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Faith, Hope and Love, these three.

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The Unitarians have been foremost in denouncing "theology." But they are beginning to see that nothing can be securely built on negations. Frothingham, at their recent convention, said the work of criticism had gone far enough and now they must construct a new "theology."

In his inaugural address at Yale, President Hadley asked this great question: "What shall it profit us if we gain the whole world and lose our own soul; if we develop the intellectual and material side of our education, and lose the traditional spirit of democracy, loyalty and Christianity?"

The outlook for Japan seems poor indeed. Recently the 400 students in three institutions for higher education were questioned as regards to their religion. One was a Confucian, one a Shintoist, four were Christians, fifteen Buddhists, sixty atheists and 282 said they were "agnostics."

Blasphemy by the orthodox preachers and orthodox churches. The *Standard* of Chicago says: "It is observed that nearly all the churches of large membership and steady, healthy spiritual life have pastors who perhaps 'lean backward' in their anxiety to keep clear of specious novelties in spiritual things."

There is something worthy of consideration at least in these words: "The religious papers lament the fearful falling off in conversions in one paragraph, and fill their columns with appeals for 'money.' The money is needed, and for good objects, but is not too much said about it? Suppose the attention be chiefly turned for awhile to the conversion of souls?"

The old Philadelphia Association has just held its 192nd session. The number of baptisms was 1,577, an increase of 89 over last year. The decrease by exclusion was one-half less than last year, and the net increase 1,800. The Southern New York Association had a net increase of 400, notwithstanding a careful going over and cutting down the lists of members. This is very encouraging for New York City.

The "higher life" heresy is always changing its name, to deceive, if it were possible, the very elect. For some time its advocates have been calling it "the surrendered life." Now we learn from the *Index* some say, "the abandoned life." Let us hope this means they propose to abandon the whole thing and spend their time in growing in grace in the one and only true Christian life.

BAPTISTS AND THEIR SUFFERINGS IN DEFENCE OF THEIR PRINCIPLES.

BY J. M. WEAVER, D.D.

Baptists are now a mighty host of near five millions of adherents. They are now, and have ever been, the friends of education and the moral elevation of the race. They are by no means wanting in culture and intelligence. Compared with others, they easily stand alongside of the best. Referring to the Baptists of the time of Cromwell and the Commonwealth, Wm. K. Williams says: "In literature, it is honor enough that our sentiments were held by the two men who displayed, beyond all comparison, the most creative genius in that age of English literature, Milton and Bunyan. One of the most accomplished oriental scholars, as well as one of the ablest expositors of the Holy Scriptures during the last century, was John Gill. The scholar who was deemed, in his day, the profoundest oriental alive was Yates, of Calcutta. The man who as a translator of the Scriptures has been called the Tyndale of modern times, who during the forty years of his labors in India, in connection with his associates, published 212 volumes of the Bible in 40 different languages, and of whom the venerable John Newton said, 'I look to such a man with reverence—he is more to me than bishop or archbishop, he is an apostle,' was William Carey. And the man who, as a translator, 'deserves' in some respects, a higher place than Carey—a man whose version of the Bible in Burmese is pronounced by Burmese scholars perfect as a literary work, was Adoniram Judson. The profoundest, most judicious and most reliable theologian of the generation just gone by, a writer whom Dr. Campbell, of London, styles the 'Bacon of Scripture,' who 'traverses with giant steps the whole empire of Revelation and of reason as its hand-maid,' and of whose works he says that they are 'in themselves a library,' and, 'with the Bible, will suffice to make any man a first-rate theologian,' was Andrew Fuller. The most original and able essayist of the present generation, was John Foster. Its most finished orator, and at the same time a writer who united to the elegance and much more than the strength and splendor of Addison, the purity of Swift and the loftiness of Johnson, was Robert Hall. One of the most accomplished philologists of our times, a writer who has forever settled, in its philological relations at least, that long and hotly contested question of the meaning of the word *baptizo*, a thinker who has won the title of the Jonathan Edwards of the nineteenth century, was the late Alexander Carson. The author of the ablest exposition of that most difficult portion of the New Testament, the Epistle to the Romans, was Robert Haldane."

Now in the advocacy of these tenets the Baptists have been persecuted in every age. Their history is a wonderful one; it is sad but sublime! In tracing them we care nothing for the name, but for their principles. Their name was changed often at the caprice of their enemies. Sometimes they received a name after some great leader who took the most active part in the struggle; sometimes after the country which they rendered famous by their heroic struggles and sufferings. They were called Christians at Antioch in the first century; Montanists, A. D. 160, in Asia; Novations, A. D. 261, in Italy and France; Donatists, A. D. 311, in Africa; Paulicians, A. D. 668, in Greece; Waldenses A. D. 1000, in the

Piedmontese Alps; Anabaptists, A. D. 1524 in Germany; Baptists, A. D. 1615, in England, Scotland and Ireland. Of course, in the dark and gloomy periods of ignorance in the centuries past, these people did not hold all truth, and frequently along with truth they advocated grievous errors. But say what we may about their errors, we must yield to them the honor of upholding, defending and suffering for the truth known in their times. If they had it not, it was lost to the world. They suffered the spoilation of their goods, the whipping and torturing of their persons, the most cruel deaths, in defense of the truths which we now hold and glory in.

The Novation Baptists, in the 4th and 5th centuries in Italy, suffered most cruel tortures. They were forbidden to meet for worship under pain of death or banishment; their books were committed to the flames. The Emperor Valens, in A. D. 375, closed all their churches and banished their ministers. In A. D. 413 an edict was issued by the Emperors Theodosius and Honorius, punishing with death all persons re-baptized or re-baptizers. Many thousands suffered death under this edict, and many fled to the mountains to escape it. Historians tell us that more than 100,000 of the Paulicians were tortured and slain. We are told that the pastor of the church in Coronia was named Sylvanus. The authorities determined upon his death and the reclaiming to "the church" of his members. He was placed before a line of his disciples, and they were commanded, as the price of their pardon, to stone him to death. One alone of all the members was found who would act as executioner. Haynes says: "Many were banished into Thrace, from whence they passed into Bulgaria and Sclavonia, where they took root and settled in their own church order. From the blood and ashes of the first Paulician victims, a succession of teachers and congregations arose. The Greeks, to subdue them, made use of both arguments and arms, with all the terror of feudal laws without effecting their object. The emperors, in conjunction with the clergy, exerted their zeal with a peculiar degree of bitterness and fury against this people." Nothing could drive them from the truth. They could die, but could not surrender the truth of God.

The Waldenses, in the 15th century, suffered untold horrors at the hands of their enemies. They in vast numbers settled in the valleys of Piedmont. Their enemies followed them into the caves of the mountains to which they fled from persecutions and numbers were slaughtered, young and old, without mercy. It was of these that Milton, in sad and indignant strains, sung:

"Avenge, O Lord, thy slaughtered saints,
Whose bones
Lie scattered on the Alpine mountains cold,
E'en them who kept thy truth so pure of old,
When all our fathers worshiped stocks and stones,
Forget not.
In thy book record their groans,
Who were thy sheep,
And in their ancient fold
Slain by the bloody Piedmontese that roll'd
Mother and infant down the rocks.
Their moans
The vales redoubled to the hills,
And they to heaven.
Their martyred blood and ashes
Sow
O'er all the Italian fields,
where still doth
Sweep
The triple tyrant;
that from these may grow
A hundredfold,
who, having learned the way,
Early may fly the Babylonian woe."

In the 16th century we behold the unnatural spectacle of Protestant persecution. Those protesting against the iron rule and persecution for conscience' sake of the Roman church in this early century, turn fiercely upon those who dared

to differ from them. Luther, waging a noble battle against the Pope, and seeking religious freedom for himself and followers, strangely turned upon the poor Anabaptists. In regard to them he wrote: "Let the sword exercise its right over them; for this is the will of God, that he shall have judgment who resisteth the power." Between the Protestants and the Catholics the Anabaptists were between the upper and nether millstones. In the 17th century those holding these tenets were called Baptists, as we are now. In England in November, 1680, Bunyan, the inimitable dreamer, a Baptist, was sent to jail for preaching these truths, and was kept there for twelve years. No dissenter, in this century, in England, was allowed to worship God contrary to the laws and usages of the Church of England. The Conventicle Act was passed in 1694. A part of it was: "That if any person above the age of sixteen shall be present at any meeting, under color or pretence of any exercise of religion in any other manner than is allowed by the liturgy or practice of the Church of England, where shall be five or more persons present than the household, he shall for the first offense suffer three months imprisonment, upon record made upon oath, under the hand and seal of a justice of peace, or pay a sum not exceeding five pounds; for the second offense, six months imprisonment or ten pounds; and for the third offense the offender to be banished to some of the American plantations for seven years, or pay one hundred pounds, excepting New England or Virginia; and in case they return, or make their escape, such persons are to be adjudged felons, and suffer death without benefit of clergy."

The "Pilgrim Fathers," fleeing persecutions, persecuted those differing from them. Roger Williams had to fly for his religious opinions. His treatment will ever remain a reproach to the Pilgrims of New England. In 1651 Obadiah Holmes was publicly whipped in Boston, Mass. In Virginia, Curry says: "Some Baptist ministers, as in Accomac county, were arrested and imprisoned as vagrants; some were pulled down from the stands, insulted and whipped, and not a few were arrested and incarcerated for preaching the Gospel under the pretense of the exercise of religion, in other manner than according to the Liturgy of the Church of England, and without having Episcopal ordination to teach or preach the same according to the canons of said Church of England." In 1708, Waller, Craig and Childs were seized "at meeting," and carried before magistrates, and committed to close jail in Spottsylvania. In 1770, Webber and Anthony were apprehended and kept in Chesterfield jail for three months.

Time would fail us to tell of the persecutions in Lunenburg, Orange, Fauquier, Caroline, Richmond, &c. Dr. Hawks, historian of the Episcopal church in Virginia, says: "They (Baptists) were beaten and imprisoned; and cruelly taxed its ingenuity to devise new modes of punishment and annoyance."

Thus in defense of these glorious and God-given truths have Baptists struggled and suffered in all the ages of the past since the apostolic days. They are worthy of all honor and gratitude from their descendants of to-day and of the world. Let us be firm in upholding these principles and earnest in disseminating them. As they are the truths of God's Word, if we shall be true to them, in "that day" we will receive from the Master the glad welcome, "Well done good and faithful servant, enter thou into the joy of thy Lord!"

OLD BAPTIST DOCTRINE AS TO PRAYER.

BY THOS. A. T. MANNA.

Prayer should be like manna; fresh every day; and it should be like manna also in this, that every man should gather it for himself. Prayers are like hairs; it is better to have on one's head a few of one's own than a great quantity and a rich profusion, which formerly grew on the head of some one else.

We have often seen references to the free and simple form of worship used in "non-liturgical" churches, in which those services are reported as being "bald"; and ought not by a similar process of reasoning, and by a corresponding figure of speech, to describe the liturgical service as "hairy"? And, really, is it any worse to be bald than to wear a wig? The wig may probably be a much handsomer affair than the man's own thin locks; and the stately, resounding and somewhat verbose prayers of the prayer-book are thought by many to be much superior to the humble and a little disjointed utterances of the soul praying in its own words.

But when people advocate the use of the prayer-book on the ground of its literary superiority, they show that they miss and come short of the very idea of prayer. The very moment that we are conscious of uttering fine speech, we have departed from the spirit of prayer. What Paul said about his own preaching is even more applicable to true prayer; it must not be with excellency of speech or of man's wisdom. Have we not read of that New England minister who, upon a time, "offered one of the most eloquent prayers ever addressed to a Boston audience." That is supposed to be a joke. It would, however, be no joke, but an irreverent reality, if men are to make splendor of diction an object in prayer. For who is it whom they are expected to move and affect by their fine discourse? Surely, they do not think they are going to move the Lord by their finely-turned phrases and their sonorous cadences. Dost God take care for rhetoric? No, to be sure. It is their own son, and the sons of their fellowmen, that are to be delighted by the rhetorical language. "Their fear of the Lord is taught by the precepts of men."

Printed prayers are like the set and unchangeable notes of a music-box or of a barrel-organ. One hand can grind them out as well as another. Heart prayers are like the song of the bird in spring, "warbling its native wood-notes wild."

Every man knows that when he gets a little letter, written word by word, to himself and to no one else, he pays heed to it—to each word of it. But when he gets a printed circular, he can hardly make himself read it. Assuredly, something like this difference can be found between prayer-book prayer and heart-born prayer.

People like to eat vegetables fresh out of their own garden, and to drink fresh water from their own well. Even very clean water may seem unendurable to one who has seen it taken out of glass jars that have stood a long time. I suppose the wine found encrusted in jars in Pompeii's cellars never has been made an article of commerce, but is kept as a curiosity. Of the very essence of prayer should be spontaneity and suitableness. Often have we heard a congregation, at night, after their last meal of the day has long been over, going through the form of repeating the petition: "Give us this day our daily bread." Under the circumstances, that petition was neither spontaneous nor suitable. It is a misnomer of the Saviour's words. It is asking for what they do not expect to receive. If they were praying out of their own hearts with the Spirit and with the understanding, they would offer petitions suitable to the needs and circumstances. And if the Lord's own words of suggestion for prayer can be so unthinkably repeated as to render them absurd, what shall we suppose of the most skillful forms of man's devising?

Printed forms of prayer are generally found in connection with mechanical ideas of religion. A French-Canadian once a competitor coming out of a Roman Catholic church-building. "What," says

he, "have you done your religion already? I must go and do mine." The Episcopalian needs not too much look down upon the beaughted Romanist. True, the latter sins against God by his unintelligible *Pater noster*, and with his idolatrous *Ave Maria*. But while the Romanist makes vain repetition of these, how often does the other make repetition, almost as vain, of his various schedule of prayer? Forms that have no more of spiritual life in them than there is of true breath in a bellows. One of the well-known characters in fiction tells her friend how delightful it is to be a patient in the hospital: "Such oranges there, and such chicking." But most people would do without oranges and chicken to be in health and at liberty. Of that mind was the Psalmist; "I will walk at liberty," saith he; and where the Spirit of the Lord is, surely there is liberty in prayer.

A soul, awakened by the Spirit of God, can hardly find comfort in set forms of prayer. Christ showed this by his account of the Pharisee and the publican. The man who felt his sinfulness was not able to say much, but what he said and what he tried to say was prayer indeed—"God be merciful to me the sinner!" And when the disciples were in a storm at sea, they did not pull out a little book, and read the "prayer for those at sea"; but they cried out in extemporaneous pleading: "Save, Master, we perish!"

When Saul of Tarsus was pleading with the Lord for his soul's salvation, he was engaged in true prayer. To this fact we have the infallible testimony of the Lord himself: "Behold, he prayeth!" But, just as certainly, he was not using a prayer-book, for he was blind at the time. But, for that matter, who ever saw anyone using a prayer-book, when he was in true, Spirit-born anxiety for his soul? We cannot say that such a thing never happened, but, beyond all controversy, it must have been a peculiar spectacle, when it happened. Prayer-books remind us of the "Ladies' and Gentlemen's Complete Letter-writer" wherein we can find eloquent forms of address for all sorts and conditions of men. But I would not like to receive from friends letters copied from cold type; and I suppose a young woman would not so much enjoy an offer of marriage taken from the same source, albeit matrimonial offers are one of the specialties of the "Letter-writer."

John Bunyan had very little cause to love the kind of piety that affects the use of prayer from printed forms. He was jailed twelve years for preaching the Gospel. Those that did it were valiant champions of the established church and of the prayer-book. But to make the book more complete, they might have added one petition to it, to be entitled: "A prayer to be offered by any poor man in jail for preaching Christ's Gospel without the clapping on him of bishop's hands." John might have taken some interest in that prayer, even if it was printed. Well did he say of the prayer-book that it was "an institution of men, neither commanded nor commended of God." No wonder that the brutal repression of his great heart turned it into a volcano of righteous and fiery indignation, whose outpouring lava reddened the sky of his own age; and (like Stromboli shedding its midnight glare over the Tyrrhenian flood) tinged with holy fire the waves of all succeeding times.

We must remember Bunyan's hard experience, when we read his terrific sarcasm against the prayer-book: "But here, now, the wise men of our days are so well skilled as that they have both the manner and matter of their prayers at their fingers' ends; setting such a prayer for such a day, and that twenty years before it comes. One for Christmas, another for Easter, and six days after that. They have also bounded how many syllables must be said in every one of them. For each saint's day, also, they have them ready for the generations yet unborn to say. They can tell you also when you shall kneel, when you shall stand, when you should abide in your seats, when you should go up into the chancel, and what you should do when you come there. All which the apostles came short of, as not being able to compass in so profound a manner; and that for this reason included

in the Scriptures, because the fear of God tied them to pray as they ought."

DEFENCE OF THE SUNDAY-SCHOOL.

Not a great while ago a prominent minister took occasion, on a public platform, to declare his conviction that if the modern Sunday-school were not an invention of the Evil One, it had at least been made to serve his purposes marvelously well. And passing then from the general to the particular, he proceeded to show, or undertook to show, how Sunday-school instruction had superseded the parental, and how children in the most susceptible period of their lives in the matter of the religious molding of their characters were delivered over by those who loved them best, and supposedly were best qualified to train them, to the tender mercies of strange teachers, often young and inexperienced and even light and frivolous, and thus the gravest possible wrong was done to the souls of young immortals. There were other counts in the minister's indictment, but we shall confine ourselves to this one.

Supposing this to be true, it does not follow that the Sunday-school is to be abandoned. The Lord never yet brought any agency into the field for the furtherance of his beneficent purposes that the devil did not seek to subsidize it; and the Sunday-school is no exception. Shall we therefore cease to use such agency because he admittly endeavors to abuse it? The first book flung from the iron arms of the printing press was the Bible, and the press beyond all question has proved a prodigious power for the promotion of Christian civilization. But who does not know that in these latter days the printing press is scattering broadcast over all the world innumerable tons of filth—enough to provoke a moral pestilence.

The pestilence is upon us, as shown by many a dreadful sign. Shall we anathematize and abandon the press, or shall we more wisely and effectively use it? And so we should do with the Sunday-school. That there are things which cry to heaven for correction is a fact which no true friend of the Sunday-school ought to deny or ignore. And one of them is the tendency upon which animadversion has been none too frequently or severely made, to transfer the business of the religious training of the children from the family altar to what has been called "the Children's Church." True, there are many homes where there is no altar, and it was to make provision for the children of such godless homes that the first Sunday-schools were started. And by and by Christian parents, seeing how beautifully the work was done, availed themselves of the opportunity to supplement the family teaching by the labors of these Sunday-school specialists, who supposedly were more expert than themselves in the handling of the Word of God.

But what was originally a supplement has come to be a substitute, and it is greatly to be feared that many parents, professing to be Christians, have only too lightly allowed themselves to be persuaded that they have done their whole religious duty to their children when they have provided them with suitable Sunday apparel, and a Bible, and a penny or a nickel for the contribution box, and then posted them off to Sunday-school, while they, the God-appointed guardians of the young immortals, loll about the house on God's day, in inglorious ease, without a single twinge of conscience for neglected duty. It is a fact that many of the teachers are light and frivolous, or incapable of teaching, or do it in a careless and perfunctory way. It is a fact that in many of our classes and in many of our Sunday-schools there is anything but reverent handling of religious things.

If this be all, if the children be diverted, on the one hand, from attendance upon the preaching service of the church, and rebbed, on the other hand, of the teaching service that ought to be done in the sanctuary of the home, is it any wonder if by and by there arise a generation that does not know Joseph or Jesus, and that cares next to nothing for even the forms of religion? Such a generation is very much in evidence to-day, and it is a high-headed, hard-hearted, self-con-

coited generation that is almost impervious to Gospel appeal.

The abandonment of the Sunday-school is not for a moment to be thought of; but there needs to be infinitely greater care in the selection of teachers, and a spirit of deeper devotion to be infused into the Sunday-school services; and above all, there is needed a widespread revival of family religion. Oh, for the arising of some trumpet-tongued Elijah, who shall turn the hearts of the fathers to the children and of the children to the fathers, lest the Lord come and smite the earth with a curse!—Baptist Teacher.

GOPHER HOLES.

BY B. S. RAMSEY.

Owing to the irregularity of the rains in California, the majority of the ranches are provided with means by which artificial irrigation is made to take the place of natural precipitation. Running for miles and miles through the fertile valleys are water ditches from three to five feet wide, which convey the water from some distant reservoir to the various ranches through which they extend. Water commands a high price in California, and so the strictest economy in its use is imperative.

When irrigating his land the farmer is put to untold annoyance by reason of the many gopher holes, which carry away a considerable portion of the water before it can be sufficiently spread over the surface. The gopher is a most industrious little animal, and constructs his many-vestibuled residences without consulting the convenience or welfare of man, and the result is that orchards and fields are often literally honeycombed by these tireless workers.

The farmer must be constantly on the lookout for gopher holes, and when he finds the water escaping through these "runways," he immediately takes his shovel and fills them up, but even then the amount of the precious fluid that is thus diverted from the farmer's furrows is considerable.

I was just thinking that the secret of many an unsatisfactory Christian life is too many gopher holes. God has provided us with three channels of grace—the Bible, the preached Word, and prayer.

Do you hurry through your daily reading as if performing an irksome duty, and when you have finished could you tell what you had been reading? If this hasty operation constitutes your daily Bible reading, there's a gopher hole into the channel of grace.

Do you allow a slight indisposition, real or imaginary, to keep you from the house of God? Or, if you go, do you really enjoy the sermon, or do you think of worldly pleasures or business? If the "foolishness of preaching" becomes a bore to you, there's a gopher hole somewhere into the channel of grace.

Do you say your prayers on schedule time, and with the speed of a Hindoo's prayer wheel, while your thoughts have to be constantly "rounded up" to keep them from straying? If so, there's a gopher hole through which the greatest blessings of God are escaping.

O, these little spiritual gopher holes! Let us resolve that they shall be stopped up so that our thirsty souls may get the full stream of refreshing grace.—Christian Endeavor World.

Did you ever watch a little child taking a lesson in model drawing? Never two strokes of the pencil without a glance at the model. And the first law and the last law of the imitation of Christ is just this—"looking unto Jesus." We must fix our eyes upon Him; we must hold Him steadily in our hearts and in our minds, until just as the sunlight prints the object on the sensitized plate of the camera so we, beholding, are transformed into the same image, from glory to glory." Supernatural? Yes, and yet very natural, too. We grow like those we live with, those we love; every day beholding we are transformed, and the same law holds here. If we are so little like Christ, it is not because we are so little with Christ.—George Jackson.

WHAT BAPTISTS STAND FOR.

BY M. E. WHARTON, D.D., PASTOR HEANTRY BAPTIST CHURCH, BALTIMORE, MD.

(Address delivered at the Walnut-street Baptist Church, Baltimore.)

(Continued from last week.)
But three hundred years ago a new and revolutionary idea took possession of some people and struggled into utterance—it was that "conscience should be free." Who were those that advocated it? Baptists; and in punishment for their efforts in behalf of this doctrine, now so highly prized, they were arrested, fined, imprisoned and killed. When the Reformation occurred, and Baptists still pleaded for religious liberty, and thought they would get it, as the shackles of Rome were now broken, they were punished by Luther, Zwingli, Melancthon and other reformers, as much as they had been by the minions of Rome for religious liberty story alone. In continuous series their pleas for universal charity and liberty have been traced year by year from 1520, when Luther was struggling to free his soul from the trammels of Romanism, before Zwingli had renounced his allegiance to the Pope, before Calvin had laid the foundation of French Calvinism, before Henry VIII. and Cranmer had planted the seed of Episcopalianism—from 1530 in Germany to 1784 in Virginia—there is no link wanting in their chain of testimony.

The first modern treatise ever written on religious liberty was by Leonard Busher, a Baptist, in 1614. The name of this treatise is "The Baptist Conference of Faith." In Appleton's Encyclopedia, article "Baptists," Mr. Locke says, "The Baptists were from the first the friends of liberty." In 1620 a treatise was written by persons calling themselves, "Your Majesty's loyal subjects, written in Newgate prison, written in milk, as they had no ink. As Roger Williams said, "Written in milk and answered in blood." From the beginning to the end of their struggles they were punished. During my residence in Thüringia, where the Anabaptists mostly lived, they were slain about the time of the Reformation. I was shown in the museums kept in several towns thimblebones, pincers, racks, stocks and other instruments of torture with which our forefathers were punished for no other crime than advocating soul liberty. In this country they were persecuted and killed. In the Pilgrims' grime on reaching Plymouth got down on their knees, and then it has been said they got down on the Aborigines. Worse still, they got down on the Baptists who were on their knees praying for religious liberty. From Massachusetts to Georgia they were whipped, imprisoned and banished. During the persecutions in Virginia had a noble member in the person of Mrs. B. F. Guthrie, who was an own great-granddaughter of Rev. James Ireland, who was imprisoned in the jail at Culpeper C. H., on the very spot where the Baptist church now stands. The father of Henry Clay, the great Commonwealth's orator, was a Baptist and was likewise punished for preaching this doctrine, according to the testimony of Rev. Porter Clay, a brother of the statesman. In Madison, Fla., at the close of a sermon I delivered there, a gentleman by the name of Wardlaw was introduced to me as a grandson of Rev. John White, a Baptist who was whipped over one hundred times and imprisoned, all for preaching the great doctrine. The past summer I travelled with Rev. A. A. Marshall, D.D., of Georgia, a great-grandson of Rev. Daniel Marshall, who was publicly flogged for preaching the doctrine on the very spot where Paul's Episcopalian church now stands in Augusta. Occupying the advance line, Baptists received always the hottest of the enemy's fire.

But, it may be asked, Are there no other claimants for this high honor? Yes, strange to say, the Presbyterians here claim it. But the Scotch Episcopalian claim for the claim was not only made years after the utterances of Busher and Roger Williams, but was far behind them in tone, and it required its signers to persecute baptists and baptists.

Stranger still, the Episcopallians claim that Jeremy Taylor was the first to advocate soul liberty, but his plea was only for toleration; he had never reached the idea of soul liberty, and his treatise was issued nearly forty years after that of Leonard Busher and Roger Williams. Bancroft says that Williams, in his treatise, "was the precursor and superior of Jeremy Taylor, for Taylor limited his toleration to the Episcopalian church, and the anthropology of Williams compassed the world."

Stranger still, Roman Catholics claim the high honor of first proclaiming this doctrine; but the doctrine of soul liberty was established in Rhode Island two years before the enactment in Maryland, and Lord Baltimore proposed the same liberty. And the same is the case in the States to the point that the statute providing it punished sundry heretical opinions and utterances with fine, imprisonment, whipping, banishment and death. "Verily soul liberty as this is not much better than that which is," says the Spanish Constitution. In the case of Rhode Island, it is the same in the case of modern nations. This is perhaps the crown and pearl of their trophies. Just before leaving the world our Saviour, calling his disciples about him, bade them "Go into all the world and preach the Gospel to every creature." Who did they evangelize their work. In less than a century the Gospel had reached the nations of America. Independence they had preached the Gospel throughout the known world; through Asia Minor, the islands of the Indian Sea, through Greece, and passing on to Rome, had reached the banner of the Cross

in the home of the Caesars!
The claims of persecution of corruption. The superstitions of heathenism were engrained on the simple institutions of Christianity. Jupiter became Peter (Jew Peter, as Carlyle said); Venus became the Virgin Mary; Bacchante became Infant Christ; temples became churches; the "pantheon—the temple of all gods—became the church of all saints. Images were worshipped and as of old, incense rose from pagan altars. The pure Gospel, supplanted by rites and ceremonies, fled to secluded mountains, dens and caves of the earth. The cause of missions slept through the early centuries, through the night of the middle ages, and it remained for William Carey, a Baptist, to wake it, and, "consecrated ocellar" that he was, to put shoes on its feet which enabled it to make its way into all lands. He went himself, and his work in India was equal to that of an army of missionaries, for he was a host within himself. Other denominations followed in, but living with enthusiasm for the great cause, until now churches and mission stations girdle the globe. But Carey, Marshman, Ward, Judson, the "English Baptist Missionary Society" and the "Triennial Convention of Baptists of the United States" were the most active and the pioneers of the missionary enterprise, the beacon lights that first blazed on the far-off continents of darkness.

I might say that Baptists stand as pioneers of other great enterprises. A Baptist first conceived the idea of giving the Bible to the nations of the earth in their own languages. A Baptist first conceived the idea of giving the honor of inaugurating Sunday-schools and the International Lesson Series, studied at one and the same time by twelve millions of children, owe its origin to a Baptist—B. F. Jacobs, of Chicago. As to their interest in education, a Baptist, Mr. Hollis, was the most munificent benefactor of Harvard University. In its first three years the Baptist were they are the owners of three of the first colleges in this country—Brown University, Colgate University, and Chicago University, with its \$8,000,000 endowment; besides scores of minor institutions of equal merit, while they have in Kentucky, the most advanced and thoroughly-equipped, largely-attended Theological Seminary in the world. If I were asked to mention but one man from the different walks of life of those who have stood for our principles, I would name Milton, the poet, who enshrined the one, true and only baptism in his immortal epic; Bunyan, the sainted, classified by Canon Farrar as the equal of Milton, Dante or Shakespeare; Kiffin, the merchant; Carey, the missionary; Havelock, the General; John Foster, the essayist; Andrew Fuller, the expositor; Richard Fuller, the preacher; Joseph E. Brown, the statesman; and W. H. Watkins, the Baptist minister, the diplomatist; S. F. Smith, the hymnologist, and John A. Broadus, the teacher. Surely as bright a galaxy as ever shed its lustre on any denomination!

But while standing for great principles, let Baptists of to-day be careful how they boast—
"Let him that thinketh he standeth take heed lest he fall." I once saw a Baptist stand upon his eggs, standing up. Baptists too often stand upon their principles sitting down. While making the Bible our great and exclusive text book, have we not often, from a desire to please men failed to declare the whole counsel of God? Some time ago I attended a meeting of the Baptist minister and student. Many children from other denominations were present. At the close the superintendent commented on the lesson, which was on the conversion of the Ethiopian Eunuch. "Now, children," said he, "this man was on his way from Jerusalem to Gaza, sitting under a tree, and he began to read. Philip appeared on the scene and said, 'Understand what thou readest?' It is very important to understand what you read. He said, 'How can I expect some man should teach me?' How important that we should have teachers—good Sunday-school teachers, for that is the best of all. And he began to read and preached unto him Jesus." And what we all should do—preach Jesus. "And after awhile they came to a certain water, and the man said, 'Here is water, what doth hinder me?' What doth hinder me from being a Christian? What doth hinder me from doing good? What doth hinder me from coming to the Sunday-school? What doth hinder me from being a good boy—a good girl?" Here he closed and asked if I would say a word. I told him I would only relate an incident which I had recently heard. Rev. James Ferryman, an earnest Baptist minister of Georgia, went to the city of Savannah to attend a convention. Three deacons approached him and told him that the Presbyterians and Methodists were out that day, and as he was in the habit of preaching about baptism, they begged he would not allude to it on that occasion. He said, "I won't allude to it come in." "What is your text?" he asked for the day. "Preach the Word." "Oh, that's all right; there's no baptism in that," they said. He went into the pulpit and took his text, "Preach the Word," and said, "Preach the everlasting Gospel—preach it everywhere, in the pulpit, in the home, in the street, by the public highway, and by the roadside." He said, "Preach the Gospel, who (brethren, it's a-singing, it's a-singing), when he came to a certain water, said, 'Here is water, what doth hinder me to be baptized?' And they went down into the water, into the water, both Philip and the Eunuch, and he baptized him; and when he was baptized, the Spirit of the Lord caught away Philip."

Brothers, should we not get back to those days when we were true to the truth, and would never permit it to stay out when it ought to come in? Again, in our desire to add

to our numbers, have we not been often so influenced by the evidence of conversion that our churches have been filled up with unconverted members, taking no interest in the work of the church or the denomination at large? making true the remark of Dr. J. L. Burrows that Baptists were divided into three classes—missionary, anti-missionary and optional. In fact, because the church of all saints, have we not violated Gospel order in spirit if not in practice, and thus ruined our influence?

Some years ago I preached in the town of Parry, Ga. Next morning on entering the train for my departure, I met with a well-known Methodist Presiding Elder, and engaged in a conversation with him. "Presently one-looking, intelligent man came in, and addressing the Elder, said, 'How are you, Bro. McOhee? Glad to see you. Always glad to see a Methodist preacher. I'm a Baptist, you know, so-called; I was swept into the Baptist church in a whirlwind, but I love the Methodists. We are no Baptist preacher where I live, and don't want any—Methodist preachers are good enough for me.'" Turning to me, he said, "Stranger, give me a match, please." This necessitated an introduction—"Bro. Blank," said the Elder, "let me introduce you to the Rev. Dr. Wharton of the Baptist church." He looked at me and said, "This isn't Bro. M. B. Wharton?" "That is my name," I replied. "Well! Well! What you think of me?" he asked. Said I, "I think you ought to join the Methodist church when you get home, if they will take you, but I don't believe they would want you. What do you think, Bro. McOhee?" he asked. The Elder replied, "I agree with Bro. Wharton. I would have thought better of you if you had told me you were working hard as a Baptist for the Lord."

Now for the sequel. The scene changes. Don't be understood (for conversation went to Sullivan's Island for the summer. One day, after winning and dining, he was asleep in the hotel. His wife and daughter went into the surf for a bath. They were carried out by an undertow and were in the act of drowning. A young man, threw off his coat and went down to help them. He rescued them, but they were sinking for the last time and saved them, a life-boat coming to his relief. The husband and father awakened, came shrieking to the beach just as they were brought in. "Falling at the feet of the young man, he said, 'I owe all to you. You have saved my life. I have preserved me from ruin. What can I do for you?' "Nothing," was the reply. "I only did my duty." "Who are you?" he then asked. "I am a young Baptist minister," was the reply, "attending the Southern Baptist Theological Seminary." Then said he, "If you will accept it, I will pay for your education at the Seminary." "I have been told that he did this, and was ever after a good Baptist. He was swept into the Baptist church in a whirlwind, but it was necessary that his wife and daughter should be swept out in an undertow before he could be brought to a sense of his duty as a Christian man. He is a man like many, unstable as water and excellent in nothing. On the other hand, is it not true that many of our brethren in their clamors for orthodoxy have been too rigid to be evangelical? It should be remembered that not everything is orthodoxy which is claimed as such. As some one has said, "Orthodoxy is my doxy; heterodoxy is somebody's else doxy." But whatever your doxy or dogmas, it should not be forgotten that there is such a thing as having the form of godliness while denying its power.

"Man is more than constitution; Better rest beneath the sod. Than to be a member of a church and state. While we are doubly false to God."

Have we not fought for the independency of the churches, for the church to conflict, or for fighting among ourselves? We have no hierarchy, we have no oligarchy, let us be careful that we have no anarchy—the blackest despotism of them all.

Furthermore, by resisting the taxation of church property, by uniting with those who have endeavored to abolish the Sabbath, when it was not wanted; by submitting to the punishment of those who would religiously keep Saturday as the Sabbath instead of Sunday; by sitting silently while one President of the United States sends a jewelled present to the Pope on his 60th jubilee, and another receives a laurel wreath in public schools. And the counsels of the White House, by looking on without protest while the armies of our country, the asylum of liberty, wage a war of conquest and subjugation against a people who have never done us any harm, and only ask to be free—have we not violated both the spirit and letter of both divine and civil freedom which our fathers died?

Baptists should follow the truth whithersoever it may lead, like Athanasius, saying, "When the world goes against the truth, then Baptists go against the world." When Napoleon was asked what France most needed, he replied, "Good men." What America needs is true men. From one end of this country to the other cry should go up, "God give us men—a time like this demands Great hearts, strong minds, true faith and ready hands; Men whom the lust of office cannot kill, Men whom the spoils of office cannot buy, Men who possess opinions and a will, Men who love honor, men who will not lie, Men who can stand before a demagogue And whose treacherous flatteries without winking; Tall men, sunburnt, who live above the fog, In public duty and in private thinking, For while the rabble with its thumb-worn creeds,

its loud professions and its little deeds, Mingle in selfish strife,—to freedom weeps— Wrong rules the land and waiting justice sleeps!"

We have had these men in the past, God grant that we may have them now as His special gift to Twentieth Century Baptists; then may we look for the day when the principles for which we stand shall universally triumph, when from sea to sea, and from the rivers to the ends of the earth, there shall be "one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in all, who all."

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

BOOKS.
THE KING-IAH IN THE PALMS. Henry Melville King, D.D.: Philadelphia: American Baptist Publication Society. \$1.25.

The purpose of this book is well stated in the author's preface. "This volume is an attempt to unfold the prophecies referring to Christ contained in the Hebrew Psalter, restricted for the most part, to those utterances which Christ and the writers of the New Testament declare to be applicable to Him. The interpretation of prophecy generally may be attended with some liability of error, but that liability is completely removed when the prophecy has been accurately fulfilled, and its fulfillment has been asserted by Christ and His inspired apostles." Dr. King has done his work with deep insight and lofty vision. The Psalms discussed are the II., XXII., CX., XVI., LXXII., XLV., and XLVI., and in that order. Then special quotations are considered and the conclusion given. The author exhibits a wide range of reading, as well as a careful and critical study of the text, and the result is a book of sterling and permanent value.

WORDS OF COMFORT, Or Sunday Morning Thoughts. J. B. Cranfill, D.D. Introduction by Bishop Charles B. Galloway. Illustrations by Frank Beard. Dallas, Texas: The Standard Publishing Co. \$2.00.

We are glad that these editorials of Dr. Cranfill's have been thus gathered into a convenient volume. They are devotional, and at the same time thoroughly practical, and they cover a wide range of topics. They touch almost every phase of the Christian life. It is no disparagement of the gifted author to say that this is the best work he has done. These 126 articles, for there are that many, make a very helpful book for devotional reading, full of comfort and of practical suggestions. The illustrations are appropriate, and the book opens with a fine engraving of the author.

PARLIAMENTARY LAW. F. H. Kerfoot, L. B., LL.D. Nashville, Tenn.: Sunday School Board, S. B. C.

Dr. Kerfoot has no living superior as a parliamentarian, and he has the gift of telling clearly and concisely what he has to say. This is an admirable, and convenient manual for parliamentary practice.

AMATEUR PHOTOGRAPHY. A Practical Guide for Beginners. By W. I. Lincoln Adams. New York: The Baker & Taylor Co. Cloth, \$1.20; paper, 75c.

This is the fifth edition of this work, revised and enlarged. The book is most valuable and interesting, and is profusely illustrated. The whole process of photography is described in an accurate, plain and delightful manner. The first chapter describes the apparatus, and then takes the reader into the field and goes with him through all the steps from making the exposure to the completed picture. The book also contains instructive chapters on Portrait, and Instantaneous, Flashlight, and Composite photography. In the appendix is a valuable collection of tables giving all sorts of information needed in photographic work.

WARD HILL AT COLLEGE. By Everett T. Tomlinson. 12mo, 35c pp. Philadelphia: American Baptist Publication Society, 1429 Chestnut Street.

This is the third of the Ward Hill books, all of which have received high praise from the critics as stories for boys. The many readers of the previous volumes will be glad to welcome Ward and Jack and Pond again. All the tricks and games of college life—"ruining," "having," &c. &c.—are vividly described; but our friends are not among those boys who make these the chief ends of life at college. They studied hard and graduated with flying colours. Ward Hill's experience in teaching boys in a mission Sunday-school was of great value to him.

SUNDAY-SCHOOL LESSON.

SUNDAY, NOV. 12

REBUILDING THE WALLS OF JERUSALEM.

Nehemiah 4:7-18.

Motto Text—"Watch and pray."—Matt. 26:4.

"But it came to pass that when Sanballat, and Tobiah,"—Sanballat was a native of Horonaim, beyond Jordan, and seems to have been the Governor of Samaria. Tobiah was the chief of a tribe of the Ammonites. It is thought he was the visitor of Sanballat. "And the Arabians, and the Ammonites, and the Ashdodites."—Ashdod was a city of the Philistines, near the Mediterranean Sea. These nations had always been very hostile to Israel, and rejoiced greatly in the destruction of Jerusalem. Hence their wrath when they learned that the walls were going up so rapidly.

"And conspired all of them together to come and to fight against Jerusalem, and to hinder it."—When Ezra was rebuilding the temple, the enemies of Israel appealed to the king against him. But these men who opposed Nehemiah had received letters from Artaxerxes which showed them they could gain nothing against his cup-bearer by writing to the king. Besides, the wall was going up so rapidly it would be completed before the message could reach Artaxerxes and his answer be received. Therefore, the enemies made their arrangements to attack Nehemiah at his work.

"Nevertheless we made our prayer unto our God, and set a watch against them day and night."—Brave, positive, straightforward and sturdy, there never lived a manlier man than Nehemiah. He was a man of such force that his character impresses those who read his history till they forget his ability. In the court, in battle, in management of a city, he showed his greatness everywhere. But the most remarkable of his characteristics was his nearness to God. God was indeed to him a very present help in all times of trouble. This great man went to God with everything, as a little child goes to his father. He prayed as if everything depended upon God, as indeed it did. He worked as if everything depended on him.

"And Judah said, the strength of the bearers of burdens is decayed."—The outside enemies were not the chief trouble. Complainers in their own ranks were found. One fault-finder in a church can make that church more trouble, and be a greater burden on a faithful pastor, than a dozen on the outside. The complaint of Judah was that the drawing off of men to stand guard left so few to do the work; there was so much rubbish to be cleared away that the workmen were overtaxed.

"And our adversaries said, They shall not know, neither see, till we come in the midst among them, and slay them."—The attack was planned as a surprise. But fortunately Nehemiah was informed of their plans ere they could be carried out. In the twelfth verse Nehemiah tells us from whom he received the warning. The Jews living among the enemies learned their plans

against Jerusalem. God knows all the plans which are laid against his Zion, and none of them shall prosper. Nehemiah made his plans to meet the danger which threatened. He trusted in God and did his best.

"Therefore set I in the lower places behind the wall, and on the higher places."—There is no "and" in the original. Where the wall was most thoroughly broken down Nehemiah put his armed men on the higher places behind these gaps, where the enemies' spies could see them, and carry a report of their presence which would deter them from making an attack. They were arranged by families of men that each might encourage his brother.

"And I looked."—Referring to some occasion when the forces of the enemy drew near to make an attack. When the enemy were in sight Nehemiah made his speech to his little band. "Be not ye afraid of them."—They had no human help to whom they could look. God's people can depend only upon him and themselves. "Remember the Lord, which is great and terrible."—Brave men, true soldiers of the cross, are strengthened by the thought of God as the great and terrible one. And what is needed in our warfare is strength. Quit ye like men, be strong. But there is no strength which is not rooted in faith in God's power.

"And fight for your brethren, your sons, and your daughters, your wives, and your houses."—These are the motives which nerve men's arms when they are fighting defensive battles. God first, and their country next, and God first for Israel, now, and our spiritual country, the Baptist churches, next. Our life as Christians is a warfare, and the fight is not wholly for ourselves, nor chiefly for ourselves. The man who would be content to go to heaven alone, may feel very sure he will not reach heaven. The fight which men make to keep the world, the flesh and the devil from our churches, to keep unconverted members from entering, to keep unsound doctrine out of the pulpit and worldliness out of the lives is not only a fight for God, but a fight for their children and their children's children.

"God had brought their counsel to nought."—Nehemiah is very careful to give God all the glory. When their enemies saw the determined front of the men whom they had attempted to frighten they concluded discretion was the better part of valor and retired without a fight.

"We returned all of us to the wall."—In the presence of the enemy, all had quit the work to take their places in the line of battle. There was no wasted time, and no idling.

"The half of my servants wrought in the work."—His slaves, of whom he seems to have had many. The others were kept under arms ready for battle at all times. "And the rulers were behind all the house of Judah."—As officers stand behind the ranks of their men. They directed the work on the walls, and were to lead in the fight, if fighting was needed.

As the next two verses show, the workers were divided into two classes, one division builded, the other brought them the materials with which to work. The latter class carried their weapons on one hand. But those who were engaged in building needed both hands for the work. They could only keep their swords girded on, ready, when the trumpet blew, to cease being builders and to be soldiers instantly.

"And he that sounded the trum-

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THE YOUTH'S COMPANION, BOSTON, MASS.

pet was by me."—To be ready to give the signal for ceasing work and forming in line of battle.

STAMPING GROUND, KY.

We have just closed a very profitable meeting with our church. Bro. T. O. Stackhouse was with us ten days. His preaching was of a high order. It has seldom been my privilege, if ever, to hear a better series of sermons—Scriptural, logical, powerful, spiritual. In fact, my brother, like wine, gets better as the years go by. He is doing an excellent work at East Hickman. Large congregations attend upon his ministry there. We had five additional and the church much blessed. It so happened that the older members of my church were prevented from being present. Dr. E. H. Black has been laid up from an accident for over a month, besides other afflictions. He is a great power in a protracted meeting, and of course was greatly missed. J. E. Thomason, a senior deacon and singer, was in bed. J. Y. Bond was not present; a venerable and deservedly respected brother who has been out of health for months. R. B.

Sprake, our leader in singing and efficient worker, was sick part of the time. Also Bro. C. B. Glass, a deacon and wise leader, was sick and prevented from being present all the time.

Also our good brother, J. B. Kelsey, was sick, yet a number of our younger brethren were faithful and entered into a fuller sense of church responsibility.

We have an excellent church, that has been sustaining regular services every Sunday since begun by my good friend, J. A. Booth.

The church has a good pasteurum, well located and well kept. The field is a large one, and keeps a pastor quite busy. The membership are appreciative and kind. Congregations have been excellent. We have entered our fifth year, and can truly say our lot is cast in a pleasant place.

Long may the Reconciler sustain its high standard.

T. WARE BRAGLE.

I READ the proceedings of the Walnut-street church jubilee with interest and wish I could have been there. Wearing my three score and ten, my mind rung back to the time when the

Rev. W. C. Buck was pastor of the Baptist church and editor of the *Baptist Banner and Western Pioneer*. In my childhood I saw him baptize my 'ather and mother in the pool of that church. I think it stood on a lot opposite the *Courier-Journal* building, now occupied by a drug store. For years after my parents joined I attended Sabbath-school in the gallery. In 1840 we moved to this city, but some years afterward I returned and became a member when Dr. A. D. Sears was pastor. Although more than three score years have elapsed since my recollection of the old church, I can see Mr. Buck in imagination dressed in a swallow-tail coat and brass buttons standing up at prayer-meeting depicting Paul in prison. I call to mind the names of a few of the good old members who have gone to their reward; Mrs. Moore, Mrs. Mary Biggart, Thos. Parent and that good man, Deacon Vanbuskirk. It was a pleasure to see that Bro. Wm. Biggart was with you at the jubilee, as he and I attended Sunday-school together back in the thirties.

A. B. WEAVER.
Henderson, Ky.

THOUGHTS.

BY PASTOR ASHER BOWLING.

Troubled art thou? O, be of good cheer. Go and tell Jesus, for ever He's near; He anguish so deep, no trouble so dark. But Jesus can bid it forever depart. Tried now art thou? Yield not to despair. Your trials with Christ's in no wise compare; The Master in this your example must be. He promises help, His power is for thee.

Tempted art thou? Ah, God will provide. A way of escape, keep close to His side; By washing and prayer, in looking to Him. A crown of rejoicing, a victory you'll win.

Doubting art thou? Examine thine heart. Perhaps from the Saviour you're prone to depart. Your love growing cold, faith getting weak. Repair to thy closet, with Jesus go speak.

Wearry art thou? Press on in the way, You shall have strength as is thy day; The tolls of life, if patiently borne, Give place unto rest at the break of the morn'.

Longing art thou? You long not alone. Multitudes with you are longing for home; In your bright world of promise no ill shall betide, And there we forever shall be satisfied.

OUR PULPIT.

THE EMPTY PLACE.

BY O. H. SPURGEON.

"And David's place was empty."—1 Samuel 10:35.

There may be much to learn from an empty place. The world thinks much of the places which have been emptied through the home-going of its celebrated men. Those who have served the world are remembered by it; those who have served the church are remembered, too; and empty chairs in the world, in the church, and in the family awaken a great many recollections.

I do not intend to keep to one subject to-night; I think I have, in these words about David's place, a roving commission; and keeping to my text, I shall be able to consider a great many subjects, and to speak briefly upon each.

I. First, then, let us think of the empty place in the persecutor's house: "David's place was empty."

David had good reason for vacating his place at Saul's table, for the passionate king was so malicious, and so embittered against him, that he sought his life. Saul had, on several occasions, in his fits of mad anger, hurled javelins at the man to whom he owed so much, and the envious king determined to put his rival to death at the first convenient opportunity. David, therefore, very properly left a place in which his life was continually in peril.

Oh, how happy are we, in these days that we are not subjected to the fierce sufferings and the cruel persecutions, which the early Christians, and even our own forefathers had to endure!

wife, or son, or daughter. They had to surrender themselves without a word, that they might be immured in the damp, dark vaults of that hellish institution, never to be seen again, except, on some dreadful day, when they were marched out, in derision, to be burnt alive because they would not bow before images of ivory and wood, and call those idols the Christ to whom homage and reverence should be paid. You know how it was in our own land, how many a seat was empty during the persecutions of Queen Mary; and after that, when our noble sires would not conform to the established church of this land, and, therefore, were hunted into the dens and caves of the earth, as though they had been wild beasts, instead of men of whom the world was not worthy. Many of the bravest and best of England's sons and daughters fled away to America, and found another and a safer home there, in New England, where the wild rocks were less flinty than the hearts of men here in England.

Often and often, when persecution has arisen for the truth's sake, David's seat has been empty. If martyr days should come back again, could we vacate our places? Could the husband let his wife and children go for Christ's sake? Could the child again give up the father's love? Could you wrench yourselves away from all your dear ones, to prove that you were truly Christ's, and that you loved him better than father or mother, husband or wife, or any of your kin? God grant that the true martyr spirit may not die out of our heart, even if, in God's gracious providence, it be not called into terrible exercise as among the brave peasants of Switzerland, or the noble covenanters of Scotland, or the old Nonconformists of this country! At any rate, whatever we are called to endure, may we be true and loyal to the Gospel for which our fathers bled and died; and if the times of persecution should ever come again, and come they may, may we be ready again to vacate the place of comfort, luxury and peace for our Lord Jesus Christ's sake!

II. There is another place which sometimes becomes empty, that is, the place of sinful pleasure. This empty place is the result of the working of God's grace in the heart.

I know that, concerning some here, it may be said, with very great thankfulness, that David's place is empty. Ah, dear friends, where was your place seven years ago on such a night as this in our so-called Christian land? Ah, well, we do not want you to tell where it was, you had better be silent about that; but, with a holy blush, and then with devout thankfulness to God, rejoice that, so far as you are concerned, David's place in the seat of the scornful is empty now. You know that the ale-bench would not suit you now, nor the place where the lascivious song awakens enthusiastic applause from the ribald throng; you would be out of place in the company of the fippant, the foolish, the blasphemous, and those who find their pleasures in forgetting their God, and think if no sin to break through his laws. No, thank God, that place is empty now.

Grace makes a wonderful change in a man. It is not so much that he dures not go where he used to find delight; he would not go if he were paid for it, nay, if he were even flogged to make him go. Old pleasures are not given up by us simply because

we think them wrong; we know they are evil, and that would be one reason for abandoning them; but we give them up also because they are no longer pleasures to us. We have no delight whatever in them now, nor would we choose them if we were free to have them if we were free to choose them for ourselves. Were the law of God suspended, and we were permitted to take as much of the pleasure of sin as we liked, we would decline to take any, since it is not pleasure to us. Oh, be thankful, dear friends, that grace has made such a change in you, and resolve in your heart that, as grace has done this for you, you will use your utmost endeavours to get the same gracious work done for your friends, that others may be captured from Satan's ranks. Oh, what a gap God sometimes makes in the devil's army, when he takes one of his most active soldiers, and enlists him in the army of Jesus Christ, and then makes a recruiting-sergeant of him to enlist others for his new Captain!

III. Now I shall speak of other empty places which are better than those I have mentioned. During the past year, it has happened several times, to some of us, that David's place has been empty. I mean that, for a time, the place of our occupation has been empty.

Perhaps some of you have not had a single hour's sickness during the past year; I will remind you of your mercies that you may be very grateful to God for them. Some of us have had days, some have had weeks, and some have had even months, when David's place was empty. Not long at a time, perhaps, but usually some time or other during the year, this pulpit has had to be empty, so far as the regular preacher was concerned. Infirmities lay aside the preacher, for a while, at any rate; and with many here there comes, every now and then, a season when they have to be away from the chapel, and from the business, and from the family circle, and there is extra watchfulness in the household, and there is special care, and it may be that, sometimes, there is cause for anxiety and fear. Perhaps, in some of your cases, there has been much of needful concern. Remember those nights when the fever was about to turn, those hours when there were anxious whisperings by the loved ones around your bed, "Will he get over it? Can he survive?" You remember those trying experiences; I want you to remember them, in order that you may bless the Lord who has spared your life, and raised you up again to health and strength. If David's place has not been often empty, be grateful for the health that God has given you; if it has been empty for awhile, but you are still in the land of the living, be grateful for the restoration which the Lord has granted to you.

But brethren and sisters, I want to ask you, and myself also, are we rendering unto God due recompense for all that he has given to us? He has favored us with prolonged life; is that life being spent for him? It may be that, on that sick-bed, we turned our face to the wall, and prayed in the bitterness of our spirit, and we then vowed what we would then do if the Lord would spare our lives; or, if we did not put it absolutely into the form of a vow, we resolved that if we were raised up again, we would be more fervent and more diligent in the Master's cause than we had been a short time. Have we redeemed

those promises? Do I awaken any memories of shame? Methinks I should; I do in my own heart, and I should not wonder if I did in yours also. If so, then let the prayer go up from each heart, "My Lord, thou hast redeemed me with thy precious blood, and made me thine; thy vows are upon me, and I bring myself again to thee on this last Sabbath night of another year, and I say, bind the sacrifice with cords, even with cords to the horns of the altar!"

"My life, which thou has made thy care, Lord, I devote to thee!" Show me what thou wouldst have me to do; give me strength and wisdom to do it; keep me diligently in thy service, steadfast in thy fear, until David's place be empty here below for the last time, and thou dost take me up to fill another place which thou hast prepared for me at thy right hand!"

I thought it might be well to awaken these thoughts in the minds of those of you who are specially concerned in this part of my subject.

IV. During the past year, many of you now present have had a place in the assembly of God's people.

I do not quite like to put the question about how often David's place in the congregation of the righteous has been empty. I have very little need ever to say anything to you, dear friends, about any want of regular attendance upon the means of grace. I think no people I have ever heard of are more commonly found listening to the preaching of the Word, or joining in religious service. Yet there may be some of you who have absented yourselves when you should have been present; or there may be members of other congregations who have fallen into lax and loose habits with regard to forsaking the assembling of themselves together, "as the manner of some is;" even as it was in Paul's day. Let any such who may be with us check those habits as soon as they begin. They are very detrimental to all spiritual growth. I do not think you will find a man in good health if he takes his meals at all sorts of irregular hours. As a rule, the body needs its regular periods of receiving nourishment and sustenance; and it is the same with the soul. You will scarcely find a Christian to be in sound health if he neglects the appointed time for being fed with spiritual meat.

You who are unconverted should take special notice of this part of my theme. I think that I need not say very much to the Christian about attending the Lord's house, for he loves the place where God's honor dwelleth. He can say—

I have been there, and still would go. 'Tis like a little heaven below.

But as for you who are not converted, I delight to see you in the house of God, willing and even anxious to listen to his Word; for who can tell, who can tell, but what God may bless it to you? "Faith cometh by hearing, and hearing by the Word of God." When you are away from the sound of the preacher's voice there seems less probability that grace will meet you to awaken your conscience and turn you to Christ. While you are gathered with the Lord's people I would fain hope that God will bless to your soul's salvation the truth that is preached. Be often, then, in that place of worship where Jesus Christ is lifted up, and seek to obtain a personal interest in his great salvation.

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the Word, listening to the preaching of the gospel; but do not, I pray you, let it always be true that you are hearers only; for, if you are hearers only, and not doers of the Word, you are simply destroying your own souls. Do you know what is your great danger, you who are hearers only, and who are not always hearers? You are running a fearful risk of losing your souls.

What I fear concerning some of you is, that you will postpone your decision, and wait, and wait, and wait, till you will not feel as much interest as you now do in listening to the gospel, and gradually you will come to the house of prayer less often, and David's place will be more often empty; and, by-and-by, the gospel will grow so stale to you, and this poor voice of mine will sound with so dull a tone, and my message will seem so commonplace that your seat will be found always empty. When this comes to pass I fear that you will be found wandering further and further from the paths of right, and truth, and hope, and that you will be utterly and hopelessly lost. May God decide you for Christ Jesus ere this year of grace has passed away! May it be, even now, the year of our Lord to your soul, the year in which the Lord himself shall come into your spirit and take possession of your entire nature! Then I know that David's seat in the assembly of God's people will not be often empty.

V. I have now to say just a few words specially to the members of the church about their place at the prayer-meeting.

"David's place was empty." What was being done then? "Well, it was only a prayer-meeting!" Yes, but, but, but, but, but, that is saying a great deal. Did any member of the church give that answer? I do not think even one would do so; but I would like to enquire of all the members of this church, "How many times have you been to the prayer-meeting this year?" There are some of you who are never away unless something absolutely prevents you from coming. I am glad even to see some of you come in late on Monday nights. If you cannot come at seven, come at half-past seven, or come at eight; come at any time that you can, so that you may put throw in your portion of supplication with the rest of the brethren and sisters. But I am ashamed of some of our members. They will say, "Whom do you mean?" Last Sunday week a little boy came to this fabrician for the first time; so, when I stood up and began to preach, the little fellow said to his nurse, "Nurse, is Mr. Spurgeon talking to me?" I wish you would all say that if my words apply to you; for I am talking to some of the members of the church when I say that I am ashamed of you who never come to the prayer-meetings. I do not mean this rebuke for you who live at a very

great distance, or who are fully occupied with your families or business cares, for you would be wrong to come. God forbid that I should ask you to present to him one duty stained with the blood of another duty! But there are some who might be here, and ought to be here at our prayer-meeting, and they are spiritually suffering positive mischief in their own souls through their absence, besides the loss that they are causing to the treasury of the church, for the wealth of the church lies in the power of intercession. The measure of the church's influence will be found to be in exact proportion to the amount of prayer presented by the members, for if there is not much prayer there cannot be much power. "But we can pray at home," says one. Yes, I know you can, but, as a rule I think the people who pray at home are those who pray at prayer-meetings too. The assembling of ourselves together for prayer, is very generally (special circumstances being taken into consideration) the exponent of our private prayer. Do let me stir up any of you whose places at the prayer-meetings have been empty, and let it not be so again.

My beloved in the Lord, my fellow-soldiers in Christ, what has been the source and secret of our strength, as a church, up till this time? It has been our prayer. How well do I remember what prayer-meetings we had in Park street! When we began we were so very few and feeble that in most of the prayer-meetings we had, we met in a little vestry, but we soon had to burst open our doors, and get into the chapel, and we have never gone back into the vestry since then. And oh, the power that the Lord graciously gave us in prayer! I felt there, and many of you felt, that we seemed by our supplications to bring down the blessing of God upon us; and then our numbers were speedily increased, souls were converted and God was glorified. If we slacken prayer we shall condemn ourselves. We have proved, not by hearsay, but by personal experience, that prayer is power, and if we relax our prayer even to a small extent, or even for a little while, we shall deserve to have this place made a by-word and a hissing, and all our prosperity taken from us and Iahabod written upon our walls. May God grant that this voice may be silent in Gethse, as this people shall ever cease to be a praying people! Rather may our prayerfulness be quickened and our intercessions multiplied; and let it not be said of any men or women here who fear the Lord, that their place is empty when God's people assemble together for prayer.

VI. There is another David's place that is sometimes empty, and that ought not to be so, it is the place of Christian service.

My dear brethren and sisters, our gifts are various; God has been pleased to place us in different positions, and to give us different talents, but every saved man or woman has some work to do for Christ. Are we doing that work?

Oh, the-joy of doing good! Brethren, next to heaven, the greatest joy that can be found is the joy of doing good to others. Did you ever meet some poor man who said to you, "Bless your heart, you led me to the Saviour?" Did you ever see a woman look you in the face with unexpressed love, and say to you, "You are my father in Christ Jesus; you brought me to the Saviour's feet?" If you once know this joy you would always be hunger-

ing after more of it; you would never be fully satisfied with what you have done, and would be ever wanting to do yet more and more. I have tasted of this sweetness, and I have found it so refreshing to my spirit that I would have every member of this church taste of it, too.

I believe that many of you will be doing Christ's work best at home. You need not teach in the Sunday-school, you can have one in your own house. Many a daughter is better occupied in seeing after the younger ones of her own family than anywhere else. Yet with such exceptions as these I beg you to take the general run of what I have said; I speak unto wise men, judge ye what I say, and believe me that there is something to be done by each one who loves the Lord. You are not accountable to me or to the elders of the church, but you are accountable to the Crown Prince, the Prince Imperial of heaven, Christ Jesus, our Lord. He has bought you with his precious blood; you are his. Then serve him, and let not your place of service ever be vacant through your neglect or indolence.

My last reflection is this: There will be no empty place in heaven. In that great family gathering up above they will not be able to say, "David's place is empty."

Beloved, if you are a believer in Christ, if you are the poorest saint, and the least worthy of consideration in the whole household, yet you shall have your place in heaven; you must have it, for God will not have one empty seat there, and nobody but yourself can fill your place. Our Lord Jesus Christ says, mark his words, "I go to prepare a place." That is something; but note the next words, "I go to prepare a place for you," for you, not for somebody else, but for you. If you are a believer in Jesus Christ, you must have the place which Jesus Christ has gone to prepare for you. There is a crown in heaven which can fit no other head but mine; and there is a harp in heaven out of which no other fingers but mine can bring music. There is a mansion in the skies which nobody but you can ever occupy; and there are joys for you only, and a place in the complete circle of God's elect that must be filled, and must be filled by you. Oh, what joy is this! Press onward, my brother, go on bravely; if the darkness thickens, and the dangers multiply, Christ is your life, and you cannot die. The everlasting skies shall cover you, and the everlasting arms shall be underneath you. You shall meet us in the place where all the family shall be present, and the great Father and the elder Brother shall welcome them all, and so "David's place" shall be empty. May I be there, may we all be there, and God shall have the praise! Amen and amen.

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LITERARY.

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

BOOKS.

NORLE BY BIRTH. By Mary A. Denison. 12mo, cloth, pp. 806. Price, \$1. The Union Press, Philadelphia, 1122 Chestnut St.

Ben was a newsboy, who with his companion, "Buttons," found a snug home in an abandoned canal boat. Chatty and Molly were twin sisters, keeping house in one room and selling peanuts for a living. Nan Odell comes into the story as a good angel and Lady Bountiful combined. She is the pet of a wealthy and aristocratic home, but takes delight in helping such as are looked down upon by those of her own social circle. As a pupil in an art studio she aids a model, and seeks out the peanut girl. The young waifs blossom out into incipient genius—one as an artist, another as a musician, another as an inventor. It is easier to evolve these in books than in actual life; but real life does show such characters now and then. The belief that every

child ought to have an opportunity to develop whatever talent may be within it is one worth fostering. In Nan's home is an invalid mother, carrying the burden of a lifelong sorrow. How this burden was relieved and Nan found a brother is one of the secrets that you must read the story to find out.

MAGAZINES.

Ian Maclaren, His Home-life in Liverpool, with pictures of his house, his church and family, is the title of an article in the *Ledger Monthly* for November, which all readers of this keen and humorous portrayer of Scotch character will enjoy. The picture on the cover of this number is a reproduction in color of J. G. Brown's painting, *Memories of the Red Ear*, a work suggestive of the happy long ago, in an old New England farmer's life, full of unconscious pathos and the poetry of work. This number of the *Ledger Monthly* has the first of the series of articles by Gen. James Grant Wilson on the famous war horses of history, beginning with Washington's *Battle Chargers*, with three illustrations. This magazine is published for fifty cents a year, five

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Contents *Scrivener's* for Nov.: Frontispiece from a drawing by H. W. Ditzler; The Great November Storm of 1838, Sylvester Baxter; Narcissus, Guy Wetmore Carryl; The Cricket Song—Japanese, R. H. Stoddard; illustrations in color by Harvey Ellis; Pictorial Photography, Alfred Stieglitz; The Man on Horseback, William Allen White; The Suicide (poem), Edwin Markham; Autobiographical Sketch of Mrs. John Drew; Tears (a sonnet), Lizette Woodworth Reese; The Letters of Robert Louis Stevenson, edited by Sidney Colvin, Life in Samoa (concluded); The Paris of Honoré de Balzac, Benjamin Ellis Martin and Charlotte M. Martin; A Song With a Discard (poem), Arthur Colton; The Formation and Control of Trusts, Arthur T. Hadley, President of Yale University; The Ship of Stars (chapters 28-29), A. T. Quiller-Couch, Q. (concluded); The Real One, Jesse Lynch Williams; American Society and the Artist, Aline Gorren; The Point of View; The Field of Art.

EDITORIAL.

TILL JANUARY 1900 FREE.

To every new subscriber who will send us \$2.00 we will send the Western Recorder till January 1, 1901, throwing in the time between when the money is received and the 1st of January, 1900, free. We offer the Recorder for the balance of the Nineteenth Century for \$2.00.

There is an increasing demand for great preachers. Dr. McLeod says: "Twenty thousand pulpits all over this broad land [are] on the hunt for a great preacher and young." Yet all the theological seminaries are full, and every church with a vacant pulpit has a long list of names to choose from; but somehow they are not satisfactory. Prominent churches of different denominations in Boston, New York, Philadelphia, Chicago and elsewhere, have pulpits that have been vacant for years. We heard recently of a leading Presbyterian church that had just listened to the 91st candidate for the pulpit, and yet they were as far away from a choice as ever. They were unable to find an available man great enough to satisfy them. What is the matter?

There can be no doubt that there are fewer great preachers alive now than there were a few years ago, just as there are fewer great men of any kind. Where are the great poets? great artists? great statesmen? great philosophers and great scientific men? We believe the ministry has suffered less in this regard than have the other intellectual callings, but it has suffered seriously. Take, for example, Southern Baptists. We had years ago, alive at one time, Richard Fuller, J. A. Broadus, J. P. Boyce, Wm. Williams, R. B. C. Howell, H. H. Tucker, J. B. Jeter, Basil Manly, J. R. Graves, J. M. Pendleton, P. H. Mall, A. M. Poindecker, Matthew T. Yates, E. T. Winkler, A. B. Brown, Matthew Hillman, J. L. Burrows, T. G. Jones and others like them. We cannot match that list to-day, nor can we come anywhere in the neighborhood of doing so. And in this we are not a bit worse off than the other denominations.

Whence comes this dearth of great preachers? We think there are several elements in the case.

1st. The demands made upon the preachers now are so excessive, that they have not time to grow. Dr. Alexander MacLaren says "no young man can keep up two sermons a week and grow." The great preachers of the past generation, in their early life, did not have to prepare two sermons a week. Then the preacher of to-day has other demands upon him which his father in the ministry did not have. He must look after a multitude of societies in his church, must attend their meetings and aid in their administration. He must appear on many occasions his father escaped, and he is kept on almost a constant dress parade. The preacher of to-day must be a "hunter," and what time has a "hunter" to grow except in power of locomotion?

2d. Many preachers of to-day are taken with the idea that they must keep up with the times, and so what time they have for reading is largely given to such books and periodicals as do not minister to the spiritual life.

Even in their Bible study they read more what some men have to say about the Bible, than they read the Bible itself. They give less time and thought to their devotions. They meditate but little, comparatively, and so do not have the communion with God their fathers enjoyed. So they are really not so pious as their fathers were. Hence they come to seek reputation and prominence more than they seek to save souls and build up character.

3d. Some of the preachers think they must be "advanced," and must give their people the "latest." It would never do to be dominated by "traditional views," and to "live in the past," you know. The world is making such progress in other lines, shall it not make equal progress in theology? Our grandfathers went in ox-carts, while we go in Pullman cars, and can we be expected to hold the same doctrines as they held? Perish the thought! Ahem! Thus some of our preachers are led to drop the grand old doctrines of grace and glory and adopt the syllabus substitutes offered in their stead. The promise and power of God go with those old doctrines, and in laying them aside these preachers, however gifted they may be, have lost the power to bless the world. A syllabus theology is no match for total depravity.

4th. We think our methods of ministerial education are defective. We train experts more than we train preachers. Theological professors are too often selected simply because they are scholars, and without regard to what sort of preachers they are. No man can train another to do what he does not know how to do himself. If we wish our seminaries to turn out good preachers, we must be careful to put good preachers in the chairs. Important as scholarship is, it is far from being all in all. Dr. Dryden is a fine scholar, and yet he would be a miserable failure as a pastor, and as a professor he will train scholarly experts, but he will utterly fail to train good preachers.

Dr. R. C. Burleson, of Waco, in a letter, gives us the following interesting historical fact. Speaking of Dr. J. R. Graves, Dr. Burleson says:

"I knew his teachings and his theological history as intimately as any living man. He commenced his ministry in a little church now known as Cherry-street church, where I established a prayer-meeting when a student in Nashville University in 1840, and that little prayer-meeting grew, under the fostering care of my brother Richard and other young preachers and J. R. Graves, till it became a grand church. This circumstance throwing us intimately together, I marked his career with profoundest interest. When he was carried away with liberalism in holding union meetings with Pedobaptists, and admitting alien immersions, I entered my earnest, but loving, protest, and when his practical experience showed him the error of liberalism, and of holding union meetings with other denominations, and he went to the other extreme in refusing to allow Pedobaptists to preach in Baptist churches, and adopted what he called his 'Old Landmark Resent.' I assured him that he was taking in more ground than the old Baptist landmarks called for. And when he and my beloved and venerated pastor, Dr. Howell, were in that mourn-

ful conflict, I wrote tender, earnest letters to each of them, imploring them to desist from a strife that was bringing sorrow to our bleeding Zion."

This is an interesting incident, and it is new to us. Whatever element of "liberalism" was in the young J. R. Graves, was completely eradicated as he grew older. No stronger blows against "liberalism" have, to our knowledge, been struck, than those that came from his strong hand.

Dr. Burleson is writing, and will soon publish a history of Texas, and also a history of the Baptists of Texas. He is 76 years old, and he is filled with "the spirit of '76." We do not suppose any living man has been a larger factor in the making of Texas as Dr. Burleson has been. And Texas appreciates him.

In Scribner's Magazine for November we read that "Jacob T. Barton was born in Huron county, Ohio, in 1838, of poor but honest parents." Ever and anon we read of some one's having "poor but honest" parents, and of some one's being "poor but honest." Why is this? Why do we not read of some one's having "rich but honest parents," or of some one's being "rich but honest"? Are poor people less apt to be honest than are the rich? We are not here speaking of the degraded poor, such as inhabit the slums, because that class is never meant when the expression, "poor but honest," is used. The poor are those who are obliged to earn their bread while the rich have others to earn their bread for them.

Now many a man is poor because he is honest. Had he been willing to be dishonest he might have been as wealthy as the rich rascal who splashes mud on him from his carriage wheels. Of course, there are many rich people who are honest, but that is equally true of the poor. It is true that there are many poor who are dishonest, and that is equally true of the rich. But we do not like the expression "poor but honest," as if it were a noteworthy thing to find a poor honest man. Indeed, often the difference between a poor dishonest man and a rich one is that the former is unable to escape the consequences of his dishonesty, while the latter can buy or "influence" his way out. But dishonesty is just as black in the one as in the other. Many of the noblest spirits the world has known, lived and died poor. It is a gross injustice to talk about a man's being "poor but honest," when often the fact is, he is poor because honest, and he is worthy of special honor. Let people stop saying "poor but honest," unless they also say "rich but honest." How would it sound to say—"Joab T. Barton was born in Huron county, Ohio, in 1838, of rich but honest parents?"

The Salt Lake Ministerial Association, which includes ministers of various denominations, have uttered a protest against the admission of polygamist Roberts to a seat in Congress to which he stands elected. They call on the ministers in all parts of the country to preach on the subject, and that they hold public meetings to make formal and vigorous protest against the admission of Roberts. There were many such protests uttered at public meetings and by various religious bodies soon after Roberts was elected, but that has not been so long ago that the interest on the subject has waned. When Congress meets, the poly-

gamist will be on hand asking admission, and his case will be decided. Protests now, therefore, are in order. A protest will count for much more now than will last year's protest.

We suggest that all our readers write personal letters to their Congressmen, entering earnest protests against the insult to American womanhood, and the outrage to American homes that would be perpetrated by seating this man Roberts, who vauntingly flaunts his polygamous practices in the faces of the nation, and defies the people to do their worst. Let the mails to Washington be loaded with these personal letters, and the insult and outrage will be avoided."

We have at hand a state election, in whose canvass there has been much and bitter denunciation, not only of the candidates, but of their friends as well. Corporations have also been dragged into the canvass, particularly the L. & N. railroad and the Courier-Journal Company. These things have tended to confuse the people, as well as to irritate them. We venture now, on the eve of the election, to offer a few suggestions:

1st. In view of the current excitement, which is greater than we have ever known before, we urge our readers to "study to be quiet and to do your own business" (1 Thess. 4:11). Go to the polls and cast your votes, but do not countenance any lawlessness of any sort whatever. And in resisting lawlessness on the part of others, do it in a lawful manner. Avoid irritating words and acts, and make it as easy as possible to be on good terms with all your neighbors after the election is over.

2nd. Eliminate all extraneous issues. We are not called on to vote upon the merits of the friends and supporters of the candidates, but only on the merits of the candidates themselves. We are not to vote for or against the L. & N. railroad or the Courier-Journal, for example. We are to vote only for the candidates for office. The fact that the managers of that railroad and the managers of that paper favor different candidates, does not bring the merits either of the railroad or of the paper into the election. It may be that Mr. Milton H. Smith, the distinguished president of the railroad, or Mr. Henry Watterson, the gifted editor of the paper, would either of them make a better governor than either of the present candidates; but neither of these two worthy gentlemen is running. So that their friends cannot vote for them, nor their opponents against them. And so for all other outside matters.

3d. We hope all our readers who have votes will consider carefully the merits of the candidates and the principles for which they stand, and will vote in the fear of God, for those men whom the voters conscientiously believe are the fittest for the positions to be filled. We should consider the effects the election of each man would have on the highest welfare of the state. A man who ought not to be elected, ought not to be voted for, and no citizen can conscientiously help to elect men whom he knows ought not to be elected. The responsibility rests with each individual voter, and he must decide for himself how his vote shall be cast, in the fear of God. And while he exercises this right, without fear or favor, let him listen to others the same right. Listen to no appeal to

prejudice, such as demagogues are constantly making. Favor no man because somebody you dislike opposes him; that would make your voting a piece of spite-work. Decide conscientiously which of the candidates really ought to be elected and vote for them in the fear of God.

Editorial Varieties

Phillips Brooks said: "Hard theology is bad; but soft theology is worse."

The Baptists of Leicester, England, are about to build a fine church edifice as a memorial to Robert Hall.

We are sorry to hear that nine of the great columns in the Hypocauste Hall at Karrae, Egypt, have fallen down. We hope they can be set up again.

Among the happy people of Kentucky are the Rev. S. A. Owen and his bride, Mrs. Miss Kathryn McAfee. They were married lately in Winchester, and they are "at home" in Richmond. We extend congratulations.

The deaths of Drs. W. V. Wyath and J. Spencer Kennard removes two very prominent and eminently useful ministers from our ranks. Dr. Wyath is best known as an editor and author, while Dr. Kennard is best known as a pastor and an evangelist.

The Southern Baptist is the name of a new eight-page paper, published at Memphis, Tenn., by Dr. W. A. Hurt. It says it "expects always to be tolerant and considerate of the feelings and opinions of others; but it will not be of the milk and water order when dealing with error."

Rev. Dr. B. F. Austin, who has been Principal of Alma College, Ontario, has been deposed from the ministry by the unanimous vote of the Methodist Conference. He had become an ardent convert to spiritualism. It seems strange that a man of his education should yield to that silly humbuggery, but so it was.

We are sorry to give up from Kentucky the Rev. H. C. Blaser, who has resigned the care of the Pewee church and goes this week to Knoxville, Ala. He is a man of strong natural gifts and rich experience, of studious habits, of tireless energy, of clear thinking and of profound convictions. We expect to hear good reports of his work.

Of making many doctrines, there is no end. There is a man preaching on the streets of Louisville that no tiller of the soil can be saved, and also that no merchant can be saved. We hear he has made some converts. It does seem there can be nothing so ridiculous that somebody cannot be found to believe it.

Dr. J. C. White, of Mississippi, in renewing his subscription to the Western Recorder, "I do not believe it has a superior in the United States for general news and especially for its divine spirituality. Its weekly messages are so encouraging and helpful." We are receiving many such letters from both preachers and laymen and we highly appreciate them.

There are in China 50,000 church members belonging to various evangelist denominations of whom 10,000 are Baptists. There are in all China only 87,000 ministers of all these denominations. That is like having two and a half preachers of all denominations for the whole state of Kentucky. What frightful destitution this is. Yet the great commission remains unchanged.

Last year at the General Association of Missouri there was talk of a new theological seminary in that state. This year at the meeting of the same body that talk was heard again. Kansas City is named as the location for the new institution. What will come of it, remains to be seen. Dr. Boyce used to say that while he was not opposed to having more than one theological seminary in the South, he was greatly in favor of having one. And he gave his great and noble life to building up that one.

We are glad to note the continued prosperity of the South. We hear our view on two points. 1st. The increased price of cotton which comes in time to benefit the planter, and, 2d. the increased earnings of the Louisville & Nashville railroad system. This great system spreads itself all over the South, and from the Atlantic coast and beyond the Mississippi. So that its prosperity means the prosperity of our people. We suppose other railroads are prospering also, but we have no direct information from them.

The American Baptist Flag has come out against Mr. Geobal for governor. Let those who object to a denominational paper's taking part in politics to the extent of opposing or favoring any particular candidate, let them send their objections to the Rev. J. E. Hall, Fulton, Ky. If anybody can answer them, he can. While those associated with the Standard have their political views, and they have no objection to anybody's knowing those views, who cares to see us do so? Let the paper take politics, it has no mind if it does; however, they believe here though they could see no person's political views printed in the paper; and once in a while a good brother has gotten into a frame of mind on the subject.

AMONG THE CHURCHES

LOUISVILLE.

Walnut-street.—Bro. H. C. Risner preached in the morning on "Present your bodies a living sacrifice." At night Pastor Esker preached on "The Christian in Business," this being the third sermon of the series. The pastor's Bible class numbered 77.

Broadway.—Pastor Jones preached on "The goodness of God leadeth thee to repentance," and on "At Home in Sodom." Christian culture class after prayer-meeting. Pastor Jones lectured in Georgetown, Thursday night. Three received by letter and one for baptism.

Chestnut-street.—Pastor Weaver preached on "An abundant entrance" and on "Joy in Heaven over penitents." One received by letter and one under watchcare.

East.—Pastor Christian preached on 1 Cor. 11:4 and on "I would not live always." One received by letter, one for baptism and one baptized, deaf mute. Pastor Christian married a deaf and dumb couple.

McFerran Memorial.—Bro. J. M. Shelburn preached at both hours.

Twenty-second and Walnut.—Bro. Kendall preached. Pastor Hunt is in Missouri.

Franklin-street.—Pastor Jenkins preached on "Whosoever is born of God doth not commit sin" and on "Nothing but Jesus." Prof. Barton lectures Friday night on Preparation of World for Coming of Christ.

German.—Pastor Ritsman preached on "The Burning Bush" and on "Cities of Refuge." One restored.

Highlands.—Pastor Dawes preached on Rom. 6 and 7. He preached every night expounding Romans. One received for baptism.

Logan-street.—Pastor Montgomery preached on "Jonah" and on "Fugate Penitentiary." Three joined by letter.

Parkland.—Pastor Gordon preached on "Daniel's purpose" and on "The wages of sin is death."

Portland-avenue.—Pastor Tralle preached on "Drawing nigh to God," and on "Thy commandment is exceeding broad." Meeting nightly.

Bro. Lamoreaux will aid the pastor.

Southgate-st.—Pastor McFarland preached on "Forgetting the things that are behind us" and on "Stretch forth thy hand."

Third-ave.—Pastor Boyet preached on "Come now and let us reason together," and on "Felix trembled." Eight received by letter and one by relation. Meetings nightly.

Twenty-sixth and Market.—Pastor Thompson preached on "Lovest thou me?" and on "They would have I had in my heart." A London offering for the month largest in history of the church.

East Mead.—Pastor Cooper preached on "Prayer," and on "Weighed and found wanting." House plastered. Protracted meeting begins Sunday.

Bro. Montgomery will aid the pastor.

Clifftop.—Pastor Foster preached on "Giving," and on "The Boy Demonicus." The church has a campaign for Sabbath observance on hand.

Point.—Bro. E. D. Bill preached as usual.

Gospel Wagon.—Bro. Farrar reported three meetings and twenty requests for prayer.

Cane Run Road.—Bro. A. N. Whittinghill preached where no Baptist had preached for 41 years. He found that within a mile and a half there was no Baptist.

Pastor H. A. Tralle read an interesting paper on "Bible and the new year in heart, for they shall see God." The paper elicited a lively discussion. Deacon E. G. Shouse was present and made an impressive talk.

SUMMARY NOTES.

J. E. Stantch conducted the mid-week prayer service.

L. W. Doolan addressed the missionary society on A. J. Dix of Cuba.

L. E. Parker, L. E. Scarborough and M. E. Stanley constitute the committee on prayer-meeting this year.

With remarkable ease do our program move off in their new work, which is noted in the changes recently made.

W. F. Wagner has returned from Gary School where he has just finished

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CHURCH DEPARTMENT SUPPLIES

Cuthbertson-avenue, New Albany, Ind.; D. F. Lawrence at Butlerville, Ind.; W. W. Horner at Wirt, Ind.

HAL F. BUCKNER.

THE STATE.

Pastor I. M. Wise writes: "Last Sunday at 11 o'clock, at Pinkneyville, I had the pleasure and privilege of baptizing 14 happy believers in Christ in the beautiful Cumberland river. Our excellent meeting of twelve days closed on Thursday night preceding. Bro. J. L. Wise, of Louisville, did most of the preaching, and to the satisfaction of everybody. He also helped me in a good meeting at Salem, where there were three baptisms. On the same trip to West Kentucky, he also aided Pastor Gibbs at Smithland. The dear young man made many friends for his Master and himself."

Bro. Heacock has organized a church at Bank Lick. A house is to be built on a lot that has been secured.

Bro. W. B. Fitzgugh writes: "I visited the little village of Allgrove on September 30 and commenced a meeting. It being Saturday night when I reached the place, I found men drunk. I learned that there had been a public speaking there that evening. This was all against the services that night, for drunken men were at the church. Other things were in the way. Campbellism was strong in and about the place. The meeting went on until October 9, and resulted in 18 professions of faith in Christ and baptism. On the night of October 9 we organized a church consisting of 16 members. The organizing council was J. J. Goodman, W. B. Fitzgugh and J. R. Ford. I was assisted in the meeting five days by Bro. A. C. Richmond."

Pastor C. H. Gregston writes: "I began a meeting with my Highland church, Union county, on the first Sunday in October. Bro. George W. Riley, of Morganfield, to do the preaching, and Prof. J. A. Bell, of Mississippi, to conduct the singing for us. Bro. Riley did most of the preaching and did it well. He has a wonderful tact at getting hold of the people of the church, and to work for the Master. He is a faithful and persistent worker. In his preaching he deals directly with the current evils of the day, and digs up and roots out the people's sins. He shows the people what is wrong inside and outside of the church, and points them to the right way. Our meeting continued twenty-six days, meeting only at night except four or five days. Large crowds attended all the time, and good order and attention prevailed throughout. The response to the preaching, in fact, to whom were baptized last Sunday in the baptistery in the Morganfield Baptist church. Two were received and baptized into the fellowship of Morganfield Baptist church, making 11 baptisms. Thirteen more stand approved for baptism, and will be baptized here next Sunday morning. The church was greatly revived and quite a number of backsliders reclaimed. This is the best meeting Highland church has had for several years. The preaching was done with a view to a thorough work. We did not try to make it long for people to get into the church, but demanded evidence of repentance. Bro. Riley preached repentance toward God and faith in the Lord Jesus Christ as the ground work of salvation. 'The Lord Jesus comes graciously for us, whoever we are, and, to his name be all the praise and glory.'"

Pastor J. B. Hunt writes: "On the second Sunday in October we began a series of meetings with Our's Creek church which continued for two weeks. Bro. H. C. Risner of Ferris Valley, was with us and did the preaching greatly to the delight and

spiritual profit of the church. I cannot too strongly commend Bro. Risner's sound, simple, earnest Gospel preaching. He exalts Christ and deals with sin in a truly Scriptural manner. His preaching was greatly blessed to the good of our church and community. In its spiritual effect upon the church many of the older members pronounced this the best meeting within their recollection. Five were graciously received for baptism and four under watchcare. We praise God for his great blessings."

Pastor John S. Cheek writes: "Bro. W. C. Pierce, of Castlesburg, has been with us in a meeting at Salem church. He preached nearly three weeks. Our people greatly enjoyed his plain, fearless Gospel sermon. He won the hearts of the entire community. The church has been much encouraged and is taking forward steps along many lines. The pastor baptized 13 at the close of the meeting before a large gathering. Many people continue their expressions of kindness to their pastor in many substantial ways. I have recently helped Bro. W. C. Cleveland at Badlersville, Tenn., in a meeting of several days and nights. There were five additions by baptism. They have decided to have preaching two Sundays in the month instead of one, as heretofore. This is a noble church with about fifty members. It ranks third in Cumberland Association in contributions per capita."

Bro. U. G. Hughes writes: "I am just home from Hopkins county, where I have been assisting Bro. J. C. Kinzler and S. Summers in a series of meetings at New Hope church. The meeting began October 15, and continued sixteen days and nights, during which time 38 souls were saved. 22 accessions to the church, and God's people greatly revived. Bro. Kinzler was called to the care of this little church (13 in number) last December. He has been patient and faithful in the discharge of his duty, and the Lord has abundantly rewarded him for his labor. He has the love of his people, and will be anxiously recalled at the expiration of his time. We made many warm friends during the few days we were there."

Pastor Rufus E. Holden writes: "I take this opportunity to report one of the most successful meetings ever held at Valley Creek, Hardin county. The meeting lasted eleven days, had 17 conversions and 15 were baptized. Kinzler and S. Summers were called to the Elizabethway church, did the preaching. He is a man of great spiritual power, and the Lord greatly blesses him everywhere he goes. The church is in better condition than it has been for a number of years. This is Bro. Kinzler's strength, 'set forth'—building up the churches."

OTHER STATES.

When we saw that Pastor A. J. Favroiti had resigned the pastorate of the Hot Springs church, Ark., we immediately began looking for a man in Kentucky who has been such a power for good in Arkansas, however that we do not expect the Baptists of that state will allow him to leave the state.

Eighteen have been added to the fellowship of the First church, Little Rock, Ark., 12 by experience and baptism and 6 by letter.

We hope the pastors, especially in the larger towns, who read the RECORDER, will make note of the warning which comes from Buffalo against "Rev. Francis Siviacki and wife." They are posing as Baptists just now, and have been thoroughly exposed by the Recorder at Buffalo. They will probably turn up in the South some day, hence let our people remember the warning.

Bro. J. H. Dew writes from Withers, Mo.: "I am here in a good meeting with Bro. W. J. Ward, who was formerly pastor at Somerset, Ky. There have been 19 additions to the church by baptism. The response is good. The meeting continues. I hope to be in Kentucky the first week in November."

A fine meeting is in progress at Immanuel church, Little Rock, Ark. Bro. H. F. Jones, of Texas, is assisting the pastor. There have been upwards of 60 additions since Bro. A. Miller became pastor, the first of February last.

A meeting in the Mt. Zion church, Ala., closed with 15 additions to the fellowship of the church, all by experience and baptism.

Nineteen were added to its fellowship and the church greatly revived as the result of a meeting in the Fayetteville church, Ala.

A meeting in the Bethel church, Ala., closed with 18 accessions to the fellowship of the church.

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Bro. John G. Kendall writes from Waco, Texas: "After nine years of service as City Missionary for Waco I have resigned. I would be glad to re-enter the pastorate."

There is rejoicing among the Baptists of South Carolina that Pastor J. E. Covington has accepted the call to be the pastor of the Green-street church in Spartanburg, and hence resides in that state. No pastor in the state stands higher with his brethren, or deserves better a high position in their hearts.

A good meeting was held at Borden, Ind., by Bro. H. F. Montgomery. The church is without a pastor.

Pastor A. A. Hutto writes: "I have accepted Springville church, Ala., for half my time. The other half will be divided between Alpine and Crockett. Springville is one of the oldest little towns in Alabama. It has good churches, a splendid school, good people and plenty of good water. Success to the RECORDER."

Pastor J. E. Burrows writes: "Please change my address to Newbern, Ala., to 600 Selma St., Selma, Ala. I will take charge of the Second Baptist church for all my time. I have been serving this field since Aug. 1, 1920. Twenty-three have been received by baptism and 6 by experience and baptism. On returning to Selma I take charge of my first regular pastorate."

Pastor A. B. Miller writes from Little Rock, Ark.: "Bro. H. F. Jones took sick and had to return home. He made a fine impression upon our people, both as a good man and an able pastor. He has been a great help and blessing to our people, and we shall be pleased to have him come again."

Bro. B. W. N. Stumme writes from Keytesville, Mo.: "My two churches, Miami and Keytesville (two of the best in Missouri, I believe,) have granted me a winter's vacation that will enable me to spend the winter in Cuba with my brother, all at his expense every year. Having had eighteen last winter, my physicians (six or eight), relatives and friends, think I will be acting very unwise not to accept the generous offer. I will accept it, and both think likewise. We have decided to go. We will sail from Miami, Fla., for Havana, Cuba, between November 15 and 15, D. V. If I can serve the RECORDER during my winter's stay in Cuba, command me, please. I have my presence to me at Havana, Cuba, care of Major and Brigade Surgeon Commanding Yellow Fever Hospital, after issue of November 1, and oblige."

As a result of a meeting in the Rocky Head church, Dale county, Ala., there were 15 additions to the fellowship of the church.

A meeting in the Bethlehem church, Morgan county, Ala., resulted in 15 additions, 16 by experience and baptism.

A ten days' meeting in the Prairie View church, Texas, closed with 18 additions to the fellowship of the church.

Edgar J. E. McClurken held a meeting in the South church, Texas, which resulted in 15 additions. Four others were approved for baptism.

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Lv. Evansboro	11:00am	11:30pm
Lv. Henderson	11:00am	11:30pm
Lv. Evansville	11:00am	11:30pm
Ar. St. Vernon, Ill	11:00am	11:30pm
Ar. St. Louis	11:00am	11:30pm

ST. LOUIS TO EVANSVILLE & EAST.

St. L.	No. 44	No. 45
Lv. St. Louis	8:00am	8:00pm
Lv. St. Vernon	11:00am	11:30pm
Lv. Evansville	11:00am	11:30pm
Lv. Henderson	11:00am	11:30pm
Lv. Evansboro	11:00am	11:30pm
Lv. Louisville	11:00am	11:30pm

LOUISVILLE TO EVANSVILLE.

No. 41	No. 42	No. 43
Lv. Louisville	7:00am	8:00pm
Lv. Evansville	11:00am	11:30pm
Lv. Henderson	11:00am	11:30pm
Lv. Evansboro	11:00am	11:30pm
Lv. Louisville	11:00am	11:30pm

EVANSVILLE TO LOUISVILLE.

No. 44	No. 45	No. 46
Lv. Evansville	11:00am	11:30pm
Lv. Henderson	11:00am	11:30pm
Lv. Evansboro	11:00am	11:30pm
Lv. Louisville	11:00am	11:30pm

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DALLAS, TEXAS

Aunt Rhoda looked doubtful, but said nothing till they reached the gang plank, over which a steady stream of people poured. A man held out his hand for their tickets.

"Can't you take this child without one, just once?" asked Aunt Rhoda. The man shook his head.

"We can't do it, ma'am," he said, respectfully, but decidedly. "You know we're not allowed to take anybody without their permits. The book is always crowded as full as it is safe, and if we make exceptions for one we'd have to for others. It's as much as our places are worth, ma'am, to break the rules."

Aunt Rhoda stepped back.

"My boy," she said, "it is impossible for you to go to-day. But tell me where you live and I'll try and get you a pass for next week. Won't that do?"

But the tears were flowing again.

"I don't want to go next time. Mamma is on there, and Daisy, my little sick sister. She's awful sick, in fact, and if she didn't help her she'd die. She wants me, and she loves me, and she held out her little hands to me and called 'Bubby,' and mamma cried and said 'Kiss her good-bye, for I'm feared you'll never see her again alive.' I must go with her."

Aunt Rhoda wiped her eyes and looked about as if vainly hoping for some one to come to her assistance. Just then the big whistle sounded hoarsely, some one called "All aboard," and the little stranger sobbed wildly as his last hope vanished. Jamie's tender heart could bear no more. He thrust his ticket into the grimy hand he held, and his basket into Aunt Rhoda's, saying huskily, "He can have mine, auntie, and my lunch and things, he and his mamma and the baby; please take care of mamma's basket. Good-bye, little boy. I hope Daisy'll get well."

Two big drops splashed on the clean linen sleeve, but they left the brown eyes clear to see a happy little urchin with a very dirty, tear-stained face dart up the gang-plank and disappear in the crowd, looking for mamma and Daisy.

Aunt Rhoda couldn't trust herself to speak at all, and she kissed her little nephew very tenderly before she gave him into the care of a big policeman to take to the car.

Mamma was surprised and a little alarmed when Jamie came home, especially as the very first thing he said was to kiss himself in her lap and burst out crying.

But he wasn't sorry for what he had done, not for a minute, and when Aunt Rhoda came next day and told him of the poor mother's gratitude and that the little Daisy was really better, he said with a quiet sigh of satisfaction, "If I'd gone to the Food Air 'Bureau' myself it would be all over now. But because I let the boy go I'm happier to-day than I was yesterday. An unselfish happy lasts lots longer than a selfish one."—Christian Work.

THE CHARITY THAT DEGRADES.

Elsewhere (but not, I think, in print) I have related an incident in this connection of which one is almost tempted to say *ex uno disce omnes*.

Approaching one day, when I was a pastor in a great city, the door of one of my parishes opened, and I observed a woman leaving it who, though she hastily turned her back upon me, I recognized as a member of my own congregation. On entering my friend's study I said to him:

"I beg your pardon, but was not that Mrs. — whom I saw leaving your door a moment ago?"

"Yes."

"What was she after, may I ask?"

My friend—now, alas! no longer living—was a man distinguished by singular delicacy and civility of character and bearing, and he turned upon me with some surprise and hauteur and said:

"Well, yes, you may ask; but I do not know that, in the matter of the sad and painful circumstances of one of my own parishioners, I am called upon to answer."

"Fraidly," I replied; "but, as it happened, she isn't your parishioner."

"What do you mean, sir?" he exclaimed, with some heat. "Do you suppose that I don't know the members of my own flock?"

"On the contrary," I said, "I have no doubt that you know not only them, but the members of a great many other flocks, as in the instance of the person who has just left your door, who, as it happens, has been a member of mine for some years."

The remark and the abundant evidence with which I was able to corroborate it at last persuaded my friend to institute further inquiries, which resulted in the discovery that the

subject of those inquiries maintained similar relations with some seven parishes, from every one of which she was receiving, as a poor widow, a monthly allowance! And yet my reverend brother was one of the most strenuous opponents of the Food Air society, or challenge of interrogation which, as he said, came between him and his poor.—From the Help that Harms, by Bishop Potter, in Appleton's Popular Science Monthly for October.

THE JEWEL OF CONSISTENCY.

When Mr. Gregg returned home from business the other evening he found the flat in darkness. Upon lighting the gas in the dining-room he saw that the breakfast dishes were still upon the table, just as they had been left there in the morning. With rising feeling of annoyance he strode into the kitchen, only to discover that an even worse state of affairs existed there. His wife was nowhere to be seen, the fire in the range had gone out, and there was a complete and distressing absence of those cheerful preparations which announce that dinner is cooking.

"Confound it all!" he muttered, "it has become of Matilda!"

In a very disagreeable frame of mind Mr. Gregg went into the six-by-eight sleeping apartment which separated the parlor from the dining-room of the flat. To his surprise he found his wife in bed. "What's the matter?" he inquired. "Not feeling well?"

"One of my bad spells," replied Mrs. Gregg, faintly. "I have been feeling so sick all day that I simply had to let the housework and the cooking go. I'm sorry there's no dinner."

"That's just like a woman!" exclaimed Mr. Gregg, unceremoniously. "The moment they feel the least bit out of sorts they rush to bed, and without making the slightest attempt to fight against it leave everything to take care of itself. Really, Matilda, I thought you had more grit than to give in so easily."

About two weeks later Mr. Gregg came home and found his wife looking as pale as a ghost. In reply to his anxious inquiries she informed him that she had been suffering all day with another of her "bad spells."

"But this time, John," she said, with a feeble attempt at a smile, "I fought against it, and though I could hardly hold my head up I forced myself to do the work and prepare your dinner."

"You did, did you?" exclaimed Mr. Gregg, in a tone of concentrated disgust. "Well, of all the foolish women, Matilda, you certainly are the limit! One of these days you'll be laying yourself up for good. The idea of your not knowing enough to go to bed and let the housework take care of itself when you feel ill! Matilda, I thought you had more sense!"

—Woman's Home Companion.

IT CAN'T BE DONE.

No One Can Remain Well, No Chronic Disease Can be Cured Unless the Stomach is First Made Strong and Vigorous.

This is plain because every organ in the body depends on the stomach for its nourishment. Nerve, bone, sinew, blood are made from the food which the stomach converts to our use.

How useless to treat disease with this, that and the other remedy and neglect the most important of all, the stomach.

The earliest symptoms of indigestion are sour risings, bad taste in the mouth, gas in stomach and bowels, palpitation, all gone feeling, faintness, headache, constipation; later comes loss of flesh, consumption, liver and heart troubles, kidney disease, nervous prostration, all of which are the indirect result of poor nutrition.

Any person suffering from indigestion should make it a practice to take after each meal one of Sturtz's Dyspepsia Tablets, allowing it to dissolve in the mouth and thus mingle with the saliva and enter the stomach in the most natural way. These Tablets are highly recommended by Dr. Jennings because they are composed of the natural digestive acids and fruit essences which assist the stomach in digesting all wholesome food before it has time to ferment and sour.

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GRAVES COUNTY ASSOCIATION.

This body met with the Sharron church, four miles south of Mayfield, on October 18, 1890, and continued the two succeeding days.

The association was called to order by the moderator, Eld. W. F. Lowe. The annual sermon was preached by Eld. A. S. Taylor from Luke 24:46, 47.

By request of the association Bro. W. P. Harvey, of Louisville, followed Eld. Taylor with a masterly sermon on "Baptist Perseverity," which was well received.

The letters from the churches were then read. While these letters did not show large gatherings of the churches, they showed general prosperity.

The Orphans' Home was well represented by the churches. The writer is not prepared to give the amount reported for missions nor the Orphans' Home.

The association organized by electing Eld. W. F. Lowe moderator, Stephen Elmore clerk and W. M. Wilson treasurer.

The following visiting brethren were present and had their names enrolled: W. P. Harvey, representing the Western Association, Louisville; J. W. Warder, Corresponding Secretary of the General Association of Kentucky; G. W. Reeves, of Fort Smith, Ark., representing the American Baptist Flag; R. W. Mahan, West Kentucky Association; T. B. Rouse, West Union Association; J. S. Enoch, Blood River Association, and others.

There are thirty churches in this association, and all of them in Graves county, with a membership of something over 8,500.

The outlook for the Baptist cause in Graves County Association is good. While there is not much wealth in the churches, and they may be called poor so far as the goods of this world are concerned, yet they are rich in the faith.

This association is strictly Landmark to the core. There is, perhaps, not a single member in the whole association that is not a Landmark Baptist.

The next session will be held with Dublin church, commencing on Wednesday after the fourth Sunday in October, 1900.

Peace and harmony prevailed during the sitting of the body. W. L. Lowe.

DEAR RECORDER:

I came to Missouri the last of July; have been very busy ever since I left, and I will now tell the readers of the dear old Recorder something of what I have been doing. I have attended two fifth Sunday meetings, two asso-

ciations, preached in ten different churches, helped to ordain Bro. Tom Hopkins, have held four protracted meetings at Bethel where Bro. C. D. Spillman is pastor; we had a glorious meeting—twenty-one accessions to the church, nearly all for baptism, the church was revived.

At Pleasant Ridge we had a real good meeting, four were baptized and the church has called a pastor and I believe is going to work.

At Antioch where Bro. W. T. Church is pastor, the Lord greatly blessed the church and his saints were stirred and built up. I took a good collection for missions on Sunday.

I went from there to Auston, where I labored only one week and had to close to attend the General Association of Missouri. I preached for eight weeks, every night but two or three, previous to going to the association and the greater portion of the time in the day as well. So you see there is work to do, and I believe God wants workers and not idlers.

WILL H. ENGLISH.
Harrisonville, Mo., Oct. 25, 1890.

THE CRITIC AT LARGE.

BY AGNES REFFLER.

It is the privilege of this golden age in which we live to praise its own merits, even beyond their manifest deserts. This is a pleasant fashion of speech, nourishing much good humor, and an agreeable self-esteem. It is loudest and most emphatic in the press, which naturally seeks to say what people wish to hear, but it finds distinct utterance in that modern and very popular school of criticism which prides itself upon being masterless, upon discarding all traditions or standards, all the vexations and exactions of comparison.

The advantages of this course are apparent at first sight. No body really likes to measure his own littleness by the inexorable breadth of greater things. No body likes to put his novel by the side of "Vanity Fair," his essays by the side of "Elia," his biography by the side of Boswell, his ballad by the side of "The Ancient Mariner," his ode by the side of the "Grecian Urn." It is pleasanter far to sever our connection with the past, to hint that we have "outgrown" its lessons, to murmur strange phrases about the subtlety of modern thought, the emancipation of verse, the veracity of fiction, the broad free sweep of intelligence. It is more comfortable surely to be on easy terms with ourselves and our neighbors, with our own work and our neighbors' work, than to be troubled with that passion for perfection which knows no rest, soothes no vanity, inspires no self-confidence, and hides no failures.

It is the part of wisdom, accordingly, to hearken with pleasant ears to what Mr. John Burroughs enthusiastically calls "the true democratic spirit in criticism"—a spirit which receives its simplest illustration in Walt Whitman's often quoted words: "No man can understand any greatness or goodness but his own." Here, at least, we stand on the firm and narrow ground of individuality, and close all doors leading to wider issues. Safe and secluded from assault, we are spared the painful process so sternly recommended to us by Sainte Beuve, and Mr. Matthew Arnold and Mr. Saintsbury. "Compare, compare, compare!"

We are also spared much irksome study, and the slow acquisition of knowledge, "democratic" criticism being based upon our own natural perceptions, unprejudiced by information.

The first and most imperative step then in intellectual democracy is the destruction of old landmarks. This is insisted upon plainly and perseveringly by every advocate of freedom. Mr. Brander Matthews, for example, is explicit in his directions. "Don Quixote," "The Vicar of Wakefield," "Paul and Virginia"—all the classics of school room and library must be destroyed and brought to judgment. The slow, sure verdict of the centuries, so far from being helpful, merely stands in our way, and prevents us from reaching our own more valuable conclusions. Mr. John Burroughs is an equally determined iconoclast. "Positive judgments," he writes in the August issue of the Atlantic Monthly, "whether in literature or in art, or in any matter of taste, are dangerous things. The crying want always is for new fresh power to break up the old verdicts and opinions, and set all afloat again."—a critical chaos, terrible to contemplate. Mr. Howells, as may be expected, goes one step further along this dizzy reach, and stoutly affirms we have no need whatever of standards, old or new. "Has not every man," he asks conclusively, "a standard in his own mind, which he can safely apply?"

Here at last is the ultima thule of liberal principles, the final proclamation of equality. Here is a universal brotherhood of intellect. If every man can safely apply his own standard, then criticism is a matter of opinion, and of opinion based solely upon preference. The "gay science" is scientific no longer. Nor is it even gay.—Independent.

THE MARKETS.

Table with columns for LIVESTOCK, CATTLE, and HOGS, listing various types of animals and their market prices.

Table with columns for SHEEP AND LAMBS, listing various types of sheep and lambs and their market prices.

Table with columns for LEAF TOBACCO, listing various types of tobacco and their market prices.

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RIGHT ON THE CORNER.

ROCHESTER, N. Y.

The work of the Seminary steadily proceeds, with increasing interest. The brotherhood of the student body is beautiful. The spiritual life of the Seminary, this year, is deeper than usual. The noon and Sunday morning prayer meetings are largely attended and a Spirit of extreme devotion pervades every meeting. A greater number of students are actively engaged in the work of the various churches and city missions. Ninety-five per cent of the students have taken the mission studies.

The Southern men are located in pastorates as follows: Howard from Missouri, at Maples; Poland from Missouri, succeeds Dargan from Missouri, at Carlton; Deles from Texas, at Phelps; Nichols from Missouri, represents the Seminary at Front-street Mission; Mac Daniel from Virginia, at North Pembroke; Payne from Kentucky, has taken a place in Hudson Terrace mission; Salles from Kentucky, has been chosen as a member of the Evangelistic Band.

During the last month we have been favored with the following lectures: Oct. 2nd, Dr. R. T. Spencer of Canandaigua, N. Y., subject, "Theodoric the Ostrogoth, at Ravenna;" Oct. 9th, Mr. Harlan P. Beach, educational secretary of the Student Volunteer Movement, subject, "The Place of Missions in the Seminary and in the Pastorate;" Oct. 23rd, Prof. E. J. Bosworth of Oberlin Seminary, subject, "Periods of Doubt in the Ministry of Jesus." Each was inspiring and instructive. The last, however, deserves especial mention as a master-piece of a master, perfect in analysis, clear in statement, beautiful in language and delivery.

ROBERT THOMPSON.

THE UNIT IN MISSION WORK.

A few months ago an article from me on the above subject was published in the WESTERN RECORDER. In that article I took the position that the local church is the unit of mission work. That position has recently been called in question by a writer in the same paper. I wish to present some strong reasons for the position, and also emphasize the fact that this is a question that reaches farther than one would think, and is a matter of importance. It is a question which, if settled, will settle several other questions which just now are troubling our people.

The commission was given by our Saviour to the local church. This is conceded by all Baptists (see Fendleton's Church Manual, Hiscox's Directory, Hovey's Church, Strong's Ecclesiology

and all other recognized authorities). There is not a single standard writer among Baptists who take any other position. If these writers are correct the commission was given to the church. The commission is the law of missions. If, then, the law of missions was given to the church, the church must of necessity execute the law. That is the Baptist position according to the standard writers on Baptist polity.

Does the Bible teach that the church—local congregation—is the unit of mission work? If the Bible does not teach it, it does not matter what the standard writers may say. Let us examine the Scriptures and see.

The commission says: "Go ye therefore and teach all nations, baptizing them," etc. If the individual Christian, without exception, received the commission it follows that the individual Christian has not only the preaching to do, but each one must baptize the converts as well, for baptism is in the commission. Jesus did not say "Go ye, all of you, and teach, and some of you baptize the converts," but he said "go," "teach," "baptize." If that commission was given to the individual Christian, then each individual must "go," "teach" and "baptize." There would be "alien immersion" with a vim, for every Christian at once becomes a qualified administrator. That is the result if the individual is the unit in mission work.

It is said that Jesus sent out the seventy, two by two, and these two became the unit in mission work. That is a mistake. Jesus was the unit in that case. They all went out from him and came back and reported their work to him.

It is said that Paul was an individual engaged on his own responsibility in mission work, and was, therefore, a unit in the work. This is a mistake, for the church at Antioch (Acts 13:1-4) sent him out. It is said that Barnabas was an individual unit in mission work. This, too, is a mistake, for Barnabas was first sent out by the church in Jerusalem (Acts 11:22, 23), and afterwards was sent by the Antioch church in connection with Paul (Acts 13:1-3).

It is said that Philip was an individual unit in the work when he baptized the eunuch. This is a mistake, for he had a special commission from the Holy Spirit which told him to do what he did (Acts 8:29). He had previously been sent on that journey by the angel of the Lord (Acts 8:26). When an angel—a messenger of God—sends an individual on a journey and the Holy Spirit commissions him while on that journey to do a certain thing then, of course it may be done, and

should be done. But, in the absence of such credentials, I beg leave to doubt, yes, even to dispute, the right of any man to preach and baptize without the concurrence of the local church.

Again, if the commission was not given to the local church, the local church should keep out of the mission work and leave it to individual effort. It is presumption for a man or an organization to do what they have not been commissioned to do.

The commission was given to the church. It was an organized congregation of baptized believers which Jesus addressed when he said, "Go ye and teach all nations, baptizing them," etc. This congregation thus became the unit, and they so understood it, for it was not long till they sent forth Barnabas (Acts 11:23-25).

Very truly yours

BEN M. BOGARD.

Searcy, Ark.

PLEASURES FOREVERMORE.

David says in the sixteenth psalm:

"In thy presence is fulness of joy. At thy right hand there are pleasures forevermore."

How strange that statement sounds in this world of weariness and disappointment. David's son and heir, the most highly favored man of his day, cried: "Vanity, of vanities, all is vanity." And millions since have echoed that mournful cry. The votaries of pleasure, when successful, find that what attracted them is "like foam upon the river; a moment bright, then gone forever."

But there is one place in the universe where joy and gladness are like a river that is ever flowing, and that grows broader and deeper as it flows. John saw that river in his vision on Patmos. It was "a pure river of water of life proceeding out of the throne of God and the Lamb" (Rev. 22:1). It is the symbol of that coming glory and blessedness which was revealed to David nearly three thousand years ago.

We are sometimes tempted to look back to Adam in Eden, and to wish that we could have such a paradise as he had on the earth. But there was no fullness of joy there, for there was no assurance of perpetuity. The attraction of the celestial paradise is in that word "forevermore."

Dr. Watson says: "Eternity makes heaven to be heaven; 'tis the diamond in the ring. O blessed day that shall have no night! O blessed spring that shall have no autumn or falling of the leaf."

Robert Hall says: "Our small measures could not contain that 'fulness of joy.' There the vessel will be inconceivably dilated; the body will be 'raised in power,' endued with an immortal vigor, with adamantine energy; the eye will be strengthened to behold those beams of the divine effulgence which, were they to be manifested to us now, would blind us with their blaze. Every cloud will be dispelled from the mind, every imperfection of its power removed. We shall see face to face, and know as we are known."

Inaac Taylor says: "It ought to be assumed that the shoreless ocean of divine felicity contains elements and combinations of those elements which utterly surpass all finite knowledge."

The facts of such unsearchable depths being admitted, the enraptured beholder, while enjoying to the utmost of the present capacity the boundless radiance

of infinite blessedness, will ever recollect that there is a vast unknown beyond. This assurance that the sources of joy are not only exhaustless, but will be forever, pouring out fuller streams to refresh and gladden the soul, will keep it in a state of satisfaction with the present, combined with the hope of something still better in the future. I quote the following as an admirable summing up of what the Bible teaches on this subject.

Dr. William Adams says: "Every element which denotes the purest joy is introduced into the apostle's description of the ultimate blessedness of the redeemed. They are clad in white, the wedding garment of great felicity. Music is the natural utterance of their delight. Nor is this a strained and artificial expression. It is full-toned chorus; it is hearty praise; it is jubilant adoration. There is waving of increase from golden censers. There is the lifting up of triumphant palms. There is the casting of golden crowns at the feet of the enthroned. There is the voice of harpers, harping with their harps. And the song of the multitude, which no man can number, is as the voice of many waters. And as that doxology of the redeemed waxed louder and fuller, the very pillars and arches of heaven are tremulous with joy. Divested of all that is tropical and symbolical in form, the one idea conveyed to us is that the climacteric of redemption is full of impressive eternal joy. A religion which falls short of positive and unending pleasure as the ultimate joy of life can not meet the necessities of humanity. Redemption is an advance on creation. It more than regains what was lost. The second paradise is better than Eden. The joy of man redeemed, restored and perfected is greater than that of man in the glory of his innocence."—O. E. B. in Herald and Presbyter.

We have just closed the best meeting the Suffolk church has enjoyed in recent years. Dr. McConnell, of Lynchburg, came to us and did some excellent preaching for six days, but was called home and did not return. The church and pastor then took up the work and continued it for two weeks longer. The Lord gave us a genuine revival and many souls. J. F. LOVE.

I CLOSED a meeting of two weeks October 28 with the church at Mt. Washington. We feel that the Lord has greatly blessed us. There were 8 additions—6 by letter and 2 by experience. W. M. KUYKENDALL.

SEEMS a good name to yourself by living virtuously and humbly; but let this good name be nursed abroad and never be brought home to look upon it. Let others see it for their own advantage—let them speak of it if they please; but do not thou use it at all but as an instrument to do God glory and thy neighbor more advantage. Let thy face, like Moses', shine to others, but make no looking-glass for thyself.—Jeremy Taylor.

Mr. Colleges.
Prof. J. F. Draughon has recently established a business college in St. Louis, and purchased the Southern Business College, 407 North 2nd St. He already has established business colleges located at Nashville, Tenn.; Savannah, Ga.; Galveston and Turlock, Cal. His course of instruction and facilities for securing positions are strongly endorsed by leading merchants and prominent business-men. See his advertisement on the 12th page of this issue and write him, at either place, for his catalogue.

Women are Handcapped.

The Frequent Illness Debars Them From a Successful Career in the Business World—How It May be Overcome.

From the Free Press, Detroit, Mich.
The greatest drawback to-day with women that work in the stores and factories is, that they do not have the right care for their health. Business men frequently say they can't depend on women because they are ill too often. If every young woman would take the right care of herself this complaint would never be heard of.

Mrs. C. W. Mansfield, of 58 Farrar Street, Detroit, Mich., is a business woman and a successful one. Employing many young women and having years of experience in the business world she is in position to speak of women who earn a livelihood.

"For years," she says, "I suffered in silence and was so worn out at night that I could not sleep. I visited a female specialist who said I could not get any relief from her remedies and had tried many kinds of medicine that I had given up all hope of ever getting better."
"I was given a box of Dr. Williams' Pink Pills for Pale People, by a young lady in my employ. The first box gave me much relief and I was able to rest at night for the first time in many months."

"I then bought more pills and think I must have used a dozen boxes in my own case, but have given away to suffering women double that amount. With a dozen of these pills are a good medicine for they cured me, and have cured several people to my knowledge."
"I think that if you could ask any of the druggists of Detroit, who are the best buyers of Dr. Williams' Pink Pills for Pale People, they would say the young women."
"These pills are really built up the nervous system and many a young woman owes her life to them."
"As a business woman I am pleased to recommend them, as they did more for me than any physician and I can give Dr. Williams' Pink Pills for Pale People credit for my general good health to-day."
"No discovery of modern times has proved such a boon to women as Dr. Williams' Pink Pills for Pale People. Acting directly on the blood and nerves, invigorating the body, regulating the functions of the system, strength and health to the exhausted woman when every effort of the physician proves unavailing."
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At druggists or direct from Dr. Williams Medical Co., Schenectady, N. Y., 50 cents per box, or six boxes for \$2.50.

The purpose of just men depends not so much upon their own wisdom as upon the grace of God, on whom they always rely in whatsoever they take in hand.—Thomas a Kempis.

The Companion for the Rest of 1899.

The principal attractions offered by THE YOUTH'S COMPANION for the next few weeks of 1899 will make the reader's mouth water for the good things to be served up in the new volume for the 10th issue of November will appear "Hints on Reading," by James Bryce, author of "The American Commonwealth," also a story by Frank R. Stockton entitled, "The Wolf and the Wheelbarrow." In the issue of November 15th will begin "The Story of a Pocketful of Money," and this will be followed by "The Story of the Old Man," the celebrated Irish story-writer, entitled, "Dinnis and the Dinnis." In the same issue containing these serials, or if you wish, will appear "Some Home Post-Offices," by E. Postmaster Gary, an article on "The Story of the Old Man," by Mary F. Jacob, of New York, a reminiscence sketch by Bret Hartley, of his early California experiences, under the title, "How I Went to the Mines," a story of the good old times, "Widow Maria at School," by Mary Weston; and under the head of "For Life and Liberty," the narrative of a blood-curdling adventure in a desert of Africa, by Henry B. Stanley. Those new subscribers who send in their subscriptions now for the 10th volume will receive this issue, the November and December issues from the time of subscription, free, and then the 15 issues of the new year to January 1, 1901.

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THE FARM

KENTUCKY TRADE ITEMS

Wheat is looking well. The cotton crop yield in the South this year is estimated at 9,000,000 bales.

The Harrodsburg Democrat reports the sale of 200 barrels of old corn at \$1.50.

Hodgkin Bros. have bought about 1,000 lambs for delivery next June at 5c.—Winchester Democrat.

W. O. Brock, of Clark county, sold \$9,712 worth of tobacco from 75 acres of land, realizing in one season more than the land is worth.

Lazarus & Co., of Horse Cave, bought in Glasgow last week, 81 small mules at prices ranging from \$40 to \$60, or an average of about \$50.

Jonas Weil has purchased of Sidney G. Clay, of Bourbon, 90 fat cattle, averaging 1,500 lbs., to be delivered Nov. 1st, at 5c.—Oynthiana Democrat.

Carithers & Beard, of Lexington, bought 30 mules at from \$70 to \$100. Mr. Peters, of Bath county, sold a pair of mare mules at \$240.—Mt. Sterling Gazette.

The Sentinel reports fully 7,000 cattle at Mt. Sterling last week, the best steers selling at \$4.50. Twenty-four 1,000-pound steers sold at \$4.85, and a bunch of yearlings at \$4.40.

D. S. Mattingly sold to parties in New Orleans 46 extra fine sugar mules at about \$140. They were 16 bands one inch and weighed 1,250.—Lebanon Enterprise.

Samuel W. Willis, Jr., has sold to Simon Weil 75 export cattle at \$5.25 per cwt.—Jas. Thompson has sold 60 export cattle to W. B. Kidd, of Clark. They weighed nearly 1,400 lbs.—Bourbon News.

Railey Bros., of Woodford county, have sold to W. Schlessinger & Co., the Austrian horse buyers, the bay stallion Aristocrat, 5 years old, by Wilton, dam Owens, by Alcantara, for \$2,500.

J. R. Tucker, of the Stamping Ground vicinity, bought of D. L. Lasby, of Owen county, twenty-one yearlings and calves for \$490. He also bought of Watson & Taylor 26 yearlings at \$23 per head.

There were between 600 and 800 cattle on the Lancaster market court day, but two-thirds of them went home unsold. A few good yearlings sold as high as 4 1/2c, but 4.10 was the ruling price. Heifers were from 1c to 1 1/2c lower. Butcher cattle sold at 2c to 3c.

J. W. Major sold recently two car-loads of large steers, one to Simon Weil, for Lehman Bros., of Baltimore, and the other to Jonas Weil for Nelson Morris, of Chicago. There were 86 head in all, and they weighed 52,180, bringing \$2,490.—W. T. Bond sold to Simon Weil 85 head, weighing 48,585 lbs., for \$1,980. Anderson News.

J. O. and J. G. Lyan sold to Illinois parties and shipped last week 60 cattle, and J. G. Lyan 25, sold at 4c. They averaged 900 lbs.—Gentry Bros. sold to T. O. Rankin and R. L. Hubble their farm on Hawkins' branch, containing 800 acres, for \$10,000 cash. Possession Jan. 1.—Interior Journal.

SHeltering Farm Animals.

The Care of Steers and Swine.

Eds. COURTY GENTLEMEN—As to the effects on farm animals of shelter in winter, and the different kinds of shelter on the various classes of farm animals, the results of the tests made at the agricultural experiment stations agree with the common experience and common sense of practical stockmen. This is fortunate, for it leaves no room for reasonable doubt on the important points to be considered. Experiments and experience alike testify that some winter shelter is profitable and essential to good results in stock-raising. There may yet be isolated cases in which sheltering is neither advisable from the money standpoint nor possible; but these cases are very rare indeed. As readers of this paper, we have to consider only which are the best shelters.

The evidence of both experiments and of experience is against shelters that closely confine the animals. There are exceptions, notably as to the shelters for milch animals. The results of the experiments made at the stations are well stated by Prof. Henry in his "Feeds and Feeding," and I shall make good use of this excellent work, as it contains late and concise statements of the results obtained by the agricultural experiment stations. Prof. Sanborn was one of the most practical and very best experimenters we have had in the West, and he sums up the results of his experiments at the Missouri station and later the Utah station by saying: "It now looks as though the true method of wintering cattle consists in giving the freedom of warm quarters with liberty of outdoor runs at their pleasure." This is an admirable statement of the case. The evidence will be found, on a deeper consideration, to agree with this even when there is an apparent disagreement. As to this take the experiments conducted at the Ohio and North Carolina stations. At the Ohio station steers were fed in the barn, in opposition to others in the open yard with shed to run to. The experimenter says: "The differences here indicated are not sufficient to justify the assertion that either method of caring for cattle was better than the other." The North Carolina station, "testing the effects of close confinement and liberty of movement, concludes that if cattle are fed and kept quiet and contented, it does not matter, in feeding for fattening purposes, whether they are tied or turned loose in a limited range." Now, these tests are clearly in favor of the open lot and good shed; for the shed costs less than the barn, and to keep in the lot is less troublesome than to keep confined in a barn. The results of these tests agree with those obtained at the Woburn station, England, where equally good results were obtained in two trials with steers running in a yard with shed for shelter, fed in test with others confined in box stall.

The evidence favors the shed and open yard, giving shelter from wind, rain and snow, with liberty of movement, even when it seems to be directly to the contrary, as when the steers in the yard consume the more feed to make a certain gain. Thus the Kansas station made three experiments with steers to test the merits of trying in a stable and of allowing to run in open yard with a shed at one side for

shelter. In the first experiment, which began Nov. 30 and lasted six months, the steers were western cattle three years old past. In the second trial, which began Dec 20 and continued four months, the steers used were grade Short-Horns six months younger than the steers used in the first trial. The third trial began Oct 23 and lasted five months, and in it the steers used were mostly grade Short-Horns, two and one-half to three years old. All the lots were fed ear corn and stover. In the first trial, the steers in the barn consumed 4027 lb. of ear corn and 1841 lb. of stover, and made a gain of 248 lb.—using 1418 lb. of ear corn and 472 lb. of stover to make 100 lb. of gain; while those fed in the yard consumed 4871 lb. of ear corn and 907 lb. of fodder, and made 818 lb. gain—1556 lb. of ear corn, and 290 lb. of fodder to make 100 lb. of gain. In the second experiment, the barn-fed steers ate 3,723 lb. of ear corn and 1,214 lb. of fodder, and made 274 lb. of gain—994 lb. of ear corn and 448 lb. of fodder to 100 lb. of gain; while those fed in the yard ate 3,158 lb. of ear corn and 1,444 lb. of fodder, and made 276 lb. of gain—1,444 lb. of ear corn and 528 lb. of stover to each 100 lb. of gain. In the third experiment the cattle in the barn consumed 3,223 lb. of ear corn and 535 lb. of stover, and gained 290 lb.—1,401 lb. of ear corn and 289 lb. of fodder for each 100 lb. of gain; and the steers in the yard ate 3,372 lb. of ear corn and 457 lb. of fodder, and made 217 lb. of gain—1,564 lb. of ear corn and 210 lb. of fodder for each 100 lb. of gain.

It will be observed that in all three experiments the steers in the yard consumed more corn, and in the third experiment ate more fodder, while in only two of the experiments did they make the larger gain. Taking all the experiments, the steers running in the yard used about 12 per cent. more grain for a given weight of gain; but against this we can put the smaller weight of fodder used to make a given gain in the first and third experiments; the greater gain made in the first and second experiments—and all practical feeders know the advantage of rapid gain; the lower cost of sheds, compared with barns; the smaller trouble of handling and feeding animals loose in lots, compared with those confined in stalls; the general better health of animals in lots with good sheds, due to exercise, purer air, etc.; and yet other points in favor of the lot and shed, which will occur to the practical stockman. I am confident that all these will not only equal but will outweigh the somewhat greater amount of grain consumed by the steers in the open lot, to make a given gain.

The yard should be well drained ground, but high rather than sloping; the feed-boxes and manger, as well as the shelters, should be so arranged and situated that, with the liberal use of bedding, the manure of the animals may be saved without much waste; the sheds, enclosed on three sides, should have the back square to the prevailing winter winds, and the sheds should be tight against wind and water, and, north of the Ohio river at least, should be well provided with clean bedding. Straw is most excellent, and on most farms in the territory indicated exists in such abundance that its conversion into good fertilizer is an object which may be well accomplished by its use as a litter to keep the animals warm and clean.—John M. Stahl in Country Gen.

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Leave Louisville	1:00pm
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Arrive Baltimore	1:30am
Arrive Philadelphia	1:45am
Arrive New York	2:00am
Arrive Providence	2:15am
Arrive Boston	2:30am
Arrive Richmond, Va.	2:45am
Arrive Norfolk	3:00am
Returning arrives in Louisville	11:30am

Leave Louisville	1:00pm
Arrive Washington	1:15am
Arrive Baltimore	1:30am
Arrive Philadelphia	1:45am
Arrive New York	2:00am
Arrive Providence	2:15am
Arrive Boston	2:30am
Arrive Richmond, Va.	2:45am
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Arrive Richmond, Va.	2:45am
Arrive Norfolk	3:00am
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Items of Interest. NEWS THE WORLD OVER.

Harriet Hallmuth, a five-year-old child in Chicago, had at the top years ago from the effects of which she has been blind and a paralytic, her right side being paralyzed. A few weeks ago her head was examined with the X rays and a tumour found pressing on the brain. The tumour was removed and as soon as the child recovered consciousness, she was able to move her paralyzed limbs.

Gen. Otis has suppressed 'Putra', a newspaper published in Manila. Pamphlets have been circulated recently, setting forth bad conduct on the part of the United States troops. Gen. Otis thought that senior Utor, the editor of the Putra, wrote them. It has not been proved that he did write them and the Putra did not have anything to do with them, not being responsible for the outside acts of its editor. But it was suppressed. Military law is a queer thing.

The New Orleans was a new ship when the war with Spain began, and it has not been laid by any enemy. Yet now it needs a very large amount of money for necessary repairs before it can go to Manila. Modern warships are most expensive playthings for a nation strong enough to be entirely free from all danger of being attacked by other nations.

Gov. Mount of Indiana on the Dallas Fair grounds presented to Gov. Hayers of Texas an old flag of Terry's Texas Rangers. It was not their battle flag, that was 'ever' carried, but one given to the regiment by a lady in Tennessee and left behind through forgetfulness one day when the regiment was changing its position.

The Sultan has issued an order abolishing all restrictions upon the free movements of the Armenians. It also orders the rebuilding and repairing, with government assistance of the churches and schools destroyed or injured during the massacre. In addition the order pardons all held in prison. The question is, who is back of this action? Probably the German Emperor.

The French government has made another forward move. All French colonies are to be removed from military authority and placed under the civil authority. Thus they are wisely curtailing the power of those infamous Generals, although at present the government is not strong enough to proceed against them directly.

Col. Plequet, the brave defender of Dreyfus, was accused by some of those unspacious generals of having squandered the money and clear his efforts to clear Dreyfus and condemn Esterhazy. He demanded an investigation which was made. Gallifet, the Minister of War, has sent a letter to the press, saying that the most thorough investigation proves there was no ground for the charges. Thus another falsehood is nulled.

The Watchman relates some of the many grievances which the Boers had against the British and which led to their leaving their homes and moving out into the wilderness. The natives overran the Boer settlements and carried off their cattle. The British did not defend these subjects as they ought to have done, and the Boers unaided went after the natives, recovered and brought back their flocks. The British government compelled them to turn their recovered cattle, their own, over to it without compensation! God is just and in his own time there will be a reckoning with England.

We respectfully call Mr. Murad Halstead's attention to the utterances of the latest "traitor" Mr. Peter MacQueen who has won wide reputation as war correspondent in Cuba and then in the Philippines. He says of the Filipinos: "In defense of the principles for which Bruce and Winfield and Leonidas fought, these people now render the swamps of Leason with their blood. As far as theory goes, the argument leans their way. "Who are these Americans?" Aguinaldo is quoted as having asked, "who are always speaking about freedom, who are coming into our islands as standing as the Spaniards did between us and our liberty?" This is a hard question; who can answer it?"

Judge W. R. Day, who was President McKinley's Secretary of State, and resigned to be one of the Commissioners to make the treaty with Spain, says the Commissioners never claimed the Philippines from right of conquest at all. They were bought. This is a matter of indifference except with those who have claimed that the United States, having conquered them, it was their duty not to return them to Spain. If they had not been conquered, there was no responsibility on this century for their management.

The Williams Library building has been completed and was formally opened at Manchester, England, on Friday of last week. Mrs. Bland bought the Althorp Library, a most valuable one, and presented it to the city of Manchester. She has added to that gift a magnificent building which cost \$1,250,000. It is as perfect for its purpose as a building could be made.

DEATHS.

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

WILLIAMS. On the 9th of October, 1899, Miss Louise Mark Williams died in the city of Louisville. She was the only daughter of the late Dr. E. R. Williams and a sister of Col. G. W. Williams who died in Cuba during the war with Spain. She was Williams was an accomplished woman, beloved by a large circle of friends. She had been a member of the Baptist church at Cave City for a number of years. The remains were brought to Cave City and buried by the side of her sainted mother, in the presence of a large congregation of sympathizing friends. Peace to her ashes. N. G. TERRY.

MOOTT. Bro. J. F. Moott, aged 70 years, passed to his rest Oct. 11, 1899. He was a member of Dry Creek Baptist church, Kenton county, a staunch, true brother, kindly alive, liberal and active in all the work of the church and denomination, and loved by a large circle of relatives and friends. He will be sadly missed. The last five years he suffered much in body, for the most part being confined to his home; but seldom has the writer known a more patient, humble and submissive saint. His faith was strong in the Lord, God comforted the faithful with children and friends. "May ye to the righteous it shall be well with him." A. LONAN VICKERS.

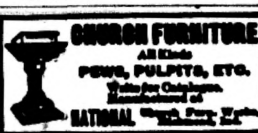
MONUMENTS. Before purchasing a monument or headstone, it will pay you to get the estimate of the Peter & Burghard Stone Co. Write for prices and designs. Warehouses 317 West Jefferson St. Works: 14th to 16th on Maple St., Louisville, Ky.

You may say that you are terribly puzzled about your Father's dealings with you; but that difficulty arises from the narrow and finite character of our minds. Here we only "know in part"—only a fragment of God's purposes, and then we go off and question the whole. We judge God childishly—finding fault with the woven tapestries of his providence before they are finished in his loom. Remember, also, that you are on the under side, the dark side, of the overhanging cloud of sorrow. While you may be weeping for a departed husband or a beloved child, they may be up on the heavenly side of that cloud and be gazing on its overpowering brightness. Wrestle with that puzzle as hard as you will, you must be content to know only in part, and the rest of it you "will know hereafter." If you will borrow his spy-glass from the old persecuted hero who wrote the epistle to the Romans, you will discover this glorious signal in the upper sky—"All things work together for good to them that love God." See to it that Satan does not sour your heart toward your Heavenly Father, or turn the sweet tenderness of trust into the gall of bitter murmuring.—Theodore L. Cuyler.

WASHING DISHES.

To wash dishes in half the time, and do it well, follow this recipe: Always use hot water—not warm, but hot. It is best to mix soap with china and glass and to have a nice lather; instead of using soap, use Gold Dust Washing Powder; dissolve a tablespoonful in the hot water and wash quickly; have plenty of nice dry towels to wipe with; have a drainer that will allow the water to run off the dishes into the receptacle below, when you will have highly polished glass and china.

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DRESS GOODS. Woollens that have been winning favor in this market are shown over our counters in great profusion. We still display an unbroken assortment in the leading textures, and our collection surpasses all others for plain weaves and fancies. Visitors will make a mistake if they fail to inspect our line before purchasing. 08c A pretty line of Plaids, 48 inches wide, all black block as long as they last 00. \$1.25 Twenty-five pieces of the popular Gillies' Plaids, choice combination—sold elsewhere at \$1.50 and \$1.50. BLACK GOODS. The most complete assortment of Crepon, both in silk and mohair in the most beautiful designs. Priestley's Etamine and Venetian Cloths, shrunken and sponged, rain will not injure. Our stock of Broadcloths, Unfinished Worsted and Loppin's Cheviots—the best chevots made for tailor-made costumes—is unsurpassed. We quote a few prices: 50c A good 48-inch Cheviot. 65c 48-inch Storm Serge, worth 75c. 75c 48-inch Sponged Cheviot. \$1.00 30-inch Cheviot, regular 1/2 quality. \$1.25 48-inch Mohair Blended (crepon 1 1/2 quality). \$1.35 48-inch Milk-warp (crepon). SILKS. \$1.75 For one of the chief attractions at present, our new Milk Mohair for waists makes as good a showing as any New Brocade or velvet in the market and takes the place of both. \$1.50 For the choicest lines of Fancy stripe silks—these are really worth \$1.75 and \$2.00 latest styles and exclusive designs. The above are composed of Persian, French, Compadour and Berlin Creasins. And the very small Kreasins—stripes. Taffeta for waists and linings from 50c to 80c. Do. do. 40c. All shades and pure silk. AUTOMATIC SEWING MACHINE ONLY \$38.00. Please mention this paper when answering this advertisement. Mail Orders Receive Prompt Attention. SEND FOR SAMPLES. Stewart Dry Goods Company, INCORPORATED. NEW YORK STORE IMPORTERS, JOBBERS AND RETAILERS. LOUISVILLE. DRESS MAKING, MILLINERY, MEN'S FURNISHINGS. CLOAKS, CHINA AND GLASSWARE, STATIONERY.

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