

THE EXPERIENCE OF A SINNER IN CONVERSION.

BY S. P. BRADY.

As theologians make a distinction between conversion and regeneration, or the new birth, and as it is not our business at this time to define either, we will use the word conversion in its common acceptation, which embraces the exercises of the soul in passing from "darkness to light," from "death to life," morally, from a state of condemnation under law to a state of justification under grace.

One exercise of the soul—and the first in this great change—is a sincere or realizing sense of sin. Now there is a two-fold sense of sin, the one is general and intellectual, whereby a man knows to some extent what sin is, acknowledges or gives his assent that he is a sinner, but his heart is not affected thereby. The other is active and efficacious in which the soul, being acquainted with the nature of sin and its own guilt, is influenced by that apprehension to a sincere acknowledgement of it and self-condemnation before God.

The convicted sinner turns to the law of God, with a view of complying with its demands, to claim justification thereby, but here he only learns his vileness and danger, for the more he sees of the excellency of the law, the more he sees of the vileness of sin, for the law speaks nothing to a sinner but what his conscience assures him to be true. There is a constant concurrence in the testimony of the law and conscience, the soul at last seeing no way of escape by the deeds of the law or good works, is ready to say, "Lord, be merciful to me a sinner," or, like the prodigal who, having wasted all his goods, and perishing with hunger, determined to arise and go to his father and confess his sins and unworthiness. In this condition there is contrition of soul—Godly sorrow on account of sin. The soul is unreservedly committed into the hands of God, and is ready to accept deliverance in God's own way; but the trouble arises—how can a holy and just God pardon and forgive one who is so sinful and unholy? Here the plan of redemption through Christ as revealed in the Gospel meets the case with its teachings, invitations and promises—the will and affections having been changed, the soul accepts Jesus Christ and his righteousness, takes hold on him by faith prompted by love, trusts in him as a mighty Savior, is willing to confess him before men, and to take up his cross and follow Jesus, seeing that He is the way, the truth and the life—the soul now experiences peace, peace which passeth understanding; and now, having been adopted as a child of God and become a subject of the kingdom of Jesus Christ, the soul, with desires running out for the extension of this kingdom and the salvation of souls, will look up to God and pray, "Thy kingdom come, thy will be done on earth as it is done in heaven," or in the language of the poet say:

"Pity the nations, O our God
Constrain the earth to come,
Send thy victorious Word abroad,
And bring the strangers home."

CHRISTIAN POLITENESS.

BY REV. THEODORE L. CUTLER.

If Chesterfield has furnished some rules of social etiquette for the fashionable world, the Bible goes deeper yet, and furnishes the core-principles of Christian politeness. Brotherly love is named as one of the cardinal graces; this dwells in the heart, but is of little worth if it does not come out in the conduct. "Be compassionate," says the Apostle Peter, "be pitiful, be courteous." "Be ye kind one to another, and tender hearted," exhorts grand old Paul. And the same apostle reminds Timothy that "the servant of the Lord must be gentle," i. e., he must be a Christian gentleman.

To illustrate the true inwardness of Bible politeness, our Lord told that fascinating story that never wears out by repetition. A Jewish traveller on the road between Jerusalem and Jericho is overtaken by a gang of highwaymen who strip him, wound him, and leave him half dead by the wayside. A certain priest comes along who looks like a gentleman, but is only a sham in a sacred garb. Presently a Levite comes along who is as very a humbug

as his saintly-looking predecessor. Then a man of very different stripes heaves in sight—a man whom neither of those two Jewish varlets would speak to because he is a Samaritan. This stranger has not only a kind heart; he knows how to show it. He might have hired some one to go back and fetch the wounded sufferer to the inn; but he does not risk that. He gently puts the poor Jew upon his own beast, and walks all the way beside him. When he leaves the caravansera on the next day, he does not put the money to pay the bill into the hands of the wounded traveller; that might have wounded his pride. He delicately slips the shillings (they were not our pennies) into the hands of the host, and says to him, "take care of him; and whatsoever thou spendest more, when I come again, I will repay thee."

Now there was Bible-politeness, which is kindness of heart kindly expressed. Both parts of this definition are essential. A person may have a truly benevolent heart, and yet show no suavity in his manners. Dr. Johnson would pick up a poor starving girl in London streets, and carry her to his home, where he was harboring certain other objects of his charity; yet Johnson was proverbial for rough speeches, and sometimes the rudest violations of social etiquette. Better that than the varnish and veneer of smooth words over a hollow heart. Some people were rather shocked by Abraham Lincoln's careless dress, unkempt hair, and democratic manners; but he was the farthest possible from being "boorish."

Our incarnate Lord and Master was our model in this respect—that He looked at every one He met, rich or poor, lofty or lowly, in the light of their humanity. Bartimeus is not passed by in his blindness and his rage; the woman who washed His feet with her tears is not shunned because she is a social outcast. He had the divine right to denounce the hollow hypocrisy of the Pharisees, as well as to rebuke the failings of his own disciples. But what an ineffable courtesy in every look, and tone, and deed! It is no derogation of His divine dignity to speak of Him as the beautiful perfection of the ideal gentleman; He gives a new and sacred meaning to that often perverted word.

The Bible commands politeness as a Christian duty. There are certain external courtesies which good society requires that may have no heart behind them. The command, "be courteous" goes deeper than that; it requires this from a godly motive; we are to practice politeness "as unto the Lord, and not unto men." A little more of this grace would add mightily to the popularity and influence of more than one minister. It would give him the entree into the hearts of people of the world, and it would save him from wounding some hearts by that keenest of all blades, neglect. Every Christian is as truly a representative of Jesus Christ as is a minister. Politeness is benevolence in small things; but life is made up of small things, and it is in the small things that some of us may do the biggest sinning. Bible religion makes small enough headway in this world of ours; and one reason probably is that those who profess it do not make it as attractive as they might do. He is wise that winneth souls; but crabbed Christians win nobody. On the other hand, there are certain people whom I wot of that owe a vast deal of their spiritual influence and usefulness to their cordial manners and their knack or showing their genuine Christianity in little things. Their politeness is kindness of heart kindly expressed.—Evangelist.

ONE day in January, 1561, the inhabitants of the Vaudois valleys of the Alps received an intimation from the Pope's representatives that, unless on the next day they went to Mass, they would be punished without mercy. With the full knowledge of the fate before them, this was their resolve: "We here promise, our hands on the Bible, and in the presence of God, to maintain the Bible whole and alone, though it be at the peril of our lives, in order that we may transmit it to our children pure as we received it from our fathers."

LIFE is made up, not of great sacrifices or duties, but of little things, in which smiles and kindnesses, and small obligations, given habitually, are what win and preserve the heart and secure comfort.

COLLEGE AND UNIVERSITY EDUCATION.

The saying of the late President Garfield, that a log with Mark Hopkins at one end and the student at the other, was all the college that he required, needs frequent iteration in these days when so many colleges aspire to become universities, and so many students itch for the luxurious indulgence of the partial course. The fact that universities are needed to carry forward in departments and specialties those students who have laid a good foundation of general knowledge, does not warrant the conclusion that every college should become a university, nor the equally dangerous conclusion that every college should prepare its students for the manifold special courses which the enlarged development of the age offers to the youth of to-day. It is as true now as it ever was that upon a broad foundation of general knowledge any kind of a superstructure can be reared. A mind that has been trained and disciplined by the study of the classics and mathematics, and by a liberal course in English literature, history and physics, is qualified to receive with immediate profit and make practical use of any special course of instruction. Upon the other hand, a mind that has been narrowed to preparation for a special course of study, may develop along that line successfully, or may prove unequal for lack of general power to go beyond a certain point, even in its specialty. The college has been founded and sustained in our country for the purpose of developing mental and moral strength, a true and courageous manhood, as well as to give universal or university education, and it can be successful in such fundamental departures only under certain conditions. Wherever universities exist in this country in connection with a college, the tendency is to dwarf the university course to the proportion of the college curriculum, to lower the university standard to the school level of the college, to make both college and university a mixture of academy and college, and to send forth students neither thorough nor manly.

We believe heartily in that system of education which lays a collegiate education upon solid and concentrated study, chosen for and not by the student; which broadens in the university course rather than in the preparatory school; which teaches a few things perfectly, rather than many things feebly; and which prepares a young man for life not by loading him with a variety of knowledge, but by training him to appropriate and use knowledge as he requires it. The true college does this. It sends out mental athletes. They may not know the rules of every game, but they have strength, agility, quickness of perception, endurance and complete training. Such minds require little time and scant opportunity in order to grasp any line of practical or theoretic knowledge, and they will soon distance specialists whose powers have been exercised only upon a narrow field.

We have been led to these remarks by the perusal of the recent inaugural address of the new president of Hobart College. President Jones is a graduate of Williams College, which has been pre-eminently such a college as we have described, he has had the advantage of study and observation in the German universities, and he is familiar from personal experience with the American university. He believes heartily in the value of the teacher's personality as one great influence in college training, and he holds the opinions which we have just set forth. His address contains a statement of these views which is so plain and forcible as to warrant reproduction here. "The so-called university as it exists amongst us is not a university, strictly speaking, it is a compound of college and university. Many colleges add university features to their traditional curriculum. They are neither one thing nor the other; but in the future it will not be so. The university will confine itself to post-graduate work, and the colleges will devote themselves to disciplinary education; to training cultured men, leaving to the universities their proper work of training specialists and scholars. The work of the college no other agency can do, and it is work supremely worth the doing. For this persuasion Bowdoin and Williams and Hamilton and Hobart stand to-day. They are not universities and cannot become such, they do not pretend to

take all the knowledge for their province, but they do claim that they can train rounded men, in whom the gentleman, the student, the citizen and the Christian come to co-equal harmonious development. I am happy to stand at the head of a typical American college, because the traditional college will be in the future as in the past, a mighty force and factor in the nation's life.

"But some of you may say 'The academic drift is all the other way. The university grows, the college dwindles. It is well for you to magnify your charge and office, but it would be folly for us to blind our eyes to patent facts.' I will not ask you to accept my dictum, but I confidently assert that it is the opinion of the most highly qualified educators that the vast academic horde composed of many hundred students without adequate scholastic supervision, without social coherence, or unified moral consciousness, call the horde college, or university, or what you will, has broken down as an efficient educational instrument. Succeeded as it may in instruction, in education it has failed.

The true universities, the training schools of specialists, need not be many, but if this is to be a nation of cultivated and rounded men, the college must be found everywhere, from Maine to Oregon, from Minnesota to Texas. The preservation of our institutions demands that the college bring its humanistic discipline to the very doors of those who need and crave it."

These are words of wisdom from a thoughtful and mature educator, who has just assumed important responsibilities, and they are worthy to be pondered by the friends and patrons of collegiate and university education in the United States.—Augustus, in N. Y. Observer.

MORE THAN IS MEET.

Solomon says, in Proverbs 11:24: "There is that withholdeth more than is meet, and it tendeth to poverty." He states here a principle of wide application. In order to get, we must give. If we would reap, we must sow. There is a proportion of what we have in our granaries that we must use as seed. The wise husbandman will learn just what the proportion is, and scatter it over the field that he has plowed. If he sows more, he wastes the excess. If he sows less, he gets but half or a quarter of a crop. The word "meet" in the proverb means what is right and necessary. We cannot cheat the Lord of the harvest. If we do not deal honestly with him, we will suffer. He will not give us thirty bushels to the acre, when we give him, in our sowing, only two quarts to the acre.

Frugality is generally regarded as a virtue. But some one has said: "We have to prune our virtues as well as our vices. Excessive frugality is very poor economy. What we save unwisely often involves us in ruinous expenditure. The teamster who saved half a dollar by buying an inferior brake for his wagon lost many hundred times as much when his wagon was wrecked because he could not hold it on a down-grade. The stingy husband who withheld the help that his wife needed was punished by seeing her suffer from broken health, and by having to pay enormous doctors' bills. The farmer who is too miserly to buy the best agricultural implements and fertilizers, and who economizes, as he thinks, by half starving his horses, gets poorer and poorer every year. He ignores the conditions of prosperity, and the more he saves, the more he loses. The merchant who can not afford to advertise soon becomes bankrupt, but he who invests what is meet in making his business known, grows richer year by year.

Commenting on this proverb, old Matthew Henry wrote: "A man may grow poor by meanly sparing what he has; withholding more than is meet; not paying just debts; not relieving the poor; not providing what is needed for the family; not allowing necessary expenses for the preservation of the goods. This tendeth to poverty. It cramps man's industry, weakens their interest, destroys their credit, and forfeits the blessing of God, and let men be ever so saving of what they have, if God blast it and blow upon it, it comes to nothing."

Proportionate giving, giving as God has prospered us, is the divinely revealed law of duty and of prosperity.—C. E. B., in Herald and Presbyter.

QUESTIONS ANSWERED.

BY SENEX.

I am very sorry for a good brother who writes from a Northern State... His church called a young preacher from the Theological Seminary of Chicago University.

The brother asks me what, as a good Baptist, he should do. Ought he with his presence and his money to support such preaching?

It may be a good old church which had a pastor for many years, and when last it called a pastor it was not necessary to scrutinize the beliefs of preachers.

But the church has called the young man, and he is preaching there. What the ought to have done is not the question now, but what this brother ought to do.

If other brethren understood him in the same way, then let them call the attention of the deacons to the words, and with the deacons go to see the pastor and lay before him what they have against him.

But if the brethren will not listen; if they do not care whether God's truth is preached in the pulpit or not, if only they be entertained, or a crowd can be attracted; if they had been so far blinded by man worship as to accept the view that salvation by grace is antiquated, and the Christian religion has errors which heathenism can correct, then the brother's course is plain.

"Where do Baptists get their authority for educating the heathen before they are converted?" I had begun to answer that question by writing, "Do good unto all men, especially to them that are of the household of faith," when I was stopped by the thought, "Is it doing good to heathen to educate them? Education is, as it were, giving a man better weapons of warfare. Given to heathen, it but increases their power of doing wrong to their neighbors."

But if education in itself, irrespective of the use to which it is put, is a good thing, then that command to do good to all men covers it. This, of course, does not justify educating the

heathen and calling it missionary work, and using funds given for missions in doing it. The marching orders are to go into all the world and preach the Gospel to every creature, teaching them to obey all the Lord's commands. That is missionary work, and nothing else.

"When our brethren have a misunderstanding with a little unkind feeling toward each other, and we admonish them to forgive, have we Scriptural authority to admonish them to forget the circumstances connected with the case?" You cannot require them to forget, for that may be beyond their power.

"Does the second commandment mean that we are not to make an image of anything, or does it mean that we shall not worship any image?" It has reference to worship. We must not make any image intended in any way to represent God.

"No representation of God is to be made at all; no statues and pictures, &c. of men or angels is to be used in our worship." A Catholic who kneels before a picture of the Virgin to pray, is violating the spirit of this commandment.

I confess I have always felt uneasy in regard to pictures of our Lord. He is so truly God to me that this command rises up and confronts me when I see any pictures of him. The fact that such an image is intended in any way to represent God, is in itself a matter of more uneasiness.

"How firm a foundation, ye saints of the Lord! Is laid for your faith in his excellent word!" All felt the appropriateness of the succeeding verse: "Ev'n down to old age all my people shall prove My sovereign, eternal, unchangeable love; And then, when gray hairs shall their temples adorn, Like lambs they shall still in my bosom be borne."

Way should we not more often than we do sing such songs by the graves of those who have finished their course and fallen on sleep? Why should not Christian funerals have more of triumph in them? Why should we not accustom ourselves to think more of death as of a going out from the shadows of earth into the light of life? So doing we shall rob death of much of its sting both when our friends are taken from us, and when we look forward to our own departure.—Exchange.

JOY or delight in what we are doing is not a mere luxury; it is a means, a help for the more perfect doing of our work. Indeed, it may be truly said that no man does any work perfectly who does not enjoy his work.

It is the consummate work, without which the work may be done, indeed, but without which the work will always be done slowly, clumsily, and without its finest perfection. Men who do their work without enjoying it are like men carving statues with hatchets. The statue gets carved, perhaps, and is a monument forever of the dogged perseverance of the artist; but there is a perpetual waste of toil, and there is no fine result in the end.—Exr.

LITERARY.

New Books.

[All the books noticed in this column will be sent at publishers' prices by the Baptist Book Concern, post-paid to any address, on receipt of price.]

ASSHUR AND THE LAND OF NIMROD. By Hormuzd Rassam. Introduction by Robert W. Rogers, Ph.D., D.D., etc. Octavo, 432 pp. Cincinnati: Curtis & Jennings. \$3.00.

This is a monumental work. The author has given his life to archeological study in the Orient, and has brought to light many things, some of which have been put to the credit of others. It was he, and not George Smith, that discovered the Assyrian legends of the Creation and the Deluge. Mr. Smith simply translated them into English.

Prof. Rassam not only tells us of his researches, but he gives most interesting accounts of his adventures and of his dealings with the different peoples, giving us glimpses into the lives of races little understood.

We have here graphic accounts of discoveries in Nimveh, Assur, Sappharvum, Calah, Babylon, Borsippa, Cutha and Van. We have also accounts of journeys into Mesopotamia, Assyria, Sais Minor and Kurdistan. Much light is thrown on the Old Testament by these discoveries, and many objections of the destructive critics are effectually answered. This will now be the book on the subject, and it will take a high place in the literature of archeology.

TWENTY-SIX YEARS OF MISSIONARY WORK IN CHINA. By Grace Stott. Preface by J. Hudson Taylor. 2nd edition. New York: American Tract Society. \$1.75.

Among the many books on missionary work, this one deserves a high place. Mrs. Stott writes in charming style, and tells her thrilling story most captivatingly. She is evidently as proved a worker for the cause of her mission as a band, the Rev. George Stott. The book is a clear, simple, unvarnished story of work, giving the ups and downs of missionary labor in China, and also giving much interesting information in regard to the land and its people. Mr. and Mrs. Stott are Scotch, and labor in connection with the China Inland Mission. We wish this book a wide circulation.

THE SPIRIT-FILLED LIFE. By the Rev. John MacNeil. Introduction by Rev. Andrew Murray. Chicago and New York: Fleming H. Revell Co. 75 cts.

This little book has been recently received on both sides of the Atlantic. It is a most complete, comprehensive, a more thorough surrender to the Holy Spirit. The argument is that the Christian is not only regenerated, but he is to be filled with the Spirit for service. The author makes this filling a distinct experience, differing from and following the new birth. It is not exactly what is called "the second blessing," but it is something in that line. Certainly the book contains many earnest words and helpful suggestions, these one can profit by without adopting the theory of the author. It is a devotional book of a high order.

SHADOW AND SUBSTANCE. By Geo. C. Needham. Philadelphia: American Baptist Publication Society. 75 cts.

The gifted evangelist here gives us an exposition of the types of the Tabernacle. He takes up the titles, the position, the materials, the arrangement, the brazen altar and vessels, the laver, the holy and most holy places, the table of shewbread, the golden lampstand, the altar of incense, the ark, the mercy-seat, the cherubim, the veil, the cloud, the priesthood, priestly garments and offices—he takes these up and interprets them at types. The result is a very interesting book.

TEACHER AND CLASS. A Symposium on Sunday-school Teaching. Chicago and New York: Fleming H. Revell Co. 75 cts.

A helpful book. Dr. J. R. Miller discusses heart power; Dr. James Stalker tells of the teacher's qualifications; Dr. J. H. Vincent speaks of the teacher out of school; Dr. R. F. Horton describes the teacher's ideal; Ralph Wells explains shepherding the flock; Rev. H. S. Bates shows us the teacher at work; the Rev. W. D. McKenzie tells forth the teacher's responsibility; while Archbishop Farrar holds up the teacher's reward. For sale by C. T. Dearing.

WHAT A YOUNG BOY OUGHT TO KNOW. Synopsis Siall, D.D. Philadelphia: The Vir Publishing Co. \$1.00.

It is an open question whether a certain class of subjects should be discussed at all with boys. The danger is that the more is known, the more is suggested than of good by warning and instruction. This book belongs to the Self and Sex series, and talks of the generation of plants, animals and men. A good many prominent people have commended the book. Certainly if such subjects are to be discussed with boys, Dr. Siall's book is as probably as probably a good one. We are not clear, however, that such discussions are wise.

WAYS TO WIN. Dyon Hague. Chicago and New York: Fleming H. Revell Co. 50 cts.

A convenient little manual of practical suggestions in regard to personal work for souls. There must first be a valid Christian experience, a long and patient waiting, followed by effort and action. There should be invitation, personal conversation and correspondence. The personal plea of the worker must be his constant care. The author writes from long experience.

IN THE WAY. By Grace Livingston Hill. Philadelphia: A. J. Rowland, 1420 Chestnut St.

Ruth Benedict's mother died when she was a baby, and she was adopted by an uncle and aunt. She did not know till their death that she was not their child. Her father was then dead and her two brothers were in the army. How she wrought a reformation in their lives is told in a very interesting way. The book has two defects, one a minor one, and the other a very grave one.—It makes smoking too much of a sin, which is the minor defect. Harm comes from smoking to pat tobacco-using on the same plane with the terrible sin of whiskey-drinking.

The other defect is the public speaking of women in religious meetings. God's command to silence is like the ten commandments, and "will not budge."

THE BIBLE ON BAPTISM. By H. R. McLeon, Dawson, Ga.

Rev. J. B. Hawthorne, D.D., President Home Mission Board, Southern Baptist Convention, and pastor First Baptist church, Nashville, Tenn., says of the book: "I have examined your work on baptism and do not hesitate to pronounce it among the best discussions of the subject I have ever seen. It is a critical, comprehensive, and unanswerable. The arrangement of the materials of the book is perfect, and will be found extremely convenient for the student whose time is limited. I wish for the work an extensive circulation."

Magazines.

We congratulate the Atlantic Monthly on completing forty years of vigorous life, for the October number is the "Fortieth Anniversary Issue." We remember when the first issue of this sterling monthly appeared, and when it came to the front of our circle, it was a brilliant and successful purveyor of its way. O-hers have changed; it has gone on its same way. It has depended solely on its literary and topical merits for success. It has steadily refused to print any pictures. Yet its success has been signal. In this issue of our circle, it is a critical, comprehensive, and unanswerable. The arrangement of the materials of the book is perfect, and will be found extremely convenient for the student whose time is limited. I wish for the work an extensive circulation.

The Century for October fully maintains its high standing. The frontispiece is a fine engraving of Sir Joshua Reynolds' painting—Lady Cockburn and Family; Mr. Theodore Roosevelt gives a timely and instructive article on the Hall of Honor of the New York Police. This is followed by a sketch of the life and work of Sir Joshua Reynolds, by John C. VanDyke. Then come the Art of Charles Keene, Joseph Pennell; The Flirting of Mr. Nickins, Lucy S. Furman; Marie-Antoinette as Dauphine; Amca L. Bicknell; The Blood-Red Blossom, George Edward Goodberry; High Noon, following by the Rev. W. Mitchell; What is the Aurora? a striking article by Alexander McAdie; Campaigning with Grant, Gen. Horace Porter; Up the Matterhorn in a Boat, Marion Manville Pope; The Days of Jeanne d'Arc, Mary Hartwell Catherwood; Wild Animals in New England Game Park, G. T. Forster; The Blue Bird, by the Rev. W. Mitchell; The Heart of a Maid, Louisa Herrick Wall; Letters of Dr. Holmes to a Classmate, Mary Blake Morse; Topics of the Time, Open Letters and In Lighter Vein. The Century Co., New York. \$1 a year.

The Homiletic Review for October is of unusual value, even for its high standing. Prof. W. G. Blake discusses the Plan of the Sermon; Dr. B. Shaw shows us the Problem of the Sunday-school, while Prof. G. H. Shodde exhibits the International Problems of Theology, and Prof. J. P. McCurdy throws Light on Scriptural Texts from Recent Discoveries. These fill the "Review" section. In the Sermonic section we have sermons from Bishop H. C. Potter, Dr. E. F. Barr, Dr. Emil Zitel, Dr. A. J. F. Behrends, Dr. D. W. S. Danley, and Dr. David Burrell. All the departments are well filled. President Gregory's School of Bible Study is of special interest and value. Funk & Wagnalls, New York. \$2.00 a year, to preachers. \$2.50.

Scribner's Magazine for October has a notable article by Henry Norman on the Wreck of Greece, which graphically tells the sad story. Mr. Walter A. Wyckoff continues his story, The Workers, and describes a Hotel Porter; Mr. J. Lincoln Stafford discusses with fulness of detail the Business of a Newspaper. Besides these we have: We Too Shall Suffer; Some Good Pictures; The Prigate-Ghost; The Man with a Bacon Rind; Cecilia Beaux; The Unquiet Sex, an article about women by a woman; The Darkest Sperrit; Life of a College Professor, and Mother Earth. The editorial departments discuss Religion in Hard Times; Intellectual Reserve on the Stage; Newly Discovered Venus, Klondike Gold Discoveries, Telegraphy without Wires, and the British Navy. Charles Scribner's Sons, New York. \$3.00 a year.

The flowers of God's garden bloom not only in double, but sevenfold.

SUNDAY-SCHOOL.

INTERNATIONAL
Bible Lessons, 1897.
FOURTH QUARTER

SUNDAY, OCT. 17.

PAUL BEFORE THE ROMAN GOVERNOR.

Acts 24:10-25.

MOTTO TEXT.—"Fear not, for I am with thee."—Isaiah 41:10.

Paul is in Caesarea where Lysias had sent him when told of the plot to kill him. He was brought before Felix for trial. The high priest, Ananias, had come down to appear against Paul, bringing with him a professional advocate, Tertullus, to speak for him. Tertullus made a shrewd speech, showing that he was well acquainted with the best method to influence Felix against the prisoner. The lesson begins with Paul's reply.

"Forasmuch as I know that thou hast been of many years a judge unto this nation."—Six or seven years, much longer than usual, and long enough to have learned all about the Jewish religion. Paul says "nation" instead of people, as Felix was a foreigner. He answered cheerfully, knowing that he had a judge who understood. Another reason of his readiness was that Felix could easily learn the truth of his words. He had only been in Jerusalem a few days, for it was twelve since he came to the city, and five of these had been spent in prison at Caesarea. His object in going to Jerusalem was not to raise a tumult, but to worship God in the temple.

"And they neither found me in the temple disputing with any man, neither raising up the people."—He answers with a broad and positive denial the charges which Tertullus had made, and which the Jews had affirmed. It would not have been wrong to have disputed, but, as a matter of fact, he was not doing it. "Neither in the synagogue nor in the city."—The latter means in the streets of the city. There were many synagogues in Jerusalem. Thus he makes a sweeping denial covering all the ground. And he defies them to prove the charge brought against him.

There was a tumult from which Lysias and his soldiers had rescued him. But his enemies had raised it themselves, and they charged him with their own offense. He goes on to tell the whole truth to the Roman judge. "But this I confess unto thee, that after the way which they call heresy."—Tertullus had said he was a ringleader of the sect of the Nazarenes. The word translated hereby here means a sect. He admits that he worshipped as they said, but goes on to give three reasons why he should not be considered a heretic. He worshipped the God of his fathers, the same God whom they worshipped. And he believed the Scriptures which they accepted. He was no higher critic. He believed all things contained in the law, that is, the books of Moses and the prophets.

"And hope toward God."—In reference to God, founded on His promises. "Which they themselves also allow."—The great bulk of his people were Pharisees, and it is probable the accusers were nearly all of this sect. And the Pharisees believed in the resurrection of the dead. "That there shall be a resurrection of the dead, both of the just and of the unjust."—The wicked are to be raised to be punished just as surely as the righteous are to be rewarded.

"And herein do I exercise my-

self."—Herein means therefore. Paul did not forget the judgment day. Do we remember it always, and try to act in everything as we shall wish we had acted when we stand before the Judgment Bar? He disciplined himself. "To have always a conscience void of offence toward God and toward men."—Paul had to discipline himself to keep from offences. None of us can hope to go to heaven on flowery beds of ease. All sins are sins against God, but some are also against our fellow-men.

"Now after many years."—He had made a brief visit four years before, a longer one eight years before, but he had lived elsewhere for twenty-one years. "I came to bring aims to my nation."—Beautiful gratitude these rulers of the Jews were showing him. He had taken collections in the Gentile churches for the poor saints in Jerusalem. "And offerings."—The offerings he made in the temple for the six men and himself are meant, it may be more. This was what he was doing, not raising insurrection nor blaspheming the temple.

"Whereupon certain Jews from Asia."—They were from Ephesus, and recognized him. They found him performing his vows in the temple with no crowd gathered about him, and no tumult. They raised the tumult themselves. As they were the eye-witnesses of his conduct justice required they should have been present to testify in regard to him. They were wise to stay away, for it would have been shown in the trial that he had done what they accused Paul of doing.

The men who were present did not see Paul in the temple, but they could speak as regard to what happened in the Sanhedrim. He had there avowed his belief in the resurrection of the dead, and this had caused a division in the assembly, the Pharisees, who were the large majority, taking his part and saying he had done nothing. It is probable many of those same men were among his accusers. And thus Paul reminds them very courteously, but with great skill, that when he was tried in their own court for this same offense, they themselves had declared, "We find no fault with this man," yet here they were among his accusers! They had been so earnest in taking his side they "strove" with the Sadducees, and their strife became so serious the Roman soldiers interfered. There would be no trouble in Felix getting proof of this favorable action toward Paul.

"And when Felix heard these things, having more perfect knowledge of that way."—Of the Christian faith. He knew more than Paul's prosecutors thought he did. It was Paul's unsupported word against that of the high priest, Ananias, and other dignitaries of the Jewish nation. Felix evidently believed that Paul told the truth, but he did not wish to offend the high priest by taking the unsupported word of the prisoner against his. So he postponed the case until he could have the testimony of Lysias, the Roman commander, who would know all. When Lysias had testified he would give his decision.

"And he commanded a centurion to keep Paul, and to let him have liberty."—Have indulgence. He was not chained to a soldier and his friends were allowed to care for him. Luke, Paul's physician, was with him, and it is thought Luke took advantage of the leisure to write his Gospel. Paul was a feeble, sickly man, given to doing the work of three men, and God gave him rest by putting him in prison—the only place he would rest.

"And after certain days, when Felix came with his wife, Drusilla."—Felix may have been absent from the city, or it may mean he came into his judgment hall with Drusilla, who was anxious to see and hear Paul, widely known as a ring leader of the Nazarenes. Two more wicked people than Felix and Drusilla could hardly have been found even in that age of awful wickedness. Drusilla was the daughter of the first Herod Agrippa, and had all the wickedness, the talent and the beauty of her race.

"And as he reasoned of righteousness, temperance and judgment to come."—He was faithful to these high-placed criminals. He talked to them not of their vices, but of the virtues which they did not have, and the judgment which await those without these virtues. Drusilla was a Jewess, and knew all this. But she was the most hardened sinner of the two. Before the awful picture of judgment to come the man, though a heathen, trembled; she did not. How many sinners, when brought face to face with the Judgment Bar of God, have answered as Felix answered? And to how many as to him did the convenient season never come?

THE SOUTHWEST VIRGINIA INSTITUTE.

This school has opened with one hundred and nineteen boarders and the usual number of day pupils. So far as the boarding patronage is concerned this is better than at corresponding dates in any previous year of its history.

Prof. Carl Steed, of Georgia, has been elected to the chair of English in place of Prof. H. W. Naff, who accepted a similar position in the University at Clarksville, Tenn.

Prof. Steed is an A. M. of Mercer University, where his father, for a quarter of a century, was Professor of Latin. Prof. Steed pursued post-graduate work at the University of Virginia, and comes highly recommended by many prominent educators in the South. He is giving general satisfaction, and holding "his own" among his associates in the faculty, who come from Harvard, Yale, Columbian, Berlin and Paris Universities.

A finer company of young women I have never seen assembled in a school. They represent the finest families, and come from more than a dozen States.

Prospects for a most successful year's work are before us.

SAMUEL D. JONES.
Bristol, Va.—Tenn., Sept. 18.

The coming event will be a concert given to Miss Mayme E. Chapman Friday evening, October 22, at New Liederkranz Hall. The sweet young singer has many friends who will be delighted to know that she is given this testimonial. She was leading soprano at the Walnut street Baptist church for over a year, but resigned recently to devote her time more fully to voice culture, and, as she is quite young, her friends advised her to give up church music for a while. The very best talent will assist on the programme, and it promises to be very attractive. This charming young singer should sing to a crowded house on the 22d, as she is so well known by her sweet ways and delightful voice. Tickets are now on sale at C. J. Rosenham's drug store.

DITCHED.—One section of the Baptist historical train, thrown from the track, cause, Dr. Whittitt's discovery.—Layman.

[This is from one of the most prominent laymen in the South.—Ed.]

FROM GEORGIA.

EDUCATIONAL.

The denominational schools of our State have all opened with good prospects. Emory, the Methodist College at Oxford, rejoices in the presence of the largest number of students present at any opening in its previous history. This is also true of Mercer University, our leading Baptist school. President Pollock is greatly encouraged and his enthusiasm is unbounded. This affects the whole brotherhood, and it is to be hoped it will result in a great revival of interest in the welfare of the institution. Our people in Atlanta are so jubilant over the prospect at Mercer that they have agreed to arrange for a reception in their city to be given in honor of President Pollock. The invitation has already been extended, and the reception will be given at a time suitable to the conveniences of the honored guest.

RELIGIOUS.

This being an off year in politics, our people have not had their minds called off from the claims of religious work, and, as a consequence, there have been many fine revivals all over the Commonwealth. The ingathering has been large and the condition of our churches has never been more hopeful.

An item of great interest to the Jackson Hill people, Atlanta, was the laying of the corner-stone of their new building. A large number of people was present, and the ceremonies were of an unusual interest. Interesting addresses were made by Dr. Landrum and Rev. A. A. Marshall, the pastor. This is a new church, but promises to be one of the leading churches in the city in a short time.

At present a great religious wave has struck the city of Macon. Pastor J. L. White has been much concerned about the spiritual condition of the place, and has with great boldness attacked sin in high places. As a result he has been the object of fierce criticism, the daily papers being the medium of attack. Pastor White has not flinched, but has manfully stood his ground and hurled the sins and inconsistencies of his enemies into their faces. Recently he felt that the time for aggressive work had come, and, in concert with his fellow-pastors, constructed a tent that holds 3,000 people and invites the public to come to this place for worship. They have secured the services of Rev. H. M. Wharton, of Baltimore, who is now preaching daily to as many people as the tent will hold, while as many as 1,000 are on the outside, unable to find room within. It is said the city is shaken from center to circumference, and large numbers of people are being converted.

G. H. CARTER.

EDMONSON ASSOCIATION.

This body met with Silent Grove church, Edmonson county, Ky., Sept. 22, 23. The Introductory sermon was preached by Eld. B. F. Page to a large and attentive congregation. The sermon was well received.

There was quite a number of visitors present. Brethren W. P. Harvey, J. P. Brook, J. W. Warder, Eli Owens, J. G. Bow, W. H. Smith, of the Baptist Helper and Sister Mary Hollingsworth.

At the close of the Introductory sermon a collection for the Orphans' Home was taken up, which amounted to fifteen dollars. In the afternoon, Bro. W. P. Harvey addressed the congregation at the stand on Baptist in History after which the body adjourned to the house and organized.

A MISSIONARY'S WIFE

Interesting Letter from India—A Long Summer Season.

The following letter is from the wife of an American Baptist missionary at Nowgong, Assam, India: "After living here for several years I found the climate was weakening me. I began taking Hood's Sarsaparilla every summer. This I found so beneficial that I now take one dose every morning for nine months in the year, that is, through the hot weather. My general health is excellent and my blood is in good condition. My weight does not vary more than one pound throughout the year. I find Hood's Sarsaparilla indispensable in the summer and recommend it for use in a debilitating climate." Mrs. P. H. MOORE.

The above letter is similar to thousands received and constantly coming in.

Hood's Pills cure nausea, indigestion, biliousness. Price 25c.

Eld. Robert Lutrel was chosen Moderator, Bro. C. A. Neagle Clerk and Bro. Silas Tunks Treasurer.

The letters were read showing that the churches were for the most part in good working order. The churches were well represented and the messengers took much interest in the work of the Association. This together with the excellent help of the visiting brethren made the meeting a very pleasant and profitable occasion.

This Association is only three years old and in a poor country yet she is doing a good work and giving evidence that ere long she will become an efficient body.

The usual subjects of Missions, Temperance, etc. were discussed with much interest and zeal.

The Association has this clause in her constitution: "No church shall be received or retained as a member of this body who has a member that is engaged in making or selling intoxicants as a beverage." At this meeting a committee of five brethren were appointed to consider the propriety of adding the following clause: "We recommend that no brother shall be retained as a member in any of our churches who shall sign a petition asking the court to grant license to any individual to make or sell intoxicants."

A resolution indorsing the action of the General Association and the WESTERN RECORDER in the Whittitt matter was passed without a dissenting vote.

W. S. DOTY.

ELDER J. L. UNDERWOOD, A. M., ON "THE BIBLE ON BAPTISM."

"The Bible on Baptism," by H. R. McLendon, is a valuable contribution to the study of the Bible, as with the great Bible itself, thought is necessary in learning its lessons and in getting its benefits. But it is not a work exclusively for the scholar and the educated man. Plain jurors have to decide great questions on the testimony of experts. Plain Christians must decide the question of baptism on the testimony of the original languages and true history. This work sets the testimony of scholars in a simple and compact form before the eyes of the unlearned. It should have a place in every library, every family, and in the hands of every man who would know God's commandments.

J. L. UNDERWOOD.

Bluffton, Ga.

Without preaching of the Law of God man can hardly be expected to accept the Gospel and become the subjects of its regenerating power. The cause of need of the Gospel comes through pressure of the Law. There is no Gospel for those who are not conscious of their lost condition. Is not the absence of this element in preaching one of the reasons for the present lack of spirituality in the churches?

EAST LYNN ASSOCIATION.

The fourth annual session of the East Lynn Association was held September 23th and 24th, with Pleasant Grove church, LaRue county. The introductory sermon was preached by Eld. J. F. Hunt from Isaiah 50:8. "Let us stand together," from which he preached an excellent sermon.

The former moderator, W. R. T. McFarland, being absent on account of sickness, the Association was called to order by the writer, the former clerk. The Association then went into the election of moderator and clerk which resulted in the election of the writer for moderator and E'd. W. T. Short for clerk.

The churches were all represented and two others joined our body, viz. Little Mount and Mount Sherman. A large number of baptisms were reported, and also some progress along the lines of missions and benevolence.

Among the visitors were notably Eld. Harvey of the WESTERN RECORDER, who was at his best and "showed off" to good advantage and made some good advantage Eld. J. W. Warder also was with us in the interest of the mission work who always inspire a meeting of this kind when he is present. He gave us some fine talk on missions as well as several other subjects. We felt more like Missionary Baptists than ever before.

Brother J. G. Bow was also present in the interest of the Ministers' Aid Society, and I am glad to note that he raised in cash and pledges \$56. And then we had Bro. Crumpton of Georgetown College, who was just "a-billing" over to make speeches. His mouth came very near "going off" the first day, but we are glad it didn't, for if it had the moderator wouldn't have had so much fun poked at him.

We were also greeted by the genial smiles of Miss Mary Hollingsworth who was with us in the interest of the Orphans' Home. We took a collection for her on the second day which resulted in a respectable sum. Each church in the Association pledged themselves to raise a contribution during the year for the home.

We changed the plan of our mission work, and will hereafter fifth Sunday meetings instead of the quarterly meetings.

The church and other good people of the community fed and cared for us so well, we were sorry when the meeting closed. We had a harmonious meeting and a general good time throughout.

The next meeting of the Association will be held with Mt. Carmel church, Taylor county, on Thursday before the fourth Sunday in September 1896.

The following resolutions were ordered sent to the RECORDER for publication.

Whereas, W. H. Whitsett, D.D. President of the Southern Baptist Theological Seminary, has by his statement in the *Independent* and Johnson's Encyclopedia, and also in his book entitled, "A Question in Baptist History, proven himself to be unsound, unscriptural and therefore unbaptistic.

He has also, by the way he has garbled evidence in his book entitled, "A Question in Baptist History," shown his unfairness as a historian and his unfitness as a teacher of Church History.

He has, furthermore, by aligning himself with the enemies of our cause, shown that he is not a friend but a dangerous enemy to Baptist principles. Therefore be it

Resolved 1st, That we endorse the action taken by the General Association of Kentucky Baptists at Georgetown, Ky., in the "Whitsett case."

Resolved 2nd, That we repudiate his so-called "new discovery" in Baptist History with regard to baptism, as untrue and unauthentic and utterly unsupported by evidence, notwithstanding the fact that he has distorted by his unfair quotations the Kiffin manuscript and also the statements of Praise God Barebone, making them seem to say what they did not intend to say.

Resolved 3rd, That owing to the fact that no less than eighty or ninety per cent of the members of the Southern Baptist Convention are anxious for his removal from the Seminary, and have been since the question was first agitated, we think the Trustees of the Seminary made a mistake at Wilmington, North Carolina in not promptly removing him from the Presidency of the Seminary.

Resolved 4th, That it is the sense of this body that the Seminary ought to be under the direct control of the denomination, they having the power to remove, at their annual meeting, any and all officials connected therewith.

Resolved 5th, That we now call on the Trustees of the Seminary to vote for, and use all their official means, for the removal of W. H. Whitsett from any and all connection with the Seminary.

Resolved 6th, That we advise every teacher and professor in the Seminary at the close of this session of the Seminary, to resign their respective positions and let the places be filled by an election at the next Southern Baptist Convention.

Resolved 7th, That, we withhold any and all support from the Seminary, both financial and moral and not allow its claims to be presented before this body until such a time as it is run in harmony with our accepted views.

Resolved 8th, That the WESTERN RECORDER has shown in the late Whitsett controversy, its soundness in the Baptist faith and its friendliness to our cause, and that we endorse it as a safe counselor and an able defender of our faith.

Resolved 9th, That, as there are "ample accommodations" for "open communion" in the Seminary creed, and as the article on the church could be accepted by any "Branch-church" theorist without any violation to his faith or polity, it is the sense of this body that said document should be revised and corrected and interpreted and made to harmonize with accepted Baptist views.

The subjects of Temperance, Schools and Colleges, Orphans' Home, Missions, Sunday-schools and Religious Literature, were the prominent subjects for discussion. Some of the speakers besides Warder, Bow, Crumpton and Harvey, were W. L. Ramsey, A. J. Whitley, J. G. Terhune and others. J. B. FERRILL, Otter, Ky.

Love looks through a telescope; envy through a microscope.

Awarded Highest Honors—World's Fair, Gold Medal, Midwinter Fair.

DR. PRICE'S CREAM BAKING POWDER

A Pure Grape Cream of Tartar Powder. 40 YEARS THE STANDARD.

DANGER IN SODA.

SERIOUS RESULTS SOMETIMES FOLLOW ITS EXCESSIVE USE.

Common soda is all right in its place and indispensable in the kitchen used for cooking and washing purposes, but it was never intended for a medicine, and people who use it as such will some day regret it.

We refer to the common use of soda to relieve heartburn or sour stomach, a habit which thousands of people practice almost daily, and one which is fraught with danger; moreover the soda only gives temporary relief and in the end the stomach trouble gets worse and worse.

The soda acts as a mechanical irritant to the wall of the stomach and bowels and cases are on record where it accumulated in the intestines, causing death by inflammation or peritonitis.

Dr. Harlandson recommends as the safest and surest cure for sour stomach (acid dyspepsia) an excellent preparation sold by druggists under the name of Stuart's Dyspepsia Tablets. These tablets are large 20 grain lozenges, very pleasant to taste and contain the natural acids, peptones and digestive elements essential to good digestion, and when taken after meals they digest the food perfectly and promptly before it has time to ferment, sour and poison the blood and nervous system.

Dr. Wuerth states that he invariably uses Stuart's Dyspepsia Tablets in all cases of stomach derangements and finds them a certain cure not only for sour stomach, but by promptly digesting the food they create a healthy appetite, increase flesh and strengthen the action of the heart and liver. They are not a cathartic, but intended only for stomach disease and weakness and will be found reliable in any stomach trouble except cancer of the stomach. All druggists sell Stuart's Dyspepsia Tablets at 50cts. per package.

A little book describing all forms of stomach weakness and their cure mailed free by addressing the Stuart Co. of Marshall, Mich.

FROM THE CRESCENT CITY.

The Baptist pastors are all at their posts. As soon as we could after the fever broke out we all came home. Brethren Whittinghill and John F. Purser were looking well when I saw them last. There is very little that we can do here now. Our members (many of them) who are well are afraid for us to visit them, for fear we will carry the fever into their homes. And we can't visit except by special permission from the Board of Health. There are some sick however who either have not got yellow fever or it has not been reported as such, and we can visit them as usual with pastors. There is as much or more scare here than fever, and yet the fever is on the increase and becoming more serious.

We are holding regular services but may have to close our churches soon. What effect this scourge will have on this city, and especially on the Baptist cause no one can tell. It is the purpose of the pastors with God's blessing to stay with our distressed people and trust him to take care of His own cause. While we are practically hindered from work by reason of the fever, and fear and excitement here, we trust God will give great success to His cause in other cities.

Pray for us that the clouds may soon roll away.

Yours in the work,
D. I. PURSER.

THE BEST OFFER YET

THE WESTERN RECORDER and any one of the following papers and magazines one year for only \$2 50 cash.

You can't afford to miss this opportunity.

We are not making any reduction on the WESTERN RECORDER or on any of these papers and magazines unless taken together as above stated, and \$2 50 cash gets the WESTERN RECORDER and any one of them for 12 months.

You can't beat this list, all of which are first-class.

Send your subscription, and tell your neighbor of this unprecedented offer. You will be doing him or her a kindness.

LIST.

- Southern Cultivator.
- Housekeeper.
- Farm, Field and Fireside.
- Woman's Home Companion.
- Table Talk.
- Farm and Fireside.
- The Argosy.
- Munsey's Magazine.
- The Paritan.
- Cosmopolitan Magazine.
- Godey's Magazine.
- Peterson's Magazine.
- McClure's Magazine.
- Poultry Monthly.
- American Agriculturalist.
- Babyhood.
- Farm Poultry (semi-monthly).
- Recreation.
- Standard Designer.
- Delineator.
- Elite Styles.
- Courier-Journal (semi-weekly).
- New York World (thrice a-week).

Send your subscriptions with the money at once to the **WESTERN RECORDER, LOUISVILLE KY.**

SALEM ASSOCIATION.

The one hundred and twelfth annual session of this body was held at Wolf Creek, Meade county, Ky., beginning Sept. 22nd, 1897. The sermon was preached by Eld. J. C. Willett. After noon the body was duly organized by the election of Eld. J. C. Willett, moderator, and Eld. J. T. Duvall, clerk.

Notwithstanding the meeting was in one end of the territory and a long distance from many of the churches, yet there was a fair representation of the churches. We are glad to say that while there has not been that prosperity on all lines that we could wish, yet, there are some things to encourage. Our people are united and harmonious, on all questions that come before them.

Owing to the fact that the place of meeting was not accessible from all points, our roll of visitors was short this time. Prof. A. F. Williams of Bethel college was there the first day and had a chance to be heard, and I am sure he did the rest. Eld. A. J. Ashburn was there and looked after the interest of the RECORDER. Probably there were others whose names I did not get.

All the various interest of the Association were considered with enthusiasm, yet we had no long set speeches. The mission work was given the most important place on the program. The Orphans' Home was remembered by its many friends and a good impression was left in its favor.

The Kentucky Whitsett resolutions were passed without a dissenting vote, the only discussion being on the added clause of withholding support. Some thought best not to withhold our financial

support from the institution, yet all voted for the resolution as a whole.

A resolution was passed requesting the District Board to confer with the State Board and ask a voice in the appointment of missionaries and colporters in the bounds of our Association.

The plan of apportionment as submitted by Bro. Warler, was referred to the District Board for consideration and improvement.

The next annual session will be held with Rhodus Creek church, Cecilia, Ky., in Sept., 1898. We look forward to that meeting as one of the great and long to be remembered epochs in the history of the body. Shall it not be so!

R. C. KIMBLE, Elizabethtown, Ky., Sept. 27, 1897.

I AM not one of those prophets of evil who are always croaking that the former days were better than these, and that the signs of the times are all dark; I much incline rather to the optimistic view of things. But if anything could make me believe that we are in; tating on a period of national backsliding, it is the way in which the c'oven hoof of impurity is at present reappearing in our literature.—Rev. James Stalker, D.D.

THERE is such a thing as selfishness in attending the house of the Lord. One's religious experiences are a curse rather than a blessing unless one uses them to promote the kingdom of God and the brotherhood of man. Be like a cloud which absorbs moisture that it may be given to the thirsty earth; not like a sponge, the sole function of which is to absorb.—The Rev. J. W. Lyell.

Be kind and affectionate one to another.

BALLAD OF TREES AND THE MASTER.

"Into the woods my Master went,
Clean forsook, forsook.
Into the woods my Master came,
Forspent with love and shame.
But the olives they were not blind to him,
The little gray leaves were kind to him;
The thorn-tree had a mind to him,
When into the woods he came.

"Out of the woods my Master went,
And he was well content.
Out of the woods my Master came,
Content with death and shame.
When Death and Shame would woo him last,
From under the trees they drew him last,
'Twas on a tree they slew him—last
When out of the woods he came."
—Lasser.

OUR PULPIT.

A SHEAF OF PRAYER ARROWS.

BY ALEXANDER MACLAREN, D. D.

Bow down thine ear, O Lord, hear me; for I am poor and needy.
Preserve my soul; for I am holy; O thou my God, save thy servant that trusteth in thee.
Be merciful unto me, O Lord; for I cry unto thee daily.
Rejoice the soul of thy servant; for unto thee, O Lord, do I lift my soul.
For thou, Lord, art good, and ready to forgive; and plenteous in mercy unto all them that call unto thee.—Psalm 86:1-5.

We have here a sheaf of arrows out of a good man's quiver, shot into heaven. This series of supplications is remarkable in more than one respect. They all mean substantially the same thing, but the Psalmist turns the one blessing round in all sorts of ways, so great does it seem to him, and so earnest is his desire to possess it. They are almost all quotations from earlier psalms, just as our prayers are often words of Scripture, hallowed by many associations, and uniting us with the men of old who cried unto God and were answered.

The structure of the petitions is remarkably uniform. In each there are a prayer and plea, and in most of them a direct invocation of God. So I have thought that, if we put them all together this morning, we may get some lessons as to the invocations, the petitions, and the pleas of true prayer; or, in other words, we may be taught how to lay hold of God, what to ask from him, and how to be sure of an answer.

HOW TO LAY HOLD OF GOD.

I. First, the lesson as to how to lay hold upon God.

The divine names in this psalm are very frequent and significant, and the order in which they are used is evidently intentional. We have the great covenant name of Jehovah set in the very first verse, and in the last verse; as if to bind the whole together with a golden circlet. And then, in addition, it appears once in each of the other two sections of the psalm, with which we have nothing to do this morning. Then we have, further, the name of God employed in each of the sections; and, further, the name of Lord, which is not the same as Jehovah, but implies the simple idea of superiority and authority. In each portion of the psalm, then, we see the writer laying his hand, as it were, upon these three names—"Jehovah," "my God," "Lord"—and in all of them finding grounds for his confidence and reasons for his cry.

Nothing in our prayers is often more hollow and unreal than the formal repetitions of the syllables of that divine name, often but to fill a pause in our thoughts. But to "call upon the name of the Lord" means, first and foremost, this: To bring before our minds the aspects of his great and infinite

character, which are gathered together into the name by which we address him. So when we say "Jehovah!" "Lord!" what we are gazing upon that majestic, glorious thought of Being, self-derived, self-motived, self-ruled, the Being of him whose name can only be "I am that I am." Of all other creatures the name is, "I am that I have been made," or "I am that I became," but of him the name is "I am that I am." Nowhere outside of himself is the reason for his being, nor the law that shapes it, nor the aim to which it tends. And this infinite, changeless Rock is laid for our confidence, Jehovah the eternal, and self-subsisting, self-sufficing One.

There is more than that thought in this wondrous name, for it not only expresses the timeless, unlimited, and changeless being of God, but also the truth that he has entered into what he deigns to call a covenant with us men. The name Jehovah is the seal of that ancient covenant, of which, though the form has vanished, the essence abides forever, and God has there-by bound himself to us by promises that cannot be abrogated. So that when we say, "O Lord," we summon up before ourselves, and grasp as the grounds of our confidence, and we humbly present before him as the motives, if we may so call them, for his action, his own infinite Being and his covenanted grace.

Then, further, our psalm invokes "my God." That name implies in itself, simply, the notion of power to be revered. But when we add to it that little word "my," we rise to the wonderful thought that the creature can claim an individual relation to him, and in some wondrous sense a possession there. The tiny mica flake peaks kindred with the Alpine peak from which it fell. The poor, puny hand that can grasp so little of the material and temporal, can grasp of God that it needs.

Then, there is the other name, "Lord," which simply expresses illimitable sovereignty, power over all circumstances, creatures, orders of being, worlds, and cycles of ages. Wherever he is he rules, and therefore my prayer can be answered by him. When a child cries "Mother," it is more than all other petitions. A dear name may be a caress when it comes from loving lips. If we are the kind of Christians that we ought to be, there will be nothing sweeter to us than to whisper to ourselves, and to say to him, "Abba! Father!" See to it that your calling on the name of the Lord is no formal, but the true apprehension, by a believing mind and a loving heart of the ineffable and manifold sweetness which are hived in his manifold names.

WHAT WE SHOULD ASK.

II. Now, secondly, we have here a lesson as to what we should ask. The petitions of our text, of course, only cover a part of the whole field of prayer. The Psalmist is praying in the midst of some unknown trouble, and his petitions are manifold in form, though in substance, as I have said, they may all be reduced to one. Let me run over them very briefly. "Bow down thine ear and hear me." That is not the invocation simply of the omniscience of a God, but an appeal for loving, attentive regard to the desires of his poor servant. The hearing is not merely perception in the divine mind of what the creature desires, but it is the answer in fact, or the granting of the petition. The best illustration of what the Psalmist wants here may be found in another psalm, where another Psalmist tells us his experience and says, "My cry came unto his ears, and

the earth shook and trembled." You put a spoonful of water into a hydraulic press at the one end, and you get a force that squeezes tons together at the other. Here there is a poor, thin stream of the voice of a sorrowful man at the one end, and there is an earthquake at the other. That is what "hearing" and "bowing down the ear" means.

Then the prayers go on to three petitions, which may be regarded as diverse acts of deliverance or of help. "Preserve my soul." The word expresses the guardianship with which a garrison keeps a fortress. It is the Hebrew equivalent of the word employed by Paul—"The peace of God shall keep your hearts and minds in Christ Jesus." The thought is that a defenseless man or thing, round which some strong protection is cast. And the desire expressed by it is that in the midst of the sorrow, whatever it is, the soul may be guarded from evil. Then, the next petition—"save thy servants"—goes a step further, and not only asks to be kept safe in the midst of the sorrows, but to be delivered out of them. And then the next petition—"Be merciful unto me, O Lord"—craves that the favor which comes down to inferiors, and is bestowed upon those who might deserve something far otherwise, may manifest itself in such acts of strengthening, or help, or deliverance as Divine Wisdom may see fit.

And then the last petition is—"Rejoice the soul of thy servant." The series begins with "hearing," passes through "preserving," "saving," showing "mercy," and comes at last to "rejoice the soul" that has been so harassed and troubled. Gladness is God's purpose for us all; joy we have all a right to claim from him. It is the intended issue of every sorrow, and it can only be had when we cleave to him, and pass through the troubles of life with continual dependence on and inspirations toward himself.

So there are the petitions massed together, and out of them let me take two or three lessons. First, then, let us learn to make all wishes and annoyances material of prayer. This man was harassed by some trouble of which we do not know the nature; and although the latter portion of this psalm rises into loftier regions of spiritual desire, here, in the first part of it, he is wrestling with the afflicting circumstances, whatever they were, and has no hesitation in spreading them all out before God and asking for his delivering help. Wishes that are not turned into prayers irritate, disturb, unsettle. Wishes that are turned into prayers are calmed and made blessed. Stanley and his men lived for weeks upon a poisonous root, which, if eaten crude, brought all manner of diseases, but, steeped in running water, had all the acrid juices washed out of it, and became wholesome food. If you steep your wishes in the stream of prayer, the poison will go out of them. Some of them will be suppressed, all of them will be hallowed, and all of them will be calmed. Troubles, great or small, should be turned into prayers. Breath spent in sighs is wasted; turned into prayers it will swell our sails. If a man does not pray "without ceasing," there is room for doubt whether he ever prays at all. What would you think of a traveler who had a valuable cordial, of which he only tasted a drop in the morning and another in the evening; or who had a sure staff on which to lean which he only employed at distant intervals on the weary march, and that only for a short time! Let us turn all that we want into petitions, and all that annoys us, let us spread before God.

IVORY SOAP



The Traveler who would thoroughly enjoy his toilet and bath must carry a half cake in his toilet case.

Learn, further, that earnest reiteration is not vain repetition. "Use not vain repetitions as the heathen do, for they think they shall be heard for their much speaking," said the Master. But the same Master "went away from them and prayed the third time, using the same words." As long as we have not consciously received the blessing, it is no vain reiteration if we renew our prayers that it may come upon our heads. The man that asks for a thing once, and then gets up from his knees and goes away, and does not notice whether he gets the answer or not, does not pray. The man that truly desires anything from God, cannot be satisfied with one languid request for it. But, as the heart contracts with a sense of need and expands with a faith in God's sufficiency, it will drive the same blood of prayer over and over again through the same veins; and life will be wholesome and strong.

Then, learn, further, to limit wishes and petitions within the bounds of God's promises. The most of these supplications of our text may be found in other parts of Scripture, as promises from God. Only so far as an articulate divine word carries my faith, has my faith a right to go. In the crooked alleys of Venice, there is a thin thread of red stone, inlaid in the pavement or wall, which guides through all the devious turnings to the Piazza in the center, where the great church stands. As long as we have the red line of promise on the path, faith may follow it and it will come to the Temple. Where the line stops it is presumption, and not faith, that takes up the running. God's promises are sun-beams, flung down upon us. True prayer catches them on its mirror, and signals them back to God. We are emboldened to say, "Bow down thine ear because he has said, 'I will hear.'" We are encouraged to cry, "Be merciful," because we have our foot upon the promise that he will be; and all that we can ask of him is, Do for us what thou hast said; be to us what thou art.

The final lesson is, leave God to settle how he answers your prayer. The Psalmist prayed for preservation, for safety, for joy; but he did not venture to prescribe to God how these blessings were to be ministered to him. He does not ask that the trouble may be taken away. That is as it may be; it may be better that it shall be left. But he asks that in it he shall not be allowed to sink, and that, however the waves may run high, they shall not be allowed to swamp his poor little cockle-shell of a boat. This is the true, inmost essence of prayer—not that we should prescribe to him how to answer our desires, but that we should have all that is in his hands. The Apostle Paul said, in his last letter, with triumphant confidence, that he knew that God would "deliver him and save him into his everlasting kingdom." And he knew, at the same time, that his course was ended, and that there was nothing for him now but the crown. How was he "saved into the kingdom" and "delivered from the mouth of the lion?" The sword that struck off the wearied head

that had thought so long for God's church was the instrument of the deliverance and the means of the salvation. For us it may be that a sharper arrow may be the answer to the prayer, "Preserve thy servant." It may be that God's "bowing down his ear" and answering us when we cry shall be to pass us through a mill that has finer rollers, to crush still more the bruised corn. But the end and the meaning of it all will be to "rejoice the soul of the servant" with a deeper joy at last.

THE CONDITIONS OF ANSWER.

III. Finally, mark the lesson that we have here as to the pleas that are to be urged, or the conditions on which prayer is answered.

"I am poor and needy," or, as perhaps the words more accurately mean, "afflicted and poor." The first condition is the sense of need. God's highest blessings cannot be given except to the men who know they want them. The self-righteous man cannot receive the righteousness of Christ. The man who has little or no consciousness of sin is not capable of receiving pardon. God cannot put his fulness into our emptiness if we conceal ourselves to be filled and in need of nothing. We must know ourselves to be poor and naked and blind and miserable ere he can make us rich, and enlighten our eyes, and clothe us, and flood our souls with his own gladness. Our needs are dumb appeals to him; and, in regard of all outward and lower things, they bind him to supply, because they themselves have been created by him. He that hears the raven's croak satisfies the necessities that he has ordained in man and beast. But, for all the best blessings of his providence and of his love, the first step toward receiving them is the knowledge that we need them and the desire that we should possess them.

Then the Psalmist goes on to put another class of pleas, derived from his relation to God. These are mainly two, "I am holy," and "Thy servant that trusteth in thee." Now with regard to that first word "holy," according to our modern understanding of the expression it by no means sets forth the Psalmist's idea. It has an unpleasant smack of self-righteousness, too, which is by no means to be found in the original. But the word employed is a very remarkable and pregnant one. It really carries with it, in germ, the great teaching of the Apostle John, "We love him because he first loved us." It means one who, being loved and favored by God, answers the divine love with his own love. And the Psalmist is not pleading any righteousness of his own, but declaring that he, touched by the divine love, answers that love, and looks up; not as if thereby he deserved the response that he seeks, but as knowing that it is impossible but that the waiting heart should thus be blessed. They who love God are sure that the answer to their desires will come fluttering down upon their heads, and fold its waiting wings, and nestle in their hearts. Christian people are a great deal too much afraid of saying "I love God." They rob themselves of much peace and

power thereby. We should be less chary of saying if we thought more about God's love to us, and poked less into our own conduct. Again, the Psalmist brings this plea—"Thy servant that trusteth in thee." He does not say "I deserve to be answered because I trust," but "because I trust I am sure that I shall be answered;" for it is absurd to suppose that God will look down from heaven on a soul that is depending upon him and will let that soul's confidence be put to shame. Dear friend, if your heart is resting upon God, be sure of this, that anything is possible rather than that you should not get from him the blessings that you need.

The Psalmist gathers together all his pleas which refer to himself into two final words—"I cry unto thee daily," "I lift up my soul unto thee"—which, taken together, express the constant effort of a devout heart after communion with God. To withdraw my heart from the low levels of earth, and to bear it up into communion with God, is the sure way to get what I desire, because then God himself will be my chief desire, and "they who seek the Lord shall not want any good."

But the true and prevailing plea is not in our needs, desires or dispositions, but in God's own character, as revealed by his words and acts, and grasped by our faith. Therefore the Psalmist ends by passing from thoughts of self to thoughts of God, and builds at last on the sure foundation which underlies all his other "fors" and gives them all their force—"For thou, Lord, art good, and ready to forgive, and plenteous in mercy unto all them that call upon thee."

Brethren, make all your wishes and all your annoyances into prayers. If a wish is not fit to be prayed about, it is not fit to be cherished. If a care is too small to be made a prayer, it is too small to be made a burden. Be frank with God as God is frank with you, and go to his throne, keeping back nothing of your desires, or of your troubles. To carry them there will take the poison and the pain out of wasps' stings, and out of else fatal wounds. We have a Name to trust to, tenderer and deeper than those which evoked the Psalmist's triumphant confidence. Let us see to it that, as the basis of our faith is firmer, our faith be stronger than his. We have a plea to urge more persuasive and mighty than those which he pressed on God and gathered to his own heart. "For Christ's sake," includes all that he pleaded, and stretches beyond it. If we come to God through him who declares his name to us, we shall not draw near to the throne with self-willed desires, nor leave it with empty hands. "If ye ask anything in my name I will do it."

The misgiving which will creep sometimes over the brightest faith has already received its expression and its rebuke: "Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?" Shall these "changes in the physical state of the environment," which threaten death to the natural man, destroy the spiritual? Shall death, or life, or angels, or principalities, or powers, or arrest or tamper with his eternal correspondences? "Nay, in all these things we are more than conquerors through Him that loved us. For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

ASK LARGE THINGS.

BY C. WALDO CHERRY.

"If ye shall ask anything in my name I will do it." This is the clear and confident assertion of the Saviour. Moreover, it is a declaration that has proven a stumbling block to the faith of many a disciple. As he reads these divine words their full force and sublimity do not impress him, because he casts his thought backward over an experience that is scored with many unanswered petitions. May we not start, then, with the conclusion that the fault must lie in the petition, not in him who announces himself the grantee of petitions?

Is it not because our prayers too often fail to fulfill that condition of asking anything? There is no question but that Christ meant that everything in our lives should be made an object for prayer. The most trivial commonplace of our experience may be brought to the God who takes note of the sparrows and who numbers the hairs of our heads. We have for our example the prayer in which our Saviour taught his disciples to pray for that gift we so often take for granted—the bestowal of our daily bread. One of the most precious privileges of the Christian is that he can bring his human needs and requirements before the Throne of Grace; that he can cast all his care upon him, for he careth for us. And yet how far short falls the petition that asks merely for the satisfaction of such material comforts, of comprehending the vastness of the privilege implied in the Saviour's word, "asking anything."

We have good reason to believe that Christ instituted his religion to satisfy our direct needs. He describes his mission to the world thus: "The Spirit of the Lord is upon me because he hath anointed me to preach the Gospel to the poor. He hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight unto the blind, to set at liberty them that are bruised." To be able to accomplish such a mission as that is to satisfy the utmost need of man, for man's utmost needs are his soul's needs. To heal a broken heart, to release sin's fainting captives, to open eyes that are blind to the truth, such power lives only in the Christ who conquered sin by his death.

When Christ told his disciples that if they asked anything in his name he would do it, did he not mean that the great burden of their petitions should be for the satisfaction of such deep needs as these? He exhorts them to take no thought for the morrow. They are not to be unduly troubled about their material requirements of food and drink and apparel. "Your Father knoweth that ye have need of these things." But the first object and aim of their life and their prayers was to gain a great possession—the kingdom of God.

Anything, is a man asking God for anything when he petitions him for wealth or position or prosperity, and puts spiritual development and heavenly riches in the background? The former are not his real needs. They are only superficial requirements. To really ask for anything in this world we must really need it. And when we sift the problem of man's requirements, what need is so great, so dire, as his soul needs—a new life, a heart right toward God and man, a spiritual vision that looks not upon things seen, but upon things which are not seen.

Such needs as these Christ made it his life mission to be able to satisfy. Our souls were thirsty. He

...OPENING OF OUR... LARGE CLOTH DEPT.

Especially to save money on Cloths just now than almost any "wearables." It is our determination to make this department more popular than ever. We carry all grades, from the plain Jeans to the elegant Broadcloths, Clay Worsteds, Covert Suitings, Men's and Boys' Suitings and Trouserings.

Men's Trouserings, 27 in. wide, yard..... 45c	Ladies' Cloth, 50 inches, all shades, yd..... 35c	56 in. Black or Blue all-wool Cheviot, yd..... 80c
Men's Trouserings, all wool 27 in. wide ex. heavy, yd..... 65c	Ladies' Cloth, 54 inches, all shades, yd..... 65c	56-in. Elegant Beavers, all-wool, yd..... \$1.75
Men's imported Cloths, 56 in. wide, yd..... \$1.50	Covert Cloths, 54 inches, in popular shades, yd..... 75c	56-inch All-wool Kerseys, yard..... \$1.90
Men's Extra Fine Cloths, 56 in. wide, yd..... \$2.50	Madison Broadcloth, 50 in. yard..... 85c	56-in. Novelty Cloakings, yard..... \$1.50
Men's Clay Worsteds, 56 in. wide, yd..... \$1.15	Ladies' Tailor-made Suitings, 56 in., yd..... \$1.00	50-in. Fine Black Astrakhan, yd..... \$2.25

Fall Dress Goods.

Black Fabrics.

Extra heavy quality All-wool Ladies' Cloth, 36 inches wide, for..... 25c
Celebrated Gold Medal All-wool Henrietta Cloth, 38 inches, a great bargain, for..... 50c
Lupin's 48-inch Diagonal Cheviot for coat suits, very swell and worth 80c per yard, for..... 60c
Priestley's Stylish Cravenette Waterproof Serge, 60 inches wide, worth \$1.75 per yard, for..... \$1.25

Colored Materials.

40c For new Plaid Corded Effects, in street shades, 36 inches wide—the swell thing for separate skirts and waists.
65c For 30-inch Serge Plaid, in bright colors with silk stripes through them—actual value, 85c per yard.
90c For Satinet Brocades in two-toned effects, 22 inches wide, regular price, \$1.20.
\$1.00 For elegant Imported Two-toned Velours, 41 inches wide, silk and wool mixed, very handsome goods—worth \$1.40 per yard.

20c Dress Goods for 12½c.

Novelty Dress Goods, in mingled effects, small checks and lace checks, all colors, per yard..... 12½c
Mingled Plaids, in all colorings, suitable for children's school dresses, per yard only..... 15c
All-wool Mixed Suitings, in all colors, heavy weight, in the new combination, per yard only..... 25c

Our Mail Order Department

is the Largest in the South, and has the Special Attention of one of the Firm.

J. BACON and SONS,

425, 427, 429 East Market St., Above Preston,
LOUISVILLE, KY.

Linen Dept.

All-linen Unbleached Crash yard..... 5c
All-linen Checked Crash, yd..... 5c
Russia Crash, unbleached, extra wide..... 81c
Bleached all-linen Crash, yd..... 8c
All-linen Check Towels, with fringe..... 3c
All-linen Towels, with colored borders and fringe..... 71c
Plain Lincn Huck Towels, with hemmed ends, each..... 10c

Domestic Dept.

Unbleached 41 Cottons, per yard..... 31c
Bleached Soft finish Cotton, per yard..... 5c
Bleached Pillow-case Cotton, 42 inches..... 81c
Bleached Bolster Cases, ready made..... 23c
10-4 Bleached Sheetting Cotton, yard..... 15c
Unbleached Ready-made 9-4 Sheets..... 39c
Bleached 10-4 Ready-made Sheets..... 49c
Extra quality Hemstitched Sheets, worth 80c each, size 10-4 for..... 57c

came down to bring the water of life, that he who asked it might never thirst. Our souls hunger after righteousness. He brought us the bread of heaven, but we might ask and be filled. He came, that if we asked anything of him, he might do it. And when we come to consider these needs and think of the artificial requirements which our love of luxury, our desire for bodily comfort, bids us so often ask, the only conclusion that we can come to is that the man who asks for the latter, to the partial or entire exclusion of the former, is not asking anything. Our Saviour, the Lord of glory, came down and conquered death that he might be able to grant eternal life to as many as should ask him. What can grieve him more than to find men slighting that precious jewel he is so ready to grant, to ask of him the poor baubles that perish with the using.

His words come unto us as while he sat on the well-side he addressed the woman of Samaria, who was so unaware of the greatness and the power of him who sat there. "If thou knewest the gift of God and who it is that sayeth unto thee,

'Give me to drink,' thou wouldest have asked of him, and he would have given thee living water."

There is a story told of an ignorant soldier who saved the life of an English General during one of the battles of the Crimean war. The commander called the soldier before him and offered him as a reward the choice between £100 and a Victorian cross. "How much is the cross worth?" said the soldier. "Not more than 25 in money," was the reply, "but it is the honor, the glory that is associated with the decoration that makes it valuable." "Well," said the soldier, "I'll take the cross and £95."

Let us consider whether the composition of many of our unanswered petitions have not been in this proportion. Ninety-five per cent. of what is worth little in God's sight, five per cent. of what is precious. Is it any wonder they have remained unanswered? We have asked nothing. Ah, are not the mightiest prayers with God the prayers that ask for the largest things? I say it reverently, but is not God pleased when our faith impels us to test the wideness of his bounty, the greatness of his

power? "Prove me now," he is continually saying, "and I will open the windows of heaven."

What a mighty man of prayer was that ancient warrior of God's people, who spake unto the Lord on the battlefield in the sight of Israel: "Sun, stand thou still upon Gibeon, and thou moon, in the valley of Ajalon," or he whose prayer brought down fire from heaven to consume his offering, and to confound the priests of the false god, Baal.

Christ taught his disciples to pray for great things, and their first recorded petition continued in one place with one accord for ten whole days, and brought the rushing mighty wind of the Spirit and the baptism of the flaming tongues.

Let us imitate their example. Let us become great in prayer by asking great things.

"If ye shall ask anything in my name I will do it."—Presbyterian Journal.

Observe a tree, how it first tends downward, that it may shoot forth upward. Is it not from humility that it endeavors to rise?

DR. EATON—Will you for the sake of those who are asking what is the true issue in the Whitsett contention, state what it is, not, and then what it is? Make it plain, please, so that we can all easily see the points. Please do this in the interest of the cause.

Yours respectfully,
R. R. ACREE.

Knoxville, Tenn.

We would certainly be glad to say what would help to clear the air and bring the true issues involved plainly before the minds of the people. So many foolish, as well as wicked, things have been said in this controversy that the real issues have been more or less obscured in many minds. We proceed to comply, as best we can, with Dr. Acree's request.

1st. What the issue is not.

(a) It is not what this or that man's motives are in taking his attitude on the questions involved.

(b) It is not the merit or demerit, the consistency or inconsistency, of the brethren on either side.

(c) It is not whether the "other side" have acted ugly, or not.

(d) It is not whether Baptists shall allow freedom of speech and of investigation, or not.

(e) It is not whether the Seminary shall be controlled by Land-markers or Anti-Landmarkers.

(f) It is not whether belief in church succession is to be a test of fellowship, or not.

2nd. What the issue really is.

(a) Whether or not Dr. Whitsett's methods and utterances prove that he ought to retire from the presidency and the professorship of church history in the Seminary.

(b) Whether or not the trustees should represent the denomination, and act according to the expressed will of the majority of the constituents of the Seminary.

(c) Whether or not the peace and welfare of the denomination and of the Seminary would be promoted by Dr. Whitsett's retirement.

These are now the real issues. The historical question was never the main issue, and that has now been pushed into the background. The calls, from all the Baptist bodies that have spoken, are for Dr. W.'s retirement, and not for his recontation.

Some demand his retirement because they think his methods and utterances prove his unfitness for the position he occupies. They believe that his writing under cover "from a Pedobaptist standpoint" in the Independent; his saying people were Baptists who had never been baptized; his claiming wives should join their husband's churches; his misuse of authorities, etc.—they believe that these things prove him lacking in that judgment which is needed in a Seminary president, in that knowledge and fairness which are needed in a professor of church history, and in that sympathy with Baptists which is needed in a denominational leader.

Some demand his retirement because they believe the will of the majority, which, so far as it has been expressed, is unfavorable to Dr. W., ought to control. They think that since he has failed to satisfy the great mass of his constituents, he should retire.

Others, again, demand his retirement because they think it necessary for the peace and prosperity of the denomination and of the Seminary. Personally, they would be glad to have him remain in his position, but they believe that the dissatisfaction is so deep and so widespread that it cannot

be removed without his retirement.

On the other hand, those who oppose Dr. Whitsett's retirement, do so on the following grounds:

(a) They believe that his admitted mistakes, both in methods and in utterances, are not such as to render his retirement either necessary or desirable, and that they are offset by qualities which they think fit him for his position.

(b) They believe that his retirement would involve the possible retirement of others, and that he is able to reinstate himself in the estimation of those who are dissatisfied, and that he will do so if he remains in his position.

(c) They do not believe that the Seminary belongs to the denomination in the sense that the denomination should control it, and they think that the trustees should not yield to popular demands.

Such, then, as we understand the case, are the practical issues involved. We do not offer any argument, but simply state the case, as we are asked to do, in the hope that our statement will help to clear the field of rubbish that has accumulated during the controversy.

And we beg to say, as we have often said before, that, being a trustee, we have not taken any position in regard to Dr. Whitsett's relations to the Seminary (a matter on which the trustees must take final action) while we have freely and frankly spoken, and with no uncertain sound, in regard to his utterances. We have argued also that denominational institutions should be under denominational control.

The Southern Baptist Theological Seminary opened its session on last Friday at 10 A. M. Dr. Whitsett made an address welcoming the old and the new students. He spoke of the "sumptuous" "plant" of the Seminary, recently increased by the gift of the gymnasium by Mr. Levering and the renovation of Norton Hall by the Norton family. He urged the students to be careful not to mar the beauty of the building. He referred to the increase in the number of students from the North.

Dr. W. declared that the leading concern of the students is to study God's Word, and he affirmed that the Bible teaches the immersion of believers as the only baptism and the independence of the churches. "Freedom of research and freedom of teaching," said he, "are universal Baptist treasures; they will always be defended by our Baptist people." He reaffirmed his belief in the Seminary creed and in the Philadelphia Confession of Faith.

The other members of the faculty made brief addresses. The number matriculated was 175, and we have heard of more since, but we are not informed how many. The number for this time last year was 236.

At night Dr. Kerfoot delivered the opening lecture. His subject was "The Seminary in the Light of Forty Years." Since the lecture is to be published in pamphlet form, an extended notice of it is not needed here. It was a clear and succinct statement and defense of the ideas of Dr. Boyce, Broadus, Manly and Williams in founding the Seminary, especially the ideas of Dr. Boyce. Dr. Kerfoot argued that the results had proved the wisdom of the founders. He recognized that time had revealed some things the founders had not considered, and which must be settled by the present generation. He referred especially to guarding the orthodoxy of the Seminary teaching and to securing denom-

inational control. He favored denominational control, but urged caution in taking steps in that direction.

Among the visitors present was Dr. A. J. S. Thomas, of South Carolina.

An occasional drouth is a great advantage to land. It is a great fertilizer. The rains of successive seasons dissolve what is soluble in the soil and carry it deeper and deeper, as far as the rains soak into the earth. Thus these soluble materials are carried away from the surface deeper and deeper. Then when a severe drouth comes, which dries out the water from the subsoil, these soluble materials are brought back to the surface, where the water evaporates. These soluble materials are what the plant gets out of the soil. A plant can make no use of what cannot be dissolved by the sap. But for an occasional severe drouth the successive rains would make the soil poorer and poorer, by dissolving what is soluble and carrying it down below the reach of the growing crop. It is the occasional drouth which restores these materials to the surface. It has many times been remarked that land brings a specially fine crop the next season after a drouth. Indeed a farmer who owns his land can well afford to have a short crop every three or four years for the sake of the good a drouth will do to his land.

This year our farmers are to be specially congratulated. The drouth came so late, that they got fine crops of such things as mature in time, and at the same time they get the benefit of the drouth as well.

A drouth is inconvenient at the time, and it is hard on tenants who do not own the land they till, and yet if a tenant continues to work land in the same vicinity for the year after a drouth, he will get the benefit.

If a drouth continues indefinitely, as in Sahara and in some other places, all vegetation dies, and the dry soil is blown away by the winds, leaving only the grains of sand too heavy to be blown away. Cutting off the timber from lands in some parts of the East has had this effect. The same process is going on in some parts of Spain, which will in time become desert, unless something is done to prevent it. We think too little attention has been given to preserving the timber in the United States. Unless our people wake up, we will find that serious consequences will follow. No country can stand to have all its trees cut away.

MR. JULIAN HAWTHORNE has been traveling in India, and he bears high testimony to the consecration and efficiency of the missionaries there. Speaking of one town he visited, he says of the missionary: "His lovely, artless, human, holy wife, with faith like a little child's, and innocent as a child, yet wise and steadfast in all that touched his work, labored as untiringly and selflessly as her husband; and so did the other angel in the house. There were perhaps a hundred native children, either orphaned or deserted, who had begun to get flesh on their bones, and were busy and happy in learning to read and write their native language, and in singing hymns of praise to the new living God who loves children, meeting morning and evening in the chapel for that purpose, and to listen to stories about God's loving dealings with his creatures, told by native Christian teachers, and by the missionary himself. They also learned, for the first time in their lives, what it was to live in clean and orderly rooms, and to be fed

abundantly and regularly, and to be treated with steady, intelligent and unselfish affection. These children would have died of famine had not the missionary found and saved them."

Here is a testimony which worldly men can hardly fail to heed. It flatly contradicts the many reports of newspaper correspondents who have no sympathy with missions, and who swallow and retail out all the slanders the enemies of the missionaries may invent. Of course, Christianity necessarily antagonize both idolatrous beliefs and idolatrous practices, and hence they arouse the hostility of those who are wedded to these things and those who live by them. It is just as it was when Paul went to Ephesus, and by preaching that "they be no gods which are made with hands," stirred up the wrath of Demetrius and the makers of images of Diana.

The sad part of it is that many of our church members read these misrepresentations in the secular papers, while they do not read the religious papers or the books of missionaries, and so they get utterly wrong impressions of missionary work.

It is said that some good people are "very sad" over the defection of the Rev. B. Fay Mills from the ranks of orthodoxy. Of course we are sorry to see a man go wrong, but we do not feel "very sad." He has simply gone where for a good while he has belonged. We do not think the "great meeting" he held in Louisville, in which the papers said there were thousands of conversions, did, on the whole, any real permanent good. Walnut-street Baptist church is the largest in the city, and as centrally located as any. Mr. Mills' meetings were held, for the most part, in the immediate vicinity of this church, of which the writer is pastor; and yet those meetings did no visible good to the church, that is to say, no good that is visible to the pastor. There were no additions, and there were no visible quickenings of spiritual life as results of the meeting. We do not, of course, speak for other churches.

A benevolent institution was started as the result of those meetings, but it has ceased to exist. A good deal of truth was spoken, and that is never in vain; but a good deal that was not truth was spoken, and that did harm.

We think Mr. Mills is a social reformer rather than a Gospel preacher, and we wish him well in his new work and in his new relations.

The Rev. J. N. Prestridge has resigned the pastorate of the Williamsburg church and the presidency of the Williamsburg Institute. We are told that he and the Rev. M. F. Hunt are to take charge of a new paper to be started in the interest of Dr. Whitsett's side of the current controversy. It is a free country, and if Dr. W.'s partisans want a paper and are willing to pay for it, they can have it, of course.

SUNDAY MORNING the following telegram was handed to us, "Ever spreading. Pacific increasing. Pastors well. Ninety-first Psalm. Remember us. D. I. Parser, New Orleans, La., Oct. 2nd." We read the 91st Psalm to the congregation at Walnut-street Sunday morning, and we engaged in prayer for our stricken brethren. Let us all remember New Orleans at a throne of grace.

LEARN never to repine at your own misfortunes, or to envy the happiness of another.

Editorial Varieties.

"Don't you know what the moon did when the dog kept barking at it?" asked Mr. Moody in a recent sermon. "It just kept barking right on."

The Southern Presbyterians (according to Dr. J. R. Wilson, the stated clerk of the General Assembly) have \$1,064 members, who contributed last year \$1,581,900.

The Evangelist says "there should be a great demand" for a tract on "our forthcoming tract on 'sanctification.'" Yes, and perhaps a few copies would not be amiss in Maryland.

The Rev. Dr. Hamilton, pastor of the Warren Memorial Presbyterian church of this city, said in the general pastors' conference that during his residence here of seven years he had never seen Louisville so spiritually dead as it is to-day.

The Texas Presbyterian glosses over Dr. Whitsett's utterances in the Independent and says: "It is not worthy fact that the Baptist newspapers are so full of accounts of immersion as formerly." This is true of all Baptist papers.

It is "Uncle Eben" who says things these days. This is one of his recent reported utterances: "Some folks is so tricky, dat when dey comes across or man dat's sho' t'uf honest, dey gets shrewt an' says he mus' be playin' a powerful deep game."

Ten years before he died, in a sermon to his people, Spurgeon had occasion for the following death and said: "May you gather in these courts when God pleases to let me go Home, and may you say, 'He lived an honorable life and died faithful to his Lord.'" No nobler epitaph could be written.

Recently the London Spectator has been left behind in the march of progress. For, in this closing decade, it remarks: "We do not see the use of a high civilisation which ends in tenement houses 150 feet high, and subjection to a corrupt police, checked by more corrupt representatives of the people!"

Dr. J. M. Frost informs us that the Sunday-School Board will issue a Baptist Almanac edited by Dr. Lansing Burrows. Dr. Burrows' signal success as editor of the Baptist Year-Book guarantees the character of the Almanac, which is sure to be of interest and value. It will reach many who have never been touched by the Year-Book.

We wish the opinion of that leading journal, the Croix, in France, of Protestants was true. It has been true—would to God the day may speedily come when it shall be true again. The Croix urges Protestants to read the Bible, says: "In our days in Protestant lands the father of a family is accustomed to read the Bible to his people and to conduct family worship."

We knew that preachers in some sections had ceased warning sinners of hell, but we did not know they had also ceased preaching of heaven. "The resurrection is a good authority," and it says: "A tyrer for the attainment of a blessed hereafter sounds like a survival of time-worn phrases. A sermon on heaven is not only a rarity; it seems to many to be an anachronism."

It has been fifty years since postage stamps began to be used in the United States. They began in July, 1847. They had been used in England seven years before, being introduced by Rowland Hill, the father of the penny post. John M. Niles, U. S. Postmaster-General, tried in vain to induce Congress to adopt postage stamps—"sticking plaster" they were called. His successor, Cave Johnson, was successful. Hence, "A tyrer for the attainment of a blessed hereafter sounds like a survival of time-worn phrases. A sermon on heaven is not only a rarity; it seems to many to be an anachronism."

Dr. McArthur of New York has recently very well said: "The prosperity of our cause in any city or state depends in no small degree upon the support given to our denominational papers. It is not possible for church-members to be informed regarding church work at home and abroad, unless they take a good church paper. There is no possible investment of money that any Baptist can make which will bring so large returns as subscriptions to good Baptist papers." Let pastors make a note of this.

The Arkansas Methodist is exerting itself to circulate Dr. Whitsett's book. In its issue of Sept. 25th it gives two notices that it has the book for sale. "One of them is as follows: 'Hartwig Hickey, of this city, has sent Dr. Whitsett's book on Baptists history in paper for \$1.00. Every seeker after the truth should read from Baptist authority that the Baptists once practiced sprinkling. This book tells it.' Why should these Methodists be so anxious to circulate a book on the Baptists history, written by a Baptist? Will the Religious Herald and the Baptist Courier please tell us?"

Ever and anon brethren express the opinion that the price of a denominational weekly should be \$1.00 a year, and ever and anon an effort is made to publish a paper at that figure, but the effort usually results in failure. Dr. James has confessed failure in his effort to publish a \$1.00 paper in Philadelphia, yet there is no other Baptist paper in the great west of Pennsylvania. But how can the leading dailies publish weekly editions at \$1 a year? Easily enough: because they use the same matter in the weekly that had been already used in the daily, and so type have to be set for the weekly. Thus setting the same matter twice, they can afford to sell it cheap the second time. Then those weeklies publish advertisements that pay well, but are no proper for a Baptist paper.

Among the Churches.

LOUISVILLE.
Walnut st.—Pastor Eaton preached. Two received by letter and six under the watchcare.
Broadway—Brother J. H. Eager preached. The church called Bro. Carter Helm Jones to the pastorate.
Chestnut—Pastor J. M. Weaver preached. One received by letter and one for baptism.
East—Bro. T. N. Compton, of Louisiana, preached in the morning and Pastor Christian at night.
McFerran Memorial—Pastor Jones preached and tendered his resignation. The church voted against his leaving, and at night they passed a resolution advising him to accept the call to Broadway. Five received by letter.
Twenty-second and Walnut—Pastor Hunt preached in the morning and Bro. Farrer at night. Ten meetings closed. One received for baptism, one by letter and five baptized.
Franklin street—Pastor Edwards preached as usual.
German—Pastor Ritzmann preached.
Logan st.—Pastor Ewing preached. He has resigned, and will go to Holden, Mo., November 1.
Parkland—Pastor Nowlin preached at both hours.
Portland avenue—Pastor Shelton preached. Three received by letter.
Southgate street—Pastor McFarland preached at both hours.
Third ave.—Pastor Taylor preached as usual.
Twenty-sixth and Market—Pastor Thompson preached. Six received for baptism, two by letter and two baptized.
Clay street Mission—Brother Low preached as usual.
Oakdale—Bro. Shelton closed the meeting.
Clifton—Pastor Masters preached. One joined by letter.
Moderator W. E. Powers was present at the Pastors' Conference, as was the Rev. T. N. Compton.

THE STATE.
Pastor Cook has been conducting a meeting at Meadow Home church, resulting in eleven additions.
Pastor Charles S. Leonard writes: "Just closed at Salem church a brilliant meeting of two weeks duration, conducted by Bro. Gordon Hill. Our house of worship having burned, we secured the use of a tent. The attendance was large and interest good. There were 10 additions by baptism, 4 by restoration, and 1 by letter. Bro. Hill is an earnest worker, and made many friends at Salem."
Pastor A. Mobley writes: "The church at Pleasant Hill, Marion county, closed on September 28 a meeting of 15 days. Result: Church revived and 100 persons baptized. Baptized: had the assistance of Bro. J. T. Hall and J. W. Campbell."
Pastor Thomas Hall writes from Bloemfield: "We closed yesterday a meeting of great interest. Bro. W. J. Couch, of Pembroke, did all the preaching, and did it well. His sermons were pungent and strong, and in demonstration of the Spirit. Results: Sixteen additions to our church and two professions going elsewhere. We have 13 for baptism and 3 by letter. It was a wonderful meeting and a blessing to us all. Bro. Thomas is to be employed for November and December."
Pastor T. M. Green writes: "Have just closed a glorious meeting at Pleasant Valley church, conducted by the pastor. There were 18 conversions, 18 baptized, 4 by letter and 2 under the watchcare of the church. Baptized 1 from the Methodist church. The Lord was with us in mighty power. Pray for us brethren."
A brother writes from Cave City: "We have just closed a very interesting meeting at Cammer. The assistance I had engaged, owing to sickness, failed to come, and when I saw I would be without ministerial aid, as we had some 60 or 70 young members gathered in during the last three years, I turned my attention more toward developing the material we had than toward gathering in new material, and the result was that, as the members sought to think one of the best meetings in the church they have ever had, closing at the end of two weeks with 6 added to the church by experience and baptism and some backsliders reclaimed. I now begin the fourth year with the church with bright prospects."
Bro. J. A. Lee writes: "It was my pleasure to spend a couple of weeks with the good people of Pleasant Home church, in Owen county. This is where I was pastor before coming to Covington, and a noble people they are. Bro. Dick, of Heazlet, had opportunities for us at Covington, is their pastor, and he is doing a good work. By the way, he

is not known to many in Kentucky, but all who do know him love him. As the result of our meeting there were 35 additions to the church, 31 by baptism and 4 by letter. Twenty-three out of the 31 for baptism were men. The church and community were wonderfully revived."
Pastor B. F. Hagan writes from Hodgenville: "We closed a meeting of 13 days with Noylan church, near Hodgenville. There were 6 added by baptism and 3 by letter. This old church has taken on new life, and is coming to the front. Bro. W. J. Puckett was with us 10 ten days and did faithful preaching, which was very much appreciated by this old church. We begin a meeting at Hodgenville October 6. Bro. W. H. Williams is to give us the Gospel."
Pastor W. D. Moore writes: "On Friday, September 24, we closed a meeting at Hopeville, Mercer county, at which time 3 were baptized. One was received by letter. Rev. J. T. Sampson, of Lexington, did the preaching. The church was revived very much and built up in the great doctrines that distinguish us from others. Bro. Sampson won the esteem of the whole community, and we hope to have him again at some future time. Yesterday, September 30, I had the pleasure of baptizing into the fellowship of Goshen church, Anderson county, 10 happy converts as a result of a meeting held by Bro. R. L. Purdon, of Texas, Washington, for the past few days. Bro. Purdon is fearless in contending for the truth, and the whole truth, as taught in God's Word, and as held and taught by our fathers. This was his third meeting with us, and all things considered, was the best of all."
Pastor R. C. Kimble writes: "We closed a meeting at Valley Creek church yesterday and baptized 15. Bro. R. E. Holder did the preaching. Bro. R. is sound, earnest and faithful. This church seems much encouraged and revived. Since the beginning of my pastorate in May I have baptized 61 converts. We hope for continued showers of blessings."
Bro. Theodore Compton is now in this city, and will hold a few meetings while waiting for the quarantine to relax so he may reach his parsonage at Baton Rouge. Bro. Compton carries into his revival the strength of many years' successful experience as pastor and evangelist, to which he has just added the knowledge gained from a summer spent in Europe.
Pastor Wm. M. Stallings writes from Texas: "I closed a good meeting with my Chapel Hill church, Wednesday evening, with 100 additions to her fellowship by experience and baptism. I did all the preaching by request of the church. The Lord was with us. I begin a meeting with my New Hope church at the second Sabbath. Bro. J. A. Ashburn, of Louisville, will aid me. This will make the sixth meeting in which I have labored since July 1. Pray for us."

OTHER STATES.
Pastor Chas. A. G. Thomas, of Fayetteville, N. C. writes: "The new Baptist church at Sanford, N. C. will be dedicated first Sunday in October. The writer will read the dedicatory prayer. The church is now in the midst of a meeting conducted by Pastor C. L. Greaves, aided by Pastor Thomas. The church will be dedicated free of debt. Two North Carolina Sunday-schools have Baptist Boys' Branches, viz: the Tabernacle church, of Raleigh, Pastor A. M. Simms, and the Tryon-street, Charlotte, Pastor A. C. Barron. Among North Carolina vacant pastorates are Elizabeth City, High Point, Mt. Airy, Bro. J. P. Spence has been called to Hertford."
Pastor H. M. Crain writes: "I have moved to DeWitt, Ark., from Blotzi, Miss. I was called to the care of this church in August, and have just taken charge."
Pastor B. W. King, of the North Tyler Baptist church, Tyler, Texas, resigned on the 20th of September, and will probably go to Southwest Texas.
Pastor J. M. Newburn, of Jacksonville, Texas, has been called to Troupe, Texas, and will most probably accept.
Pastor A. J. Fawcett, for ten years pastor of the First Baptist church, Tyler, Texas, and for the past three years, was called to the care of the First Baptist church, Hot Springs, Ark.
Pastor G. A. Grammer has resigned at Troupe, Texas, and will likely go to Minnesota, same state.
Bro. A. P. Sofield has accepted the call of "the Nichol church," Palestine, Texas.
Pastor H. U. Spear writes from Lincoln, Neb.: "Please change my address from Columbus, Kansas, to 616 N. 27th Street, Lincoln, Neb. I was accepted the pastorate of the East Lincoln Baptist church. This is a good church, and a noble people, and I hope for us at Covington, is their pastor, and he is doing a good work. By the way, he

Pastor Arthur N. Couch writes from Ringgold, Tenn.: "On September 1st at night our meeting began at Armageddon, Ky., Bro. S. H. Johnson, of Chattanooga, assisting me. Bro. Johnson is a very earnest man and did some good preaching. Your scribe preached during same meeting. The meeting was a grand success, for the Lord was there in power. Nine persons were received and baptized, one by letter; others' doubts will follow. The church was greatly revived and placed on a stronger footing for good. One of the converts was a lady with married grandchildren. I have only two Sunday-schools employed in preaching and am very anxious for more preaching work, so as to give up teaching. May the Lord have the glory for the great blessings bestowed upon his people."
Pastor P. T. Hale has completed nine years' pastoral work with the South Side church in Birmingham, Ala. The church has increased in that time from 171 to 571, although many have been lost by letter, death, etc. During this period the church has raised \$75,678.40. Pastor Hale's work is highly appreciated by the church and the community.
In a recent meeting at Gilead church, North Carolina, there were 3 by baptism and 4 by letter. An old lady of 80 years, who had been a Methodist, walked 9 miles to be baptized as was her Lord.
A meeting at Avery's Creek church, North Carolina, closed with 40 professions and 25 additions to the church.
In a meeting at Ansonville, N. C., about 50 professions will follow. The church was revived and placed on a stronger footing for good. One of the converts was a lady with married grandchildren. I have only two Sunday-schools employed in preaching and am very anxious for more preaching work, so as to give up teaching. May the Lord have the glory for the great blessings bestowed upon his people."
In a meeting at Corinth, N. C., many professed faith in Christ, 14 baptized, 2 restored and the church greatly blessed.
A ten days' meeting in the New Hope church, Georgia, closed with 18 additions to the fellowship of the church.
A meeting in the Woodville church, Georgia, closed with 28 additions, 27 by baptism and 1 by letter.
A seven days' meeting in the Antioch church, Elbert county, Ga., closed with 19 additions to the fellowship of the church.
Pastor L. R. Burrell held a meeting in the Mount Olive church, Mississippi, which closed with 18 additions to the fellowship of the church.
A nine days' meeting in the Horob church, Talbot county, Ga., closed with 28 additions to the fellowship of the church. Pastor Farmer has been with the church for 13 months. When he began only one brother would pray in public, now there are 20 who will. This speaks volumes for the good work he has done.
A meeting in the Antioch church, Georgia, continued for 10 days, and closed with 28 additions to the fellowship of the church.
Thirty-three have been added to the fellowship of the Wahadkee church, Georgia, as the result of a good meeting.
A meeting in the Whitesville church, Georgia, closed with 15 additions to the fellowship of the church, all by experience and baptism.
The Macedonia church, Coweta county, Ga., closed a meeting with 12 additions to its fellowship.
Twenty-eight have been added to the fellowship of the Rehoboth church, Wilkes county, Ga., 20 by experience and baptism.
The Luella church, Georgia was greatly revived in a meeting which closed with 18 additions to its fellowship.

PROGRAMME.
 The following is the programme of the Missionary Circle meeting of Blackford Association, to convene with Pleasant Grove church, Ohio county, Ky., beginning Friday night, Oct. 29: 1. Introductory sermon Friday night by J. D. Hocker. 2. The need of early training in systematic giving for the spread of the Gospel—J. D. Hocker, C. J. Bruner. 3. Shall woman do mission work, if so how may she best perform it?—P. M. Whitlow, J. Jarbo. 4. What benefits have we derived from the circle meeting?—J. L. Rice, Jeff. Jackson. 5. Sermon Saturday night by L. Bruner. 6. To what extent should the preachers of the association manifest their interest in the old-timers?—H. W. Morton, W. R. Oldham. 7. What is the duty of the District Mission Board?—H. V. Bruner, C. B. Colman. C. J. BRUNER, Sec'y.

Kidney and Bladder Troubles Quickly Cured.

You May Have a Sample Bottle of the Great Discovery, Dr. Kilmer's Swamp-Root Sent Free by Mail.

People doctor their troubles and try different medicines so often without benefit that they get discouraged and skeptical. In most such cases serious mistakes are made in doctoring and not knowing what our trouble is or what makes us sick. The unmistakable evidences of kidney trouble are pain or dull ache in the back, too frequent desire to pass water, scanty supply, causing irritation. As kidney disease advances the face looks sallow or pale, eyes turn yellow, the feet swell and sometimes the heart acts badly. Should further evidence be needed to find out the cause of sickness, then set urine aside for twenty-four hours; a sediment or settling is also convincing proof that our kidneys and bladder need doctoring.

The mild and extraordinary effect of Dr. Kilmer's Swamp Root, the great kidney remedy, is soon realized. It stands highest for its wonderful cures. Sold by druggists at fifty cents and one dollar. So universally successful has Swamp-Root been in quickly curing even the most distressing cases, that if you wish to prove its wonderful merit you may have a sample bottle and a book, both sent absolutely free by mail. Mention the WESTERN RECORDER and send your address to Dr. Kilmer & Co., Binghamton, N. Y. The proprietors of this paper guarantee the genuineness of this offer.

EDITOR RECORDER:—Permit me to say a few words in behalf of my old and best friend, Mr. R. Searcy. He was born in Woodford county, Ky., Sept. 12, 1816. He made a profession of religion in October, 1842, and was baptized by Rev. George Britts in Duck Creek, Shelby county, Ky. He united with the Methodist church, which I think has since disbanded. Brother Searcy has been a constant reader of the RECORDER all his life. His father took the paper when it was called the Baptist Banner, and I think read the first copy. He subscribed for the paper himself in December, 1872, and has been taking it ever since. He dearly loves the RECORDER, and says it gets better and better all the time, though he can't see how it can possibly improve. He says that Mr. Spurgeon was the greatest man who ever lived since Paul. He praises the RECORDER for the clear, concise and fair manner in which it has handled the Whittits matter, and says that its orthodoxy is almost pure, and its defense of the same marvelous.

His house burned two years ago, and in it was lost a hymn book brought to Kentucky by the first party who came to settle the State. It was brought by his grandmother (Morgan), who was an own cousin to Boone. He also had a bond for a deed between Bartlett Searcy and Joshua Hill, dated April 6, 1781.

On September 12 many of his friends gathered at his house to celebrate his sixtieth birthday. Services were held by the writer.

He used to hold prayer-meetings in his house, and sometimes these meetings would break out into protracted ones, which has been the result of saving many souls. Oh, the good work done on such meetings. Bro. Searcy set apart the first swarm of bees, and appropriated the honey to the Lord. Mr. Editor, that is the Bible plan, and I believe that every Christian should set apart a portion of everything he owns to the Lord. These things being true, we would feel that God had an interest in everything we owned, and this would make us take more interest in His cause, and thereby causing us to live more zealous and consecrated lives.

Bro. Searcy is now suffering from a fall from his horse, though it is not thought to be serious.

L. P. DRAKE.

DISTRICT ASSOCIATIONS.

TIME AND PLACE OF MEETING, 1897.

- West Kentucky—Hickman church, Oct. 6.
 - Enterprise—Liberty church, Johnson county, Oct. 8.
 - West Union—Barnhart church, Oct. 13.
 - Ohio Valley—Sberree church, Henderson county, Oct. 19.
 - Blood River—West Fork church, Calhoun county, Oct. 20.
 - Greenville—Liberty church, Oct. 27th.
- Bro. Clerk—Please prepare statistical tables with care and send two copies of your minutes to
 J. K. NUNNELLEY,
 Statistical Secretary.
- JAPAN'S GREAT ENTERPRISE IN AMERICA.**
- LARGE APPROPRIATIONS BY IMPERIAL DIET.**
- TO INFORM AMERICANS HOW TO MAKE TEA.**

Several months ago, the Japanese Tea Guild sent to the secretary of a special commission composed of Mr. S. Mitsuhashi, President of Shizuoka Prefecture Assembly, and Mr. J. Ohara, member of Japanese Parliament, to investigate the condition of the Japanese Tea trade in the United States and Canada, and to report the results. Mr. Furuya and Mr. Mizutani, the American representatives of the Japanese Tea Guild, in giving publicity to the merits of Japanese Teas and the method of preparing them for drinking which would insure the best results.

Mr. Furuya and Mr. Mizutani are planning to open Tea Bazaars in many of the principal cities of the United States and Canada, where ladies can enjoy a cup of fine Japanese Tea made by experts, and at the same time receive instructions which will enable them to make it equally well at home. More than half the Tea consumed in the United States and Canada is of Japanese growth, yet the majority of Americans apparently do not understand how to prepare it, or to develop the delicious qualities which it contains. It is believed by these gentlemen that, when Americans are in possession of the secret of making good tea, the consumption in this country will fully equal that of Europe in proportion. The Japanese Government has appropriated a large fund to aid the Japanese Tea growers and Tea merchants in prosecuting this educational work, and it is hoped that American ladies will be apt students. The main Bureau of the Japanese Tea Guild has issued an official recipe for making Japanese Tea, the translation of which is as follows:

- First.—Use a small, dry and thoroughly clean porcelain teapot.
 - Second.—Put in one teaspoonful of tea leaves for each cup of tea desired.
 - Third.—When using Japanese teas, pour on the required quantity of fresh boiled water, and let stand with closed lid from 2 to 3 minutes. Never boil the tea, and insure the best results. The natural flavor, Japanese tea leaves should be kept in tight can or jar, free from moisture.
- NOTE.**—To thoroughly enjoy the natural, delicate and sweet flavor of Japanese Teas, all other sugar nor cream should be used.

CHEAP RATES TO ARKANSAS AND TEXAS.

On August 17th, Sept. 7th and 21st, and Oct. 5th and 19th, the Cotton Belt Road will sell round trip tickets from St. Louis, Cairo and Memphis to all points in Louisiana, Arkansas and Texas, at one fare for the round trip, plus \$1.00. This is an excellent opportunity for those desiring to secure a good tourist rate. Full particulars as to rates, etc., and free sample tickets for secure a good tourist rate, regarding the Great Southwest, write to W. A. McQueen, T. P. A., 304 W. Main St., Louisville, Ky. E. W. Lefebvre, G. P. & T. A., St. Louis, Mo.

DEAR RECORDER:—I see that the Pastors' Conference of Norfolk, Va., commencing on the 1st of October, is to be held in Norfolk. These things being true, and mouth and Birley, unanimously adopted resolutions in which they say it is their opinion that Dr. Whittits should resign. The next session of the Southern Baptist Convention will be held in Norfolk. These things being true, don't you suppose it is possible that some of the anti's will be appointed to preach on Sunday? Yours,
 ONE WHO WAS AT WILMINGTON.

SO FIT and useful is morning devotion, it ought not to be omitted without necessity. If God finds no place in our minds at that early and peaceful hour, he will hardly recur to us in the tumults of life.—W. E. Chanling.

THERE is more CARRI in this section of the country than all other diseases put together, and until the last few years was supposed to be incurable. For a great many years a cure was pronounced if the patient died. The local remedies, and by constantly falling to more with less result, produced an incurable disease, and therefore requires a new treatment. Hall's Kidney Cure, manufactured by F. J. Cheney & Co., Toledo, Ohio, is the only constitutional cure on the market. It is taken internally, and in 10 drops to a teaspoonful. It acts directly on the blood and nervous system, and in 10 to 15 days will cure. Send for circular and testimonials. Address—F. J. CHENEY & CO., Toledo, O. Sold by Druggists, etc.

Hall's Family Pills are the best.

2,000,000 feet of lumber were used in 1893, in manufacturing packing boxes for Enameline.

The Index to lamps and the chimneys for them will save you money and trouble. We want you to have it. Write Machett Pittsburgh Pa

SOLID SILVER AND PLATED WARE
Our new-priced Catalog is now ready. It shows a variety of cups, casters, butter dishes, syrup stands, pickle stands, ice-water pitchers, goblets and waiters, tea sets, communion services, knives, forks, spoons, etc. To any address.
504-506 West Market St. C. P. BARNES & CO. LOUISVILLE, KY.

GERMAN BANK,
FIFTH & MARKET, LOUISVILLE, KY.
General Banking & Savings Bank
INTEREST PAID ON TIME DEPOSITS.
P. VIGLINI, President.

BETTER THAN GOLD.
The stock of The National Building and Loan Association is better than Gold because it is both safe and profitable. It will pay you to put your money in this stock. For particulars address JOHN H. LEATHERS, President or C. M. HILLIPS, General Manager, Louisville, Ky.

DIRECTORS.
H. V. Loving, President, Louisville Trust Company.
John B. Castleman, Barbee & Castleman, Insurance.
John H. Leathers, Cashier Louisville Banking Company.
John Barrett, Attorney at Law.
W. P. Harvey, President Baptist Book Concern.
John B. Firtle, State Agent Travelers' Insurance Co.
William C. Kendrick, William Kendrick's Sons, Jewelers.
C. M. Phillips, formerly of Lebanon Standard and Times.
J. M. Cabell, Cabell, Basyo & Co., Grocers.
Joseph H. Peter, Monuments, One Works.
A. G. Langham, Barbee & Casman, Insurance.
Stephen E. Jones, Fire Insurance.
Call on or address C. M. PHILLIPS, Gen. M'gr, Louisville, Ky.

LAY FEVER
Cured at 5 cents a day. No doctor will do this.
Write to-day for particulars.
Southern Medicine Co. Corinth, Ky.

HOTEL ALBERT.
European Plan.
Cor. of 11th and University Places
One block west of Broadway, New York City.
Location Central, quiet. Most convenient for Merchants, or ladies visiting the Metropolitan. Rooms \$1.50 per day and upwards. Service and surroundings first-class.

Don't Miss This All the Year
Best Quality Goods at All Times. Use in Time. Sold by drug stores.

wildered, and then hastened to his mother.
"I ought to go and tell the 'Squire' folks to-night," said he, "for I am afraid someone has stolen her."
"What's this, my man?" said the doctor, "you must go up to the 'Squire' to-night? Ride up with me, then. I am going to stop there to see Mrs. Eastman, who is ill." And a few minutes later they were at the great house gate.
"There's the 'Squire' now, Teddy," said the doctor, pointing to the window of the library, where the old gentleman sat in his easy chair. "You go in and tell him about the cow, while I see my patient. On my way back I'll drop you at the corner, and then you can trot away home."
Teddy knocked timidly at the study door, and was started at the rather cross "Come in." The usually pleasant old gentleman met him with an angry frown.
"So there you are, you young rogue," said he. "Fine business for a boy to drive home my Jersey cow and steal the milk after my giving you work all summer to help your mother along."
"But—but, I didn't—began the blushing Teddy, twirling his hat in his hands."
"Now none of your talk to me! John traced the Jersey to your shed and saw you milking her with your own hands. You have been stealing. If it wasn't for your mother I'd put you in jail. Now get away home with you, and don't ever let me catch you in my house again!"
"But, tut, old friend, what's all this loud talk about? You are coming down on the little chap rather heavy, it seems to me," said the doctor, hearing the last words.
"But the young rascal, he's a thief! He actually stole my best little Jersey cow."
"Nonsense, 'Squire, he did no such thing; and if he did, we might forgive him, for we stole watermelons together when we were boys. The fact is, the cow got astray, and Ted found her by the roadside. He put her in the shed, and meant to drive her home at once; but he found his little sister very ill. The fact is, 'Squire, that wasted little woman, and that boy together, can't keep three people properly fed. That little girl's illness was induced by insufficient food. They offered her water, but the little thing begged for milk. If Teddy could stand that, I wouldn't like him as well as I do. I found him just starting to trudge all that way up here on foot to confess to taking the milk."
When the story was over and the kind-hearted old 'Squire would have called the boy back, the doctor went to look for him in his buggy, where he supposed he would wait.
"Nos her water, the little fellow's gone. Got tired of waiting, I presume."
But it was not that that Teddy was tired of waiting, but that his heart felt so bruised and sore that he could not bear to leave the doctor see him, lest he should break down and cry. And he was a boy, and "boys don't cry, even before their mothers," said Teddy to himself, struggling hard to master his sobs. His mother sat beside her sleeping child, as she came in, and he just stole up softly and gave her his good-night kiss.
"Did the cow get home safe?" she whispered. "Speak softly, Eva has just fallen asleep."
"Yes, mother; John took her. I'll tell you all about it tomorrow," and Ted gladdly to escape, he crept away to his little chamber under the roof.
It was a hard night for poor little Teddy up there in the bare room under the rafters. Eva sick, no money for mother, and no more pleasant work at the 'Squire's; and oh, worst of all: the 'Squire would always believe him a thief. He had gone to bed hungry often, and he had been often worried and sad; but this was his first night of sleeplessness and real heart-breaking pain. He looked like another boy in the morning when he crept down stairs to build his mother's fire.
She had nothing to set before him but a crust of bread and the remainder of the Jersey's milk; and her heart sank within her when he turned away from it and could not eat.
"There's twenty cents in Eva's bag," she said. "I put it in for her, and you must get it and go to the village and buy some food for the dear child." And she watched him with an aching heart as he took the little tin bank away where Eva would not hear the pennies rattle. So intent was he upon this task that he did not notice a man coming down the road leading a Jersey cow. He came nearer and nearer, and finally turned into the gate. Teddy looked up. It was John, the 'Squire's farmer, and he handed a note to Teddy, and told him to run in to his mother with it.

Teddy was only too glad to go, as he could not bear to look either at John or the Jersey. He watched his mother so intently as she read that he did not notice that the doctor's buggy had

stopped at the door, and that the doctor himself was just at the threshold.
"Teddy! Teddy!" said Mrs. Locke, in a puzzled tone, "what can this mean?"
"What is it, mother?" asked Teddy, who feared she was reading what dreadful things the 'Squire thought of him. She handed him the letter.
"Do read it aloud," she said; "I'm sure I can't make it out."
It was in the 'Squire's round hand, and Teddy read:
"DEAR MRS. LOCKE: Inclosed please find twenty dollars which I owe Theodore, your good boy, for many days' work around my place. I also send him a present of a Jersey cow. She will be a better friend to the family than has been.
Your neighbor,
EZRA EASTMAN.
P. S.—I spoke very harshly to your good son last night; but he must not mind the hasty words of an old man. I have work for him in my greenhouse for all the next vacation.
Very respectfully yours,
E. E."
—Presbyterian Journal.

WHAT CAN ONE DO.
He was a hot-headed, impetuous college boy, and just now he looked both cheerful and amused.
"What's the matter?" I asked.
"O well, I've done it for myself again! Tom Bates just met me and told me that he is engaged to Susie Rollins. He, the finest fellow I know, engaged to that girl! She is loud and vulgar and horribly selfish, besides having a beastly temper. She will make him miserable!"
"What did you say to him?" queried I.
"What could I say? I did not want to lie to him; so I couldn't congratulate him. I just said, 'Dear old man, I hope you may be very happy.'"
"Why don't you congratulate me, Dick?" he asked. "I am a subject for congratulations, I assure you."
"Then I said, 'I shall save my congratulations for the young lady.'"
"I know by his look that he was hurt, but what could I do?"
"What could he, what can any of us do under like circumstances? We see a dear friend tying herself for life to a man whose name is not worthy of her. She thinks he is, for love is blind, and that man is a fool who cannot hide his defects from the woman he would win. And the girl's family may be blinded by the suitor's suave manners and agreeable aspect. But we know him in the daily walks of life, in the business world, among people for whose good opinion he cares nothing, and here his real character shows itself. The girl comes and tells us her happy secret and asks for our congratulations, and what can we do? If we say, 'O, my dear child, he is selfish, he is unprincipled, he is petty, he will ruin your happiness,' she is wounded, angry and incredulous, and who could blame her? Does she not think she knows the man who has seduced her all these months? But if, on the other hand, we smile and joyfully congratulate her, our consciences cry out shame upon us. What is the right path—to lose a friend by our truth-telling or by saying a lie, keep a friend who may be useful when it will be too late for us to utter a word of warning? In either case we shall feel guilty and as if we had done something which we ought not to have done, or had lost undone that which we ought to have done.—Harper's Bazar.

In looking at the stars through a great telescope, it is necessary first to put out every light till you are left in total darkness. Every light sets the air in motion, and disturbs the focus, and blurs the vision of the stars. How often our vision of God is blurred and dimmed by the flames of self-consciousness and selfishness that float around us! How many times we have put out the light of self-seeking, earthly ambition and false pride of position in order to look upward, and in the clear, still air to know whether God's lights are lending us, and what God will have us to do!—W. H. P. Faunce.

DAVID LIVINGSTONE, when a lad, received advice from his dying Sunday-school teacher which he never forgot. "Now, lad," were the faithful words, "be constant; make religion the everyday business of your life, and not a thing of fits and starts; for if you are not constant, temptation will get the better of you."

The Marshall Chemical Co., of Cincinnati, O., whose double-column advertisement appears in this issue is becoming a popular house for agents to represent. This fact is easily explained as Mr. Marshall gives the premiums he offers, and the goods he handles are of such nature as to command a renewal of orders.

ARMSTRONG & McELVY
REYER, BAKER
DAVIS, CHAMBER
FAHRENGOTT
ANCHOR
ECLIPSE
AT-ANTIE
BRADLEY
BROOKLYN
JEWETT
VILSTER
UNION
SOUTHERN
KEMPSON
COLLIER
MISSOURI
RED SEAL
SOUTHERN
JOHN Y. LEWIS & SON CO.
MORLEY
GALEK
COXWELL
KENTUCKY

DON'T be penny wise and pound foolish by buying the "just-as-good mixtures," "so called White Lead," or other substitutes for Pure White Lead. In painting, the cost of labor so far exceeds the cost of material that the best only should be used. The best is Pure White Lead (see list of brands which are genuine) and Pure Linseed Oil. **FREE** By using National Lead Co.'s Pure White Lead Tinting Color, any desired shade is readily obtained. Pamphlet giving valuable information and card showing samples of colors free. Also cards showing pictures of twelve houses of different designs painted in various styles or combinations of shades forwarded upon application. National Lead Co., 1 Broadway, New York.

... THE...
Expositors Bible
The Old Testament in 28 Volumes
The New Testament in 21 Volumes.
Sold Separately or in Sets
.....EDITED BY.....
REV. W. ROBERTSON NICOLL, LL.D.
Editor of "The London Expositor."

THIS Series consists of Expository Lectures on all the Books of the Bible, by the Foremost Preachers and Theologians of the day. While having regard to the latest results of scholarship, the volumes are essentially popular and adapted to general readers as much as to the clergy.

- Genesis. By Rev. Prof. Marcus Dods, D.D.
- Exodus. Dean G. A. Chadwick.
- Leviticus. Rev. S. H. Kellogg.
- Numbers. Rev. R. A. Watson.
- Deuteronomy. Rev. Prof. Andrew Harper.
- Joshua. Rev. Prof. W. G. Blaikie.
- Judges and Ruth. Rev. R. A. Watson.
- First Samuel. Rev. Prof. Blaikie.
- Second Samuel. By the same author.
- First Kings. Dean Farrar.
- Second Kings. By the same author.
- First and Second Chronicles. Rev. Prof. W. H. Bennett.
- Ezra, Nehemiah and Esther. Rev. Prof. Adeney.
- Job. Rev. R. A. Watson.
- Psalms. 3 vols. Rev. Alexander Maclaren. Vol. I, i-xxviii, Vol. II, xxix-lxxxix. Vol. III, xc-c.
- Proverbs. Rev. R. F. Horton.
- Ecclesiastes. Rev. Samuel Cox.
- The Song of Solomon and the Lamentations of Jeremiah. Rev. Prof. Adeney.
- Isaiah. In two volumes. Vol. I, Chaps. i-xxxix. Vol. II, Chaps. xl-lxvi. Rev. Prof. G. Adam Smith.
- Jeremiah. Chaps. i-xx. Rev. C. J. Ball.
- Jeremiah. Chaps. xxi-lxiii. Rev. Bennett.
- Ezekiel. Rev. John Skinner.
- Daniel. Dean Farrar.
- The Books of the Twelve Prophets. In two volumes. Rev. Prof. G. Adam Smith.
- St. Matthew. Rev. J. Monro Gibson.
- St. Mark. Dean Chadwick.
- St. Luke. Rev. H. Burton.
- St. John. In two volumes. Rev. Prof. Marcus Dods.
- The Acts of the Apostles. In two vols. Rev. Prof. G. T. Stokes.
- Romans. Rev. Handley C. G. Moule.
- First Corinthians. Rev. Prof. Marcus Dods.
- Second Corinthians. Rev. James Denney.
- Galatians. Rev. Prof. G. G. Findlay.
- Ephesians. By the same author.
- Philippians. Rev. Principal Rains.
- Colossians and Philemon. Rev. Alexander Maclaren.
- Thessalonians. Rev. James Denney.
- The Pastoral Epistles. Rev. Alfred Plummer.
- Hebrews. Rev. Principal T. C. Edwards.
- St. James and St. Jude. Rev. Alfred Plummer.
- The Epistles of St. Peter. Rev. Prof. J. Watson.
- The Epistles of St. John. Right Rev. W. Alexander.
- Revelation. Rev. Prof. W. Milligan.

\$1.50 each. Special price in quantity.
Write for prices.
BAPTIST - BOOK - CONCERN,
PUBLISHERS.
307 West Jefferson St. - - - - - LOUISVILLE, KY.
J. HENRY BURNETT, Mgr. Book Dep't.

\$4,000 FOR THE GERMAN BAPTIST CHURCH

And over have so far been subscribed toward liquidating the German Baptist church debt. We have passed the fourth mile stone and say: "Ebeneser, so far the Lord has helped us. He will help further." Nearer to success, further away from danger of losing our property, and more strengthened in our cherished hopes of continuing our mission work among the multitudes of Germans of Louisville.

Sunday, August 1, I spent with my beloved church and started next day on my second tour, this time looking wistfully toward the east. A good omen was that a fellow-passenger on the train, an entire stranger to me, handed me a silver dollar for my church debt. Certainly I believe in silver. The more the merrier. At Eminence, my first stop, I received very encouraging aid, and my trip to New-castle was not in vain. Bro. J. S. Gatton gladly welcomed me for a refreshing rest during the night.

Bagdad, the seat of Bishops B. F. Davis and S. J. Wilson, was the next point of strategy in my plan. Next day, with the thermometer 95 to 100 degrees in the shade, I "did" Bagdad, Christiansburg and Pleasureville. Oh! at Lexington I gave my weary body deserved rest. Next morning the train bore me toward Lewisburg to Bracken Association, where I expected, upon strong indication of a good brother, to find a sort of Klondyke. In this I have rather been disappointed; there, as well as in all other associations I have visited, but I had splendid opportunities for addressing the brethren on German missions in general and our situation is Louisville in particular, and the pastors, with few exceptions, willingly promised their aid.

The associations, as they are in vogue in Kentucky, are wonderful meetings, in size, in spirit, in fellowship. They are great attractions, especially in the country; veritable reunions, and the preparations for entertaining the brethren, yes, everybody, are simply immense.

At Lewisburg a rather mixed-up state of affairs exists. The church and town are called Lewisburg, the station Marshall, and the postoffice North Fork. For a stranger this is rather perplexing, but Bro. M. B. Adams, the genial and happy pastor of the church, is complete master of the situation. For further information I can safely refer to him.

At Millersburg I made some collections and enjoyed the special kindness of Bro. E. P. Clark and family. Sunday morning I visited David's Fork church, where, in the absence of the pastor, Bro. H. Jones, Dr. A. C. Davidson, of Georgetown College, preached a very comforting sermon, after which I put in my plea, which resulted in a good collection not alone from members of the church, but also from Presbyterian ladies of Georgetown who were present. In the evening I addressed a large meeting at Athens church, Bro. J. M. Shelbourne pastor. He is certainly to be congratulated upon so hopeful a field. At the homes of Bren, Nunnally, Withers and Christian, near Chilesburg Station, I was most kindly entertained.

At Burgen next day the brethren also helped me, and the hospitality enjoyed in Bro. Head's home will not be forgotten. At Bro. Archer's I saw for the first time water located by means of a divining rod. It was a Methodist who was gifted for it. I took a hand in it too, and imitated the "brother" as best I could, but it was a total failure. So for the first time

in my life I had to give way to a Methodist, who could locate water where a Baptist couldn't, only with this difference, that he would have had to go deeper to get to it than is usually necessary for a Baptist.

At Junction City, waiting for a train, to my surprise the loving form of the indefatigable champion for the Ministers' Aid Society, Dr. J. G. Bow, suddenly loomed up before me in midnight darkness. Welcome, like passing "ships in the night," was the short but pleasant meeting, and soon the iron horse bore him to Somerset to South Kentucky Association and me to the capital of Wheatly county, Williamsburg, where I arrived amid thunder and lightning. Raging elements of nature always have more or less depressing effects upon human nature; if upon me, Bro. J. W. Siler, with his great and sympathetic heart and practical brotherly help, soon drove away every shadow of doubt of success. Not alone that, but he gave me most valuable advice to have pledges printed collectable through the banks and thus simplifying my labor in gathering the subscriptions in case of success of the enterprise. This advice I have followed, and so far the pledges have worked like a charm. They will only be collected in case of success; in case of failure they are void, whether subscribed by individuals, churches, societies or Sunday-schools, by their respective treasurers. Thank you, Bro. Siler. Not in vain have you descended from pure German stock, of which I am as proud as you are. I could say many nice things yet about the church and school in the "mountains," and the "mountain Baptists," but I must proceed. Evening found me at Barbourville, situated so peacefully in a veritable Eden, encircled by the everlasting hills. A murder case was just being at the court-house—whisky at the bottom as usual. O, yes. When will the Christian people stand up and drive this awful and ever-killing demon to hell, where it belongs? Then the millennium will be ushered in!

By Bro. J. W. Candill's wise management \$25 were soon completed as a contribution from mountain churches—Williamsburg, Barbourville, Pineville and Corbin, the first giving, by far, the most.

Paying my respects to the bishop of Danville, Bro. J. W. Lynch, and beginning the good work there, I wend my way to Elkborn Association at Nicholasville, then to Shelby County Association at Indian Fork church. Sunday, August 15, was banner day at Frankfort. Bro. W. C. Taylor's church responded heartily to the appeal, and \$59.50, the largest sum so far given, delighted our hearts. It was "capital" joy at capital city. May our brother and family at Jefferson City, Missouri's capital, always so enjoy God's presence and sustaining grace as he does the love and esteem of his brethren in Kentucky, and we certainly hope that the church will soon find a worthy successor.

After a day of sweet rest in the family of good old Bro. W. E. Powers at Todd's Point, I visited the great Bethel Association at Salem church. Returning in the evening to Pembroke and putting in my plea after a sermon by Dr. J. S. Byland, of Russellville, the vigorous pastor, Bro. J. G. Bow, and his church very liberally helped to bear the burden of the German brother.

Bowling Green, with its splendidly appointed parsonage, the residence of Pastor Baldy and his excellent "young" wife, was the next object of my journey. Al-

though Bro. McMurray, of Berea, had been over the ground a little while before, still my appeal was not in vain. Bro. W. H. Mitchell leading with a handsome subscription.

Being favored with a free pass over the R., N. I. & B. railroad, of course I went to the extent of that picturesque route to Irvine, where I also visited Ettrill Springs. What a wealth of mineral waters may be found and enjoyed in Kentucky. Returning, I knocked, with good results, at the doors of the Richmond brethren, where Dr. T. W. McCown had already prepared the way, and the following Sunday found me at Forks of Dix River church, with Bro. W. M. Kuykendall, whose kindness was beaming from his eyes like a benediction. You are at home anywhere. As if the Lord wanted to reward the liberality of his people, he sent a much needed and saturating shower after church services were over.

At Lancaster Pastor T. H. Campbell and his people did for the cause what they could. The spirit which some good sisters exhibited was indeed touching.

At Stanford Pastor J. B. Crouch was just going to Tate's Creek Association and Bro. R. B. Mahoney, pastor of London and Preachersville, acted as master of ceremony. His kindly help and the tender regard of his family for the brother stranger will always linger in grateful remembrance.

Via South District Association at Lancaster we traversed the country from Paint Lick to Berea, where Tate's Creek Association was in session. Bro. H. L. McMurray, the pastor of the church, deserves all credit for his untiring efforts to secure funds to finish his church building. A look upon its unfinished condition starved every ambition in my soul to represent my church debt, and in the darkness of night I "silently stole away" to hurry to Concord Association at Long Ridge church, Owen county, where the field was clear.

Pastor P. E. Burroughs and his people must be absolutely complimented upon selecting so beautiful a grove for holding the association. It was a veritable temple of nature, and the crowds of listeners, seated amphitheater-like, could not but have an inspiring effect upon the speakers. We found a similar arrangement at the Baptist Association near Fellowship church, which we visited next, and admire the plan very much.

"Traveling homeward" for a short season of rest and preparation for the third trip, of which I will write shortly, I found sweet consolation in the words of the apostle: "Wherefore, my beloved brethren, be ye steadfast, immovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord." Neither mine nor yours, dear brethren, blessed be God!

Your grateful brother,
WM. RITZMANN.

A RELIGION OF SUNSHINE.—Ours is a sunny religion, born of divine love; and one of the fruits of the Holy Spirit is joy. A joyless Christian is a libel on his profession. We ought to walk so close to Jesus as to be always in his sunshine, and make so little of earthly ills and vexations and losses as never to let them envelop us in an atmosphere of Arctic midnight. Paul made a danger ring with holy melodies. Every follower of Christ should strive to make his daily life a song as well as a Gospel sermon.—Theodore L. Cuyler.

A Business EDUCATION It is absolutely necessary to the young man or young woman who would win success in life. This being conceded, it is of first importance to get your training at the school that stands in the very front rank—
The Bryant & Stratton Business College,
LOUISVILLE, KENTUCKY.

Bookkeeping, Shorthand, Telegraphy. Write for beautiful book giving testimonials from graduates occupying prominent positions all over the United States—it will be mailed to you—FREE. COLLEGE BUILDING AND OFFICE—THIRD AND JEFFERSON STREETS.

Mall Orders Solicited and Promptly Filled. The Stewart Dry Goods Co. (INCORPORATED) **NEW YORK STORE** LOUISVILLE, KY. Send For Samples and Prices.

Early Autumn Importations of Paris Novelties in Black and Colored Dress Goods

Embracing the largest and most varied collection we have ever shown in the very latest and most desirable weaves and colors.

Special attention is directed to our very large selection of choice French Fabrics, in plain colors, in the newest and most improved shades in

Cheviots, Zibelines, Popelines, Armures, Jacquards, Camel's Hair, Drap d'Ete, Broadcloths, **\$1 to \$4 A YARD.**

We mention prices on a few of our lower qualities; our stock in these goods is better than ever before.

- 38-in Illuminated Camel's Hair 35c
 - 38-in Pure Wool Mixture.....50c
 - 40-in Marble Melange Worsted 60c
 - 38-in Green and Blue Checks and Plaids (new effects).....50c
 - 40-in Rob Roy Checks.....60c
 - Over 50 styles to French and Scotch effects of 40-in Silk-crossed Plaids.....75c
 - 40-in Otoman Plaids.....85c
 - 52-in Scotch Mixture.....85c
 - Two specials in Broadcloths at \$1 and \$1.25. These we show in all shades and black.
 - 38-in Bourette Worsted all-wool 55c
- In Our Black Goods Dept.**
We show some great values in novelties and in plain. We mention a few:
Lupin's Cheviot, 42 inches.....50c
Lupin's Cheviot, 44 inches.....50c
Lupin's Cheviot, 50 inches.....90c
Lupin's Cheviot, 56 inches.....\$1.00
Lupin's Chemise Tuche at \$1, \$1.15, \$1.25 and \$1.45.
These are our own importation and cannot be found elsewhere.

In Our New Addition,

Fourth Avenue—ground floor—will now be seen our Fall stock of Cotton Wash Goods, Flannels, Blankets, Comforts, Linens and Housefurnishings.

We Call Attention to a Few of Our Prices.

- 74c Yard—New and pretty line of Light Ground Outing Cloth.
- 10c Yard—Big and new line of Scotch and Fancy Plaid-Dress Gingham; all styles.
- 10c Yard—Large and varied line of fall style Flannelette Wrapper goods.
- 12c Yard—New line yard-wide Percales, in stripes, figures and dots, all colors.
- 12c Yard—New line of Silkoline yard wide, for comforts and drapery use.
- 25c Yard—New line of Printed Dealm, all colors.
- 75c Each—Feather Pillows, good ticking covers, size 20x26, weight four pounds.
- 35c Yard—New line woven stripes and plaid German Flannel for Dresses and Shirt Waists.
- 40c Yard—White Silk Embroidered Flannel, in hemstitched and scalloped edges, made on good quality yard-wide flannel, cheap at 70c.

Specials in Cloak Department.

Jefferson-Street Annex. Great variety Fur Collarotes and Neck Pieces \$7.50 to \$45. Ladies' Silk Shirts, well made, extra wide, best silk—\$5, \$6.50, \$7.50, \$10.

Silk Waists. Changeable Taffeta Waists, Black Taffeta Waists, Check and Plaid Waists, Plain Waists, Tucked Waists. This is to be another waist season, and we are ready. \$5.00 Black Taffeta Silk waists. \$7.50 Black Taffeta Plaited and Tucked waists. \$8.50 Checked Taffeta waists.

STEWART DRY GOODS CO.
Louisville, Ky.

H. L. HUGHES.
LUMBER
Sash, Doors, Blinds, BUILDING PAPER.
123 125 E. Main St., next to Galt House, Louisville, Ky.

Matthew Henry's Commentary,
3 Volumes, Cloth, Substantially Bound
\$6.00. Net.
BAPTIST - BOOK - CONCERN.

A GREAT REVIVAL.

One of the most efficient pastors in all Arkansas is the bishop of Paragould, Eld. J. H. Peay, whom the saints there captured from Kentucky five years ago. During all this time he has sown the good seed far and wide and himself reaped much harvest therefrom, while, under the blessing of God, his church has come to be one of the strong churches of the state, the membership has so grown that they can not be all seated in the church house; so a new house is an imperative necessity.

I recently enjoyed the privilege of aiding him in a ten days meeting, which the pastor continued three or four days longer after my departure. The services were held under a mammoth arbor near the church, and the sermons delivered to audiences ranging from 1,000 to 1,500 people. The interest began with the first service—was already there—and increased daily. A theatrical troupe with announcement for several days engagement, paraded the streets one afternoon and then left town with out showing. Everybody was at the revival. Bro. Peay reports the immediate results of the meeting at 100 professions and over 60 additions to the church. Many of these were heads of families, and some of them of the most prominent, wealthy and influential men in the county. With a heart burdened for lost souls, and filled by the Spirit of God, how the words and works of the faithful pastor do spring up into golden harvest! And what a pleasure to be co-laborer with such a brother!

AT PINE BLUFF.

My labors as pastor began here only ten months ago. During this time just 80 new names have been added to our church roll. Inquirers are found in almost every service.

On Sept. last two of our young brethren, S. H. Campbell and D. H. Gill were ordained to the ministry. Sermon by W. K. Penrod of Paducah, Ky., prayer by C. F. J. Tate, Pine Bluff, charge to candidates by O. L. Hailey, Fort Smith, charge to church by D. E. Gambrell, Star City, presentation of Bible by W. A. Clark editor of the Arkansas Baptist, Little Rock, benediction by S. H. Campbell.

Bro. Gill is a graduate of Ouachita college, and now enters upon the presidency of the Judson Baptist High School. Bro. Campbell is a young man of great promise, would have enrolled at Louisville this year but for the disturbance there. He is now studying theology at Ouachita college. Our young brother, A. H. Nuckals is also at Ouachita. He has pursued theological studies during the past two years; is now president of our local B. Y. P. U. which body he represented in the International Convention at Chattanooga.

The Arkansas Baptist State Convention meets with us here Nov. 19th. A special invitation is hereby extended to both the editor and business manager of the RECORDER. Come.

Our associations are speaking out on the Whitsett matter, and calling for his resignation. Those of us who so long were students under him, love him still—for we ever found him a lovable man—but we sadly deplore his greivous mistake, which he himself has confessed; and some of us feel that it is irreparable, and his continuance in the Seminary especially harmful to the best interest of our great institution, the pride of Southern Baptists. And since the cause is infinitely greater than the man, we earnestly wish that he would

speedily step aside and no longer obstruct the progress of the Master's work. In this I am sure that I voice the sentiment of Arkansas Baptists, believing that I could count on the fingers of one hand all who would not concur,—and I have travelled the State over several times.

I sincerely hope and pray that there may come no division in our Southern Convention; for if it does, it will not be by states, but in the individual churches, placing us in that deplorable condition experienced in Missouri a few years ago, when each church (according to the diverse preferences of its members) was a subjected to a visit and appeal from representatives of the Foreign Board south and the Foreign Board north, the Home Board south and the Home Board north, besides those for Association, State, Ministerial Education, Orphans' Home, Institutions of Learning, etc. etc. From such a condition may devout brethren help the good Lord to deliver us. For through the agents of these different boards and the change of pastors and removal of members would then arise in time division in every church, and each pastor would find breakers on either side. No let us not have division; but let us so devote ourselves to the cause that we will sacrifice self or anything else that may obstruct or oppose.

C. F. J. TATE.

EASY TO GO TO EUROPE.

Persons on small salary are frequently found to possess enough knowledge of History to intelligently trace the footsteps of past generations in historic spots of England and Europe made famous by Story and Song. People whose busy lives have blotted out their recollection of the items of the past, freshen up from the Guide Books and local histories enough to make their wanderings through Europe, with its charming cities, villages, lakes and mountains, its history of the past and indescribable foreign flavor of the present one continual round of pleasure and education. Only those with full pocket books have thus far been able to go to Europe, but now a way has been provided, which permits all to go upon small monthly payments of from \$6 to \$15 (dependent on destination). No second class, no steerage, elegant powerful steel steamers, two sailing together within hailing distance all the way across. People are booking now for England, Mediterranean and Paris Exposition tours. These voyages are with reach of all, but no passenger can be booked beyond the capacity of the steamer's state rooms. An elegant magazine of foreign half tone engravings with all details sent free on application. Postum Cereal Co., Liv., Battle Creek, Mich.

DR. NORMAN MCLEOD, who was a great big, burly man, was once in a boat with a thin, little, frail-looking brother minister. As they were crossing a Highland loch, one of those fierce, quick mountain storms came down, and the boat was in danger. "Brother," said the little minister, "let us pray together." "Na! Na!" said the Highland boatman, "the wee ane can pray, but the big ane maun tak' an oar!" That was good sense and good theology, too; if they were to get out of danger, it could only be done by faith and works going together.

If thou canst not continually recollect thyself, yet do it sometimes, at least once a day—namely, in the morning or at night.—Thomas a Kempis.

FROM ALABAMA.

To the Baptists of West Tennessee: DEAR BRETHREN—My work as agent for the WESTERN RECORDER has been one of much pleasure among you. Now, I am moved from your bounds, I wish more than ever to commend the paper to your patronage. Its pages are pure. No heresy can withstand its fire. Its clear and beautiful light is seen far over the world. Its defense of the truth as it is in Jesus has become proverbial. It should be in every home. Its pages read by young and old.

Our times are full of peril to fundamental doctrines. The easy-going Christians of to day will become the victims of an over-reaching power to-morrow. A broad liberality that includes all sorts of doctrines in its embrace will be like the Indian stung by the viper he had but warmed in his own bosom.

The friends of truth must stand firmly by the truth! The historic question is just as much a doctrine of the Bible as any other doctrine taught in God's Book. God has never left his kingdom to other people. He promised never to leave or forsake his church.

History must be taught in the light of Scripture. All the facts sustaining it should be carefully gathered around the Church built upon the Rock. A crown of diadems should be placed on the Saviour's brow, and not a crown of thorns made afresh from the uncertain innovations of profane history.

The RECORDER is the strongest bulwark of our faith, "in the shape of a paper," that can be found in this land, and while I may not be able to work for the paper in my old field, I shall do my best for it in the new.

I am yours gratefully, JAMES EVANS.

THE MARKETS.

Report for the Week Ending Saturday, October 2, 1897.

Cattle—Receipts to-day were light, numbering only 43 head on sale. The market was very dull, there being little or no trading. Calves—Receipts were light, and the quality fair, the best selling at 45 7/8. Hogs—Receipts light to-day and the quality only fair. The market opened steady at Friday's prices, but closed weak. Sheep and Lambs—The receipts were light to-day and the quality fair. The market ruled slow, but prices were about steady.

CATTLE.

Table with 2 columns: Description and Price. Includes items like Extra shipping cattle, Light shipping, Best butchers, Common to medium butchers, Thin, rough steers, poor cows and sealwags, Good to extra open, Common to medium open, Feeders, 900 to 1,200 lbs., Shoppers, Bulls, Veal calves, Choice milk cows, Fair to good milk cows.

HOGS.

Table with 2 columns: Description and Price. Includes Choice packing and butchers, 225 to 300 lbs., strictly corn-fed, Fair to good packing, 150 to 200 lbs., Good to extra light, 125 to 150 lbs., Fat hogs, 150 to 180 lbs., Fat hogs, 100 to 120 lbs., Pigs, 60 to 100 lbs., Roughs, 100 to 400 lbs.

SHEEP AND LAMBS.

Table with 2 columns: Description and Price. Includes Good to extra shipping sheep, Fair to good sheep, Common to medium sheep, Bucks, Stock ewes and wethers, Extra spring lambs, Best butcher lambs, Fair to good butcher lambs, Tail-ends.

LEAF TOBACCO MARKET.

Report for the week ending Saturday, October 2, 1897.

SALES, WITH COMPANIONS.

Following were the sales for the week ending October 2, with companions:

A MOTHER'S EFFORT.

A Mother Sees Her Daughter in a Pitiful Condition, but Manages to Rescue Her.

From the New Era, Greensburg, Ind.

The St. Paul correspondent for the New Era recently had an item regarding the case of Mabel Stevens, who had just recovered from a serious illness of rheumatism and nervous trouble, and was able to be out for the first time in three months. The letter stated that it was a very bad case, and her recovery was considered such a surprise to the neighbors that it created considerable gossip.

Believing anxious to learn the absolute facts in the case, a special reporter was sent to have a talk with the girl and her parents. They were not at home, however, being some distance away. A message was sent to Mr. Stevens, asking him to write up a full history of the case, and a few days ago the following letter was received from Mr. Stevens:

"The St. Paul correspondent for the New Era recently had an item regarding the case of Mabel Stevens, who had just recovered from a serious illness of rheumatism and nervous trouble, and was able to be out for the first time in three months. The letter stated that it was a very bad case, and her recovery was considered such a surprise to the neighbors that it created considerable gossip.

"Two years ago this winter, Mabel began complaining of pains in her limbs, principally in her lower limbs. She was going to school, and had to walk about three or four miles each day, going through all kinds of weather. It was thirteen years old and she was in her studies that I disliked to take her from school but we had to do it. For several months she was confined to the house, and she grew pale and dwindled down to almost nothing. Her legs and arms were drawn up and her appearance was that of several doctors had attended her, but it seemed that none of them did her any good. They ad-

Advertisement for W. H. McKnight Sons & Co., featuring 'Put Our Name ON YOUR LIST FOR HOME FURNISHINGS.' Includes details about Oriental Rugs, Carpets, Mattings, Rugs, Linoleums, Portieres, Lace Curtains, Yard Draperies, Art Squares, Shades, Sash Nets, and All Interior Furnishings. Also mentions 'TEA SET FREE TO LADY AGENTS'.

Table with multiple columns: Year, Receipts, and various market data. Includes sections for 'REJECTIONS' and 'RECEIPTS' with detailed figures for different years and categories.

WATCH AND CHAIN FOR ONE DAY'S WORK.



Boys and Girls can get a Nickel-Plated Watch and Chain for one day's work. We will deliver the watch, post-paid, and return your full dollar in money. Send your name and address to: **WESTERN RECORDER, Box 2, Concord, Ohio.**

Agents Wanted for Mark Twain's New Book

"Following the Equator" is the title of Mark Twain's story of his journey around the world, through Australia, India, South Africa, etc. The Author's Masterpiece. A success from the start. Numerous sales assured. 3000 Agents Wanted to sell it. Exclusive Right. For circulars and terms, address The Jones Bros. Publishing Co., 916, Cincinnati, Ohio.

DROPSY

TREATED FREE. Positively CURED with our new medicine. Have cured many thousands of cases. All cases called dropsy. From first dose symptoms rapidly disappear. and in ten days all swellings of all kinds are removed. **SEND FREE TO DAY'S DELIVERANCE** cures sent FREE TO DAY'S DELIVERANCE. **TREATMENT FREE** by Dr. H. H. Green's Home, Specialists, Atlanta, Ga.



"OH MY! HOW BADLY"

These gloves fit, and I thought them such a bargain! That is where you made a mistake, dear lady. Every pair of gloves you buy marked to fit you has some remains in them. We know this because manufacturers offer us three goods at great reductions. We don't care to handle them. If you are not familiar with our

"Frisson"

Kid Glove, we want you to try a pair and experience Kid-Glove satisfaction. All colors and all sizes fit.

MAIL ORDERS Promptly and Carefully Filled.

GEO. CROSS,
SOLE AGENT,
YELLOW FRONT UMBRELLA STORE,
413 FORTN AV. E., LOUISVILLE.

DO

Get a nice Bible of your own. See here!

YOU

Can get one cheap. Just look below and

READ

Our liberal offer.

If you are a Christian,

THE BIBLE

Should be your rule and guide.

OUR OFFER.

Send us one subscriber, new or old, and \$3.00, then add \$1.50 for our first-class Teachers' Bible. Only \$3.50 for WESTERN RECORDER one year and this Bible. Send at once to WESTERN RECORDER.

DID THEY DIP?

BY J. T. CHRISTIAN.

Cloth 7c. Paper 5c. Baptist Book Concern, P. O. Box 100, New York, N. Y.

Items of Interest.

This country needs a day of fasting and prayer for a race of old-fashioned mothers, practical believers in the inspiration of Solomon. At Youkers a ten-year-old boy was tried for stabbing another eight-year-old. What will the end be?

A man in this state, having deliberately planned the crime, assaulted his sister-in-law who was also his second cousin, and added to that what is the lesser evil of inflicting severe wounds upon her and leaving her, as he thought, dead. The people were law-abiding and left him to the court—and he was sentenced to the penitentiary for twenty years! This was two months after the crime was committed. It is needless to add that the mob hung him. Judge Lynch cannot be put down until juries are found who will sentence men who assault good women, to death and that a speedy death.

"Bargain day" is bad enough in this country. But in England it is worse. Although twenty-two policemen were trying to hold a crowd in a large sale in check, a woman was crushed to death in London.

The St. James Gazette says that the Czar refused to agree to a formal treaty of alliance between Russia and France, till he had extracted a pledge from the French Government that this was, in the event of a war between Russia and Germany, France would not accept the offer of Alsace and Lorraine if made by Germany to secure her neutrality, but would stick to the provinces by fighting.

The Negro Baptists, in their National Convention held in Boston, showed a noble pride of race which speaks well for their future. To be too proud to attempt to thrust the masses of the willing white man and cooperate in the advancement of their race shows a future before them. No race will ever accomplish anything in this world which does not stand on its own feet.

The Watchman says that wasps are the most inveterate enemies to flies. Reamer says that he has known one wasp to kill 1000 flies a day. If one could only cultivate a brood of wasps that would kill flies and not sting people he would confer a great blessing on the race.

A new use has been found for bicycles. A French custom house officer, having some suspicions in regard to a man who had ridden across from Belgium on his bicycle, took it to pieces and found the hollow tubing stuffed with dutiable articles.

A Russian adventurer named Leontief was in Abyssinia for some time, long enough for the aboriginal Mankel to gauge his character. He was very anxious for a title and begged Mankel to make him a "Count." The king did not understand what the title meant, but, being told it was only a title and involved no salary, consented to it. "The Count" counts and counts nothing; just the thing for Leontief!

Secretary Alger is making plans for the relief of the miners who have rushed into the Klondike region and are in danger of starvation. An effort will be made to use steam ice sleds on the Yukon, such as are used in some places. It is feared the ice on the Yukon is too rough for this expedient, but the effort will be made. By another route there will be wagon roads, and it may be railroads.

The Railroad Commissioner and the Attorney-General of Ohio have given notice that, after January 1, all railroads operating in the state, are required to have automatic couplers on all cars and automatic brakes on 30 per cent of them. The law goes into effect at that date, and the railroads are getting ready as rapidly as possible.

Bismark said Salisbury was "a lath painted to look like iron," but the paint is about all scraped off now, and the weak lath shows for what it is. England has made concessions which give France a free hand in Tunis, and has made large concessions to Menckel of provinces to which he had no claim. Englishmen are asking in bewilderment what they are getting in return for this yielding all round the world.

It seems almost as impossible to learn the truth of the state of affairs on the borders of India as it is in Cuba. Now we hear the tribes are crushed, anon that they are pacified, and then that there is renewed activity among the tribes. Meanwhile the English advance into Africa has been stopped by the necessity of sending troops to India, and Lord Wolseley, commander-in-chief, is insisting on a bigger army.

Annals seems to be generally on the increase. The English Commissioners in Lunacy reports that the number of lunatics in England and Wales last year showed the startling increase in the ratio from 21 to 21 per 10,000. The chief causes enumerated are hereditary influence and intemperance.

CONSUMPTION CURED.

An old physician, retired from practice, had placed in his hands by an East India mission, the formula of a simple, vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Croup, Asthma, and all Nervous and Debility, and all Nervous Complaints. Having secured its wonderful curative powers, he has prepared a simple and string to relieve human suffering. I will send from of free to all who wish it, this recipe, in German, French, or English, with directions for preparing and using. Sent by mail, by addressing, with stamp, naming this paper, to: **W. H. P. Flower's Book, Rochester, N. Y.**

DEATHS.

For actual subscribers we insert an ordinary notice of 100 words free. We charge one cent a word for all over 100 words, invariably in advance. Count the words, and we will let you know what the charge will be. Unless the money accompanies the notice, it will be brought down to 100 words.

TIMBERLAKE.

Twelve years ago, at the Shelby County Association, I met a prince among men—Shelby VanNatta. Afterward it was my privilege to become acquainted with his quietly wife—Rebecca Willis VanNatta. Their home was in Shelbyville, Ky. and was as nearly an ideal Christian home as one finds in this world. Mr. and Mrs. VanNatta were blessed with three children—two sons, Thomas F. and James B., and one daughter, the late Mrs. W. H. Mayfield. I was installed as pastor of Broadway church, one of the first acquaintances made among the members was that of Mr. Thomas Timberlake, nee Lullie VanNatta. It is in her article is meant to pay tribute.

Lullie VanNatta Timberlake was born March 11, 1854. As a child she was a devoted and in her fifteenth year was buried with Christ in baptism. On December 10, 1867, she was married to Thomas Ollis Timberlake. Two children blessed this union—Shelby VanNatta and Mary Rebecca Timberlake. On February 12, 1897, after long and painful suffering, she was called to sleep to awake in the place of "many mansions."

The writer shrinks from the attempt to analyze her character. But for the fact that he visited her so often as her pastor, and knew her so well, he would leave this tribute for some one else to pay to her. Many of this world's most exultingly beautiful lives are those lived and wrought out in the quiet circle. They often deserve monuments more splendid than those statues that are erected to the world's so-called heroes and heroines. The life of Mrs. Timberlake was an unusual one. One could tell by her life that she had been reared in "the nurture and admonition of the Lord." She was a shining example of Christian training. Blessings on such parents! She was a Christian diamond respected with Christ's beautiful, pure light.

For many years she was an invalid and a great sufferer. Hardly did she draw a breath without pain. She was shut in doors much of the time. Yet in it all no murmur was heard to escape her lips. As nearly as any one could be, she was the incarnation of patience in suffering. She seemed to rejoice that she was "accounted worthy to suffer." But even in the midst of her pain, she had her breath. This patience and cheerfulness were not assumed for occasions, but were abiding characteristics of her refined, loving, Christ-like nature. Christ lived in her. The Christ-life could be seen in the very warp and woof of her being. Hence, the rare beauty of her nature: For Christ makes those beautiful who daily walk and commune with Him.

The beauty of her life, was brilliantly manifested in the circle of her domestic relations. For her noble parents her reverence was great and her devotion strong. Truly, she honored them, and in her they found cause for inexpressible satisfaction and joy. Her father, she was an ideal sister. To her children she was a self-sacrificing, devoted mother—imprinting her very being on them. The power of her example will influence them to their journey's end. As a wife, her love was strong, pure, beautiful. Was a consoling reflection on an exasperated and irritable nature. She had devoted a husband and such dutiful children on whom to lean for strength and happiness. In all these relations she was worthy to be copied forever by all who are crowned with wifehood and motherhood.

She loved her church. It was Christianity that made her nature so beautiful. She gloried in the source of her graces—Christ. To be able to attend church was one of her most highly esteemed privileges. Her pastor all ways felt when she was in the pew that only the best of the flock was present, and he was blessed to see her there. She listened to a sermon to take it home with her and read it through the days to come. The house of God was her altar and very gate of heaven. She was a spiritual inspiration to her pastor. It was easier to be good after a visit to her.

For years her daily life was a fight with death—she was so weak physically. But spiritually she was a tower of strength. She was a beautiful, frail flower. It did not live as the century plant and bloom once. It blossomed in beauty all the days, but soon died. Yet it was so rich in fragrance that all the other flowers were woe for the life that it gave up. Lullie VanNatta Timberlake. She was a frail body, but beautiful and sweet of spirit. She had the incarnate seed of God in her character. She spent her life as a tale that is told." But it was a charming, sweet story, full of our common life, and full of our most inspiring lives. She was so many of our most inspiring lives. She was so many of our most inspiring lives. She was so many of our most inspiring lives. She was so many of our most inspiring lives.

"No chilling wind nor poisonous breath Can reach that beautiful shore."

When we think of such souls as Lullie VanNatta Timberlake, we almost feel that we are so near to death. The body falls on sleep and rests from all its ills. But the quiet, gentle, halcyon, pure patient, great and true, very great with us, lives in us, continuing to bless us. Nor shall their light soon fade, but it shall make the path of all who come. Long follow us.

"Were a star quenched on high,
For ages would its light,
Still unsetting downward from the sky,
Shine on our mortal sight."
"When a great man dies,
For years beyond our ken,
The light he leaves behind him lies
Upon the path of men."
I would paraphrase a part of this:
So when the pure heart dies,
And passes from our sight,
Its gliding glory from the skies
Drives us to life and light.

Sept. 8. **WILLIAM LOWREDS PICKARD.**

MAYFIELD SANITARIUM,
921 Taylor Avenue, St. Louis, Mo.

Home and hospital established and controlled by Baptists, and admits all sick and afflicted of other or no denomination.

The Medical staff is composed of some of the best known physicians of the city, and who are recognized authorities in their special lines of medicine. All physicians are of standing and treat his own patients in this Sanitarium, and patients can choose their own physician if they so desire. It has a nurses' training school and a woman's home for charity work.

The location of the Sanitarium is good, and with its many other superior advantages without a doubt makes it one of the most attractive and desirable institutions of its kind in the West, and there are hundreds of patients who need treatment and yet they hesitate to come because they are not acquainted with Sanitarium methods.

Elegant accommodations furnished at \$5, \$7, \$10 and \$14 per week. Nursing at \$2.50 and \$3 per week. Medical and Surgical services reasonable. Our aims in this new Sanitarium are just the same as when we first entered the work 17 years ago. For other information address

W. H. MAYFIELD, M. D., Mayfield Sanitarium, St. Louis, Mo.

Webster's International Dictionary "Get the Best."

The One Great Standard Authority. Dictionary

So writes Hon. D. J. Brewer, Justice U. S. Supreme Court.

IT IS THE BEST FOR PRACTICAL PURPOSES, BECAUSE

Words are easily found. Pronunciation is easily ascertained. Meanings are easily learned. The growth of words easily traced, and because excellence of quality rather than superfluity of quality characterizes every department of the work.

See Specimen pages sent on application to

G. & C. Merriam Co., Publishers, Springfield, Mass.

CAUTION. Do not be deceived in buying small so-called "Webster's Dictionaries." All the shortcomings of the International are contained in the front cover as shown in the cut.

In the various sizes bear our trade-mark on the front cover as shown in the cut.

TEACHERS WANTED!

Over 4,000 vacancies—several times as many vacancies as members. Must have more members. General plans: two plans give free registration; one plan GUARANTEES positions. 10 cents pays for book, certificate, and a \$300.00 love story of College days. No charge to employers for recommending letters.

SOUTHERN AGENCY BUREAU,
R. W. COB, SALES MANAGER, 100 N. W. 11th St., N. Y.

SUTTON TEACHERS' BUREAU,
REV. DR. G. M. SUTTON, A. M., President and Manager,
Northern agencies Chicago office, Southern agencies, Louisville office. One fee registers in both offices.

\$200.00 for CORRECT ANSWERS!

Most Unique Contest of the Age — \$200.00 Paid for Correct Lists made by Supplying Missing Letters in Places of Dashes — No Lottery — Popular Plan of Education — Read All the Particulars.

In the United States four times as much money is expended for education as for the military. Brain is better than brawn. If our educational facilities we have become a great nation. The brain and the brawn are both needed. We are now offering you an opportunity to display your knowledge and receive most generous payment for a little study. The more than one hundred prizes to be awarded to many deserving students who will also expect by this competition of brains to extend the circulation of Woman's World and rate for advertising in our columns. By this plan of increasing the number of subscribers and receiving more money from advertisers of soap, pianos, medicines, books, baking powder, jewelry, etc. we shall add \$150,000 a year to our income and will still maintain our deduction before us, we have decided to operate this most remarkable "missing letters" contest.

HERE'S WHAT YOU ARE TO DO.

There are thirty words in this schedule, from each of which letters have been omitted and their places have been supplied by dashes. To fill in the blank spaces and get the names properly you must have some knowledge of geography and history. We want you to spell out the words as they are sent to us with 25 cents for a list for a three month subscription to WOMAN'S WORLD. For correct lists we shall give \$200.00 in cash. In addition to the prize list, the money will be awarded to the fifty best lists in the contest. Therefore, by this plan, you are not only earning money for yourself, but you are helping to support a noble cause. The regular price of which is \$2.25. Therefore, by this plan, you are not only earning money for yourself, but you are helping to support a noble cause. The regular price of which is \$2.25. Therefore, by this plan, you are not only earning money for yourself, but you are helping to support a noble cause. The regular price of which is \$2.25.

PRIZES WILL BE SENT PROMPTLY.

Prizes will be honestly awarded and promptly sent. We publish the list of words to be studied out. In making your list of answers, be sure to give the number of each word:

1. R - A - I - A country of South America.
2. A - I - I - Name of the largest body of water.
3. M - D - E - A - E - A sea.
4. M - O - A large river.
5. T - A - S Well known river of Europe.
6. S - A - N - A - A city in one of the Southern States.
7. H - N - A - X A city of Canada.
8. N - A - A - A Noted for display of fireworks.
9. E - E - E - E - One of the United States.
10. A - R - I - A city of Spain.
11. H - V - A - A city on a well known island.
12. S - M - E - A well known old fort of the United States.
13. S - R - L - A - Greatest fortification in the world.
14. S - A - L - E - A great explorer.
15. O - L - F - - - One of the United States.
16. B - S - M - K - A noted ruler.
17. - - C - T - O - I - Another noted ruler.
18. P - R - U - A - Country of Europe.
19. A - B - T - A - I - A big island.
20. M - I - N - E - Name of the most prominent American.
21. T - T - A - One of the United States.
22. J - F - R - N - Once President of the United States.
23. U - N - A large lake.
24. E - E - S - N - A noted poet.
25. C - R - A - A foreign country, same size as Kansas.
26. B - R - O - A large island.
27. W - M - S - W - R - D - Popular family magazine.
28. B - H - I - G - A sea.
29. A - L - N - I - An ocean.
30. M - D - G - S - A - An island near Africa.

In sending your list of words, mention what you want prize money sent by bank draft, money order or registered mail; we will send any way that wins you the prize. The Georgia Diamond is a perfect imitation of a Real Diamond of large size. Widely exposed to sunlight it from real except by microscopic test. In every respect it serves the purpose of a Real Diamond and is artistically mounted in a fine polished silver mounted to wear forever. This piece of jewelry will make a most desirable gift to a friend if you do not need it yourself. We will send you \$2.25 in money instead of the Georgia Diamond if you prefer. An present our supply of this gift is limited, and if they are all gone you do not need it yourself. We will send you \$2.25 in money instead of the Georgia Diamond if you prefer. An present our supply of this gift is limited, and if they are all gone you do not need it yourself. We will send you \$2.25 in money instead of the Georgia Diamond if you prefer.

JAMES H. PLUMMER, Publisher,
24 North William Street, New York City, N. Y.



Items of Interest.

George M. Robeson died at his home in Trenton, N. J., on the 27th, after a year's illness, in the 79th year of his age.

A mass meeting was held in Honolulu on Sept. 6th to protest against the United States taking the Sandwich Islands because they are offered by the foreigners who have taken possession of the government.

It seems that Gen. Woodford did not present an ultimatum to Spain in regard to Cuba. He made a courteous but plain statement urging Spain to end the war one way or another.

The revolution in Uruguay is ended after eighteen months. The rebels are to control six departments, to receive an indemnity of \$200,000, and the officers who joined them are to be reinstated in the army.

Philadelphia has owned the gas works since 1841. Sometimes things have been better, sometimes worse with this municipal owning; but just now there are no other ways.

The Spanish Cabinet resigned, and Sagasta, the Liberal leader, became prime minister. The rumor is that he agrees to give Cuba autonomy and that the insurgents have agreed to receive it.

We never have believed there is any yellow fever in the country, unless a little in New Orleans. The disease which the "experts" call yellow fever kills too few people.

The plague was supposed to have been brought under control in India. But the latest reports say it has been creeping from village to village till now a large area is affected.

Some citizens of Lorraine congratulated M. Mellan, the French Prime Minister, on the alliance with Russia. In his reply he expressed pleasure at the proof of their continuing loyalty to France.

The accounts of the eruption of the Mayon volcano on the island of Luzon in the Philippines have come by mail, and more than confirm the telegraphic reports.

Manchuria has a law against colouring clovergreen to look like butter, but it has done the farmers no good because it has not been enforced.

Wisconsin is preparing to move in the matter of retrenching her forests, a most important move. Inspectors were sent to examine the timber country in the northern part of the state.

SEVERAL THINGS.

I came to Grand Rivers last Saturday afternoon. Sunday morning I had the honor to preach the first sermon in our new house to a large congregation.

In the afternoon I preached a funeral sermon at the burial of young Bro. Crit Bloodworth who died in full hope of a blessed immortality. At 7:30 p. m., I preached the second sermon in the new house and one was approved for baptism.

And now a word about our home. Pastor Dorris of Lafayette, has always and justly been proud of their gem of a building.

The people of this (Livingston) county voted on the question of prohibition last Saturday and carried the county by a very large majority.

Bro. Dorris made me glad by telling me that Lafayette church has reached that degree of prosperity and strength that enables it to claim his services for half time.

FROM CHINA. The full orb moon stood in her glory above the waters, and the banks of the Grand canal were filled to overflowing with men, women and children.

Two large safes, both in No. 1 condition; modern make; other nominally second hand.

was rowed across the canal and they struck up the music, and as they rowed up the stream little artistic lily-shaped paper lanterns were dropped on the water, and, after a time, they looked like golden-fairy-boats floating with the tide.

HOW MRS. WM. HENRY MAKES MONEY. I have been so successful in the past few months that I feel it my duty to aid others by giving them my experience.

FOR SALE. Two large safes, both in No. 1 condition; modern make; other nominally second hand.

Men's Fine Clay Worsted Suits at \$7.50. Our "Gilbert" Boys' All-Wool Suits at \$3.00. THE NEW Mammoth CLOTHING & SHOE CO. 424 to 434 West Market Street.

E. B. NUGENT. INTERESTING SPECIALS! Black Goods. Silk Specials. Ladies' Waists. Mail Orders Promptly Filled. 504, 506 Fourth Av. Louisville, Ky.