to make their religion attractive to the heathen world. So far from advertising their services they sought to keep their places of meeting a secret, and the period of their marvellous increase in numbers was the epoch in which they were subjected to the most unrelenting persecution. It never seems to have entered their minds to make their religion attractive or popular.

Though they were firmly convinced that their faith was to overcome the world, they appear to have believed that its conquest was not to be accomplished by toming down their convictions to make them more agreeable to the multitude, but by the steadfast maintenance of the distinctive feature of Christianity. In other words they held that the power of the religion of Jesus consists in those elements in which it differs from other faiths, and not in those features which it has in common with them. Jesus Christ brought into the world a real revelation of God, of the ideal of human life, and of the way to fellowship with God. The power of the Christian church to win men to a life of faith consists in its uncompromising fidelity to the Christian revelation.

In those early years the Christian church prevailed because men found in the Christian revelation that which satisfied the deepest necessities of their natures. Perhaps the first impression that a little band of Christians made upon an unbelieving community was that they possessed a strange secret of content and courage and purity. Men became interested in them because of the irresistible witness of Christian character. Christian influences extended along the lines of family and neighborhood life. The preaching to the world was largely that of personal commendation of the Gospel by man to man. Gradually as individual came within the circle of Christian influences they found the transformation of motives and the inward peace of which they had been told.

To-day we are constantly tempted to advance the interests of Christianity by different methods. Too many churches appear to think that they are successful if they can gather large congregations by an appeal to any sort of motives. A glance over the advertised topics of sermons too often betrays the attempt of the preacher to get people to come and hear him discuss purely sensational or secular topics. In too many churches not only the preaching but the music and the entire range of church activity is keyed to the desire to make religion attractive to the curiosity seeking, the athletic and social desires of men, rather than to make it attractive to those basal moral and spiritual impulses to which Christianity makes its essential appeal.

The ministers are not, perhaps, chiefly to blame for this. We know of few stronger temptations to which one can be subjected than that which besets a minister who realizes that his opportunity of preaching the Gospel publicly depends almost wholly upon his power to attract a miscellaneous congregation, who will pay the

bill. With the best intentions in the world, he will find the inclination almost overpowering to get his audience by hook or crook first, and then do them what good he may after he has got them. But, nine times out of ten, the curiosity-loving desire that brings a man to a church of factually hardens his mind against spiritual impressions. It is often said that a preacher cannot expect to do a man good who will not come to hear him preach. On the other hand, it is forgotten that, in the nature of things, he will not be apt to do those hearers much spiritual good who come to hear him discourse about the War with Spain or to hear the music.

These observations are not addressed to ministers, but to the members of our churches. Our congregations too often put upon their pastors a strain and a temptation that they ought not to be called upon to bear. In most of our church covenants there is a clause which pledges the members to support "a faithful and evangelical ministry among us." The support of such a ministry means a great deal more than the regular payment of pew rent. It means that the members will support the ministry by standing by a man who preaches the essential truths of the Christian revelation, whether that preaching draws crowded congregations that pay the bills or not; it means that they will give him a favorable opportunity to present the appeal of Christ to the human conscience; it means that they will cooperate in his distinctively spiritual work, and become preachers of the Gospel themselves in all the ways of personal influence; it means that they will seek to illustrate the Christian character so that their personal conduct and the spirit of the church will be a living witness to the truth of the pastor's message.—Watchman.

ORDINATION.

A council met Thursday, September 7, at the call of the Calvary Baptist church, Piqua, O., to consider the experience of Bro. Roy L. VanDeman with reference to his ordination. Rev. J. W. Scenberger, of Dayton, was chosen moderator and Rev. William J. Sly, of Springfield, secretary.

The candidate was introduced by Rev. P. M. Weddell, his predecessor for many years at Calvary church. After an exceedingly thorough examination, conducted by Dr. W. T. Statt, President of Franklin College, and participated in by Dr. H. F. Colby, of Dayton, and others, the council expressed itself as satisfied and pleased. In his answers to the many difficult and searching questions the candidate was clear, concise, modest, sincere and thoughtful.

The members of the council were bountifully entertained with good things by the ladies of the church.

In the evening the public service expressive of the ordination was held, the sermon being preached by Dr. Statt. Rev. W. J. McElwaine, of Lisbon, made the prayer of ordination; Rev. E. A. Read, of Dayton, gave a charge to the candidate, and Rev. R. E. Carney, of Troy, a charge to the church of which he becomes pastor. The hand of fellowship was given by Rev. R. D. Trick, of the First church of Piqua, and the service was closed by a benediction by the candidate. That President Statt was present at this ordination was interesting

Heroism at Home.

What Caring for a Defender of the Country Entailed.

From the Leader, Pomery, O.

We have genuine heroes right at our doors. A notable example is a soldier, a devoted wife for five long years nursed an invalid husband and supported a family of children until at length her health gave way and she died a placid death.

We refer to Mrs. Marinda C. White, of Mason, W. Va. Her husband was a soldier, serving his country in the 174th O. V. I. Mrs. White, "Fourteen years ago, while living at Syracuse, my husband was stricken with paralysis. For five years he lay helpless and we had four children. I was at a loss to know how I could care and keep the family together, but at length I obtained work making trousers. I made a dozen pairs every week, besides getting all alone for my husband, and keeping the children in school.

"Finally, after two years of effort, my husband was granted a pension. This relieved me of my financial troubles, but it did not cure him. For five years I watched night and day by his bed. In July, 1889 my oldest daughter ran a crooked needle two inches into his neck, and never another patient on my hands. Blood-poison set in and she lingered between life and death, no one knowing which would die first, she or her father. I nursed her until she recovered, but her father died in November.

"In February following my husband's death I suffered a stroke of paralysis, after which I was unable to move about. For days my life was despaired of by the attending physician, but I recovered enough to get around. The next year I had another stroke, and I remained so prostrated that I could not get up without the aid of a pair of crutches.

"My mind and nerves were almost wrecked. For four years I was unable to use my hands to do any work, and I could not climb a set of stairs a step. I was under the care of seven different doctors.

"At last, in 1893, I read in the newspaper of the wonderful cures effected by Dr. Williams' Pink Pills for Pale People. I decided to try them and bought a box. Before two days I felt better. I could sleep and felt rested when I arose in the morning. I continued using the pills and the paralysis pains disappeared and my strength returned. I am 44 years old and attribute what health I have to the use of Dr. Williams' Pink Pills for Pale People.

"My real restorer was Mrs. Mand Kohl, of Pomery, and her who lives at home, have also been benefited by the use of the pills.

"I have recommended the pills to many sufferers, and shall continue to do so. MARIANDA C. WHITE."

Born to before me and subscribed in my presence this 26th day of May, A. D. 1899.

At drugstore or direct from Dr. Williams Medicine Co., Schenectady, N. Y., 50 cents per box; or 6 boxes for \$2.50.

since it was under his preaching upon Prayer Day for Colleges in January, '93, that Bro. Vandeman recognized God's call to his work.

St. Louis Annual Fall Festivities.

Consisting of the Great St. Louis Exposition, which opens Sept. 15th, and closes Oct. 1st; the Horticultural Exposition, which opens Oct. 30 and closes Oct. 17th; and the "Velvet Prophet's Procession" noted for its unusual and interesting character, which occurs Tuesday, Oct. 4, 1899.

An unusually attractive programme has been arranged for the year for the entertainment of visitors to St. Louis. There will be a Parade on the Boulevard, a Motor Show, a Motor Show in the Coliseum, with Chief "White Buffalo" and his tribe, a Motor Show in the Coliseum, and a Motor Show in the Coliseum, and a Motor Show in the Coliseum.

In addition to the Fall Festivities, the beautiful amusement stores, parks, drives and gardens are especially attractive this season of the year. The weather is cool and pleasant and one can enjoy an uninterrupted round of pleasure, sight-seeing, shopping, etc., during the day and feel fresh and eager for the evening entertainments at the Exposition and Motor Show, or other places of amusement.

For this occasion the Mobile & Ohio Railroad will make exceedingly low rates from all stations in the South, and will give ample limit to permit patrons to take in the entire programme of the festivities. This company has the finest equipment in the South, consisting of eight vestibuled trains, lighted throughout with the celebrated "White Light" day coaches containing completely fitted toilet rooms, which affords to passengers in the day coaches the same splendid accommodations which they have not heretofore enjoyed. Vestibuled Pullman sleeping cars are also run double daily between Mobile, New Orleans, Jacksonville, Thomasville, Montgomery and Tallahassee.

For rates, tickets, and full information regarding limits, etc., apply to any ticket agent of the Mobile & Ohio R. R.

WANTED—A man or woman to travel and appoint agents for a month or more. Good pay. Rapid promotion. We also want local workers, to whom we guarantee \$2.00 per day. Possibilities unlimited. If you are out of employment or employed at an unsatisfactory wage, write us. The World Co., 211 Market St., Philadelphia, Pa.

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