

# WESTERN RECORDER

Faith, Hope and Love, these three.

'CONTEND EARNESTLY (επαγωνισθηαι) FOR THE FAITH WHICH WAS ONCE FOR ALL DELIVERED UNTO THE SAINTS.'—JUDE 3.—I. T. EATON.

34th YEAR.

LOUISVILLE, KENTUCKY, THURSDAY, NOVEMBER 4, 1909.

No. 5250

Published Weekly by  
THE BAPTIST BOOK CONCERN,  
(Incorporated.)  
636-638 Fourth Avenue, Louisville

J. W. PORTER, D.D.  
J. C. BOW, D.D., Associa

### TERMS OF SUBSCRIPTION

PRICE—Per year in advance \$2.00 a copies, 5 cents.

RECEIPTS and credit of pay shown in about two weeks by the address label.

If proper credit has not been given within two or three weeks, notify this office at once.

POST-OFFICE ADDRESS—Instructions concerning renewal, discontinuance or change of address should be sent two weeks prior to the date they are to go into effect. The exact post-office address to which we are directing paper at time of writing must always be given.

SAMPLE COPIES—We print each week a limited number, which may be had for the asking.

DISCONTINUANCE—If a subscriber wishes paper stopped at expiration of his subscription, notice to that effect should be sent; otherwise it is assumed that a continuance of the subscription is desired. Do not pay subscription to any one not known to you personally to be responsible, unless the party has written authority from the Business office, Louisville, Ky.

TAKE NOTICE—When sending money to the Western Baptist Book Concern do not direct letters to Drs. Porter or Bow. These men are frequently absent from the office, and their private mail is not opened, so delays are thus occasioned.

The religious census taken by the United States government, up to 1906 has been published. According to it the majority of church members in every New England State is Catholic. More than 69 per cent in Massachusetts are Catholics, and more than 74 per cent in Rhode Island.

Dr. Crothers, in the Atlantic, gives this advice to writers: "The writer who is unusually fluent should take warning from the instruction which accompanies his fountain pen. When this pen flows too freely, it is a sign that it is nearly empty and should be filled."

A charitable organization in London received 1,358 begging letters. Quiet investigation proved that 87 per cent had come from swindlers. Of the remaining only 4 per cent were from persons who were really needy.

How Spurgeon would have laughed! The Church Times, very high church Episcopalian, says: "The secret of Mr. Spurgeon's religious influence lay in his deep loyalty to those doctrines which he held in common with the Catholic church, and which, of course, he derived from that source."

The statistics of the insane for last year have been published in England. The number is 2,763 greater than it was a year ago. There are 10,000 more insane women than men, and this does not include the militant suffragettes.

The Missionary Union of the Northern Baptist received for five months ending August 31, \$85,248, an increase of \$3,874 over last year. There was an increase of \$8,664 from legacies and a falling off of \$4,789 in collections from the churches.

### GUIDANCE AND AFTERWARDS GLORY.

Rev. J. M. Weaver, D.D.

Of all beings born into our world, man is the weakest and most helpless at birth. The little pig, or lamb, can at once care for itself—but every babe born would perish soon after birth were it not for the kind and loving hands that minister to its needs. Of this small, helpless being, Byron writes:

"He smiles and sleeps! Sleep on  
And smile, thou little inheritor  
Of a world scarce less young: sleep on and smile!

These are the hours and days when both are cheering  
And innocent."

From the first, the little spirit begins to learn things through the five senses, seeing, hearing, etc., things necessary to its well-being. As the years pass the child learns to care for itself but after coming in contact with the world, he is again overwhelmed with its mysteries. How to act, what to do, perplexes him and he feels his need of a guide. For this, God in His loving kindness has provided. By yielding the soul to Him, becoming His child by the birth of the Holy Spirit, man finds the guide just suited to him in his needs. Of God, David joyfully exclaims, "Thou wilt guide me with thy wisdom and afterwards receive me into glory."

God leads all those submitting themselves to Him in three ways. He does this first, by the truth He has revealed in His Word, truth just suited to man's intellectual being. The great and pressing questions "Whence am I," "What am I," "Whither am I tending," unanswerable by human reason, are here made plain to the satisfaction of his mind. God thus leads him into an understanding of these great truths which flood the soul with light, life and restfulness. There is no other guide competent for this work—only God, infinite in wisdom, can lead the finite spirit. He has made provision in His everlasting Word for man's guidance for all of life, from the beginning to the end, therefore, whosoever would be led by Him, let him learn the great truths He has revealed in regard to life in the Old Book.

Second: He guides by the illuminating influences of the Holy Spirit, the third person in the Godhead; sometimes called the "Executive" of the Godhead. The Spirit, of course, knows fully the mind of God and is therefore qualified to instruct and guide man. At the new birth He enters the soul and then influences the whole man. In order to have His full guidance we have only to yield to His monitions and impressions. If we disobey these, He turns away from us and leaves us in darkness. The Holy Spirit is the great illuminator of the life of a man, leading him into paths of righteousness and uprightness. To disregard the monitions of the Spirit, therefore, is as though a man should put out his own eyes and then attempt to walk in the light. There must be a constant yielding to His influences upon the soul so that a man can say of the Spirit, "The Lord guides me into all truth."

In the third place, He guides by His providences. God is reigning in the world over individuals and nations, especially over His people so that "All things work together for good to those who love the Lord, who are the called according to his purpose." Often after observing and studying these providences we learn how

to govern ourselves. These are His guides to correct living. God has said, "I will guide thee with mine eye" but in order that He may do this it is necessary that our eyes be fixed upon Him.

Thus does God lead His consecrated children to meet the perplexities and mysteries of life. David was saved from despair by entering into the Sanctuary of the Lord. By getting close to Him in communion, he was made to rejoice in the fact that God was guiding and that the end would be all right. He has promised to guide His children through all life, even to the end, and then when death comes, which is not annihilation but merely a change in the mode of existence, Christ will receive them into glory. He said to His disciples, in their trouble and despair, "Let not your hearts be troubled; ye believe in God, believe also in me. In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you unto myself; that where I am, there ye may be also." During His guidance in this life, He is preparing His children for the enjoyment of the bliss of heaven and at the resurrection His child will have a prepared body. Resurrection is the regeneration, or renovation, of the body. That is, God fits the whole man, body, soul and spirit, for the enjoyment of His glory. And what that glory will be, who can tell? It is beyond our full conception. Try to imagine what it will be, a sinless spirit, dwelling in a diseaseless body, with an environment of fadeless beauty. John in describing its glories, says: "And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the Holy Jerusalem, descending out of Heaven from God, having the glory of God; and her light was like unto a stone most precious, even like a jasper stone, clear as crystal; and had a wall great and high, and had twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel. On the east three gates; on the north three gates; on the south three gates; and on the west three gates. And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb. And he that talked with me had a golden reed to measure the city, and the gates thereof, and the wall thereof. And the city lieth foursquare, and the length is as large as the breadth; and he measured the city with the reed twelve thousand furlongs. The length and the breadth and the height of it are equal. And he measured the wall thereof, an hundred and forty and four cubits, according to the measure of a man, that is, of the angel. And the building of the wall of it was of jasper; and the city was of pure gold, like unto clear glass. And the foundations of the wall of the city were garnished with all manner of precious stones. The first foundation was jasper; the second, sapphire; the third a chalcedony; the fourth, an emerald; the fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, a topaz; the tenth, a chrysoberus; the eleventh, a jacinth; the twelfth, an amethyst. And the twelve gates were twelve pearls; every several gate was of one pearl; and the street of the city was pure gold, as it were transparent glass. And I saw no temple therein; for the Lord God Almighty and the Lamb are the temple of it. And the city had no need of the sun, neither of the moon, to shine on it; for the glory of God did lighten it, and the Lamb is the

light thereof. . . . And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruit, and yielded her fruit every month; and the leaves of the tree were for the healing of the nations. And there shall be no more curse; but the throne of God and of the Lamb shall be in it; and his servants shall serve him. And they shall see his face; and his name shall be in their foreheads. And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light; and they shall reign forever and forever."

Thus God seems to have chosen all of the beautiful things of nature as a medium to convey to us some idea of the glorious home of the redeemed to which the Holy Spirit guides us.

What a happy lot and prospect is that of the Christian. How devoted he should be to Christ who leads him all through this life, and into glory beyond. How great the loss, in time and in eternity, of the unbeliever—no guide here, no glory yonder. Reader, why not yield to Him now?

"A few more sweet links broken,  
Then we'll gather home;  
A few more kind words spoken,  
Then we'll gather home;  
A few more partings on the strand,  
And then away to Canaan's land;  
A few more marchings weary,  
Then we'll gather home."

To engage in the performance of home duties faultlessly, without petulance, without haste, without fretting—to repress the sarcastic and unkind word; to be calm in the hot moment of anger, to do without weariness, and to suffer without murmuring, to be charitable in judgment and trample out of the heart the Pharisee spirit, deeming life at once too short and too costly for quarrels and for pride; to maintain a chivalrous honor in all business relations; to hold back from the temptations of doubtful or hasty gain; to wear "the white flower," not "of a blameless life" only, but of a life cleansed from its earthliness and made pure by the Holy Spirit; to walk about the world and before men with a calm heart filled with love; to shed abroad the "sweet savor of Christ," and allure men to the heaven to which they know you to be traveling—these are but many-sided exhibitions of the one holy character, many facets of the one jewel of fidelity by which you are to be "approved" of your Father which is in heaven—Punshon.

Our choice in life must be a cubic choice. It must have three dimensions. First, it must be very high—as high as I can reach with my life. Next, it must be very broad, covering all the powers of my life—mind, voice, hands, feet. And then it must be very long—run out seventy years, if that be the span of my days on earth! I cannot afford to change my choice at thirty or forty. We are to make our choice the highest, the broadest and the longest possible. This is to be our aim, that the life of Christ in us shall be and do what the life of Christ was and did in himself. We are so to live that our life shall repeat the life of Jesus of Nazareth.—Alexander McKenzie.

The mire of sin may be deep, but the fountain of cleansing is deeper.

## QUESTIONS ANSWERED.

BY SENEX.

A brother wishes to know what action the church should take towards a member who votes for keeping open saloons, also if I think such a man can have the love of God in his heart? The church should take no action whatever. Those of us who are old enough remember the tide of "Know Nothingism," which swept like wild fire over the country in the fifties. I was a convert myself, and still believe as strongly as I did then—even more strongly—that no alien should be allowed to vote till he has been twenty-one years in this country.

Know Nothingism was chiefly directed against the political power of the Catholics. And one of the chief charges against them, which was reiterated in every speech, was that the Catholic church controlled the voters, directing to them how they should vote on questions to be decided at the polls. And now shall Baptist churches do the same thing? Render unto Caesar the things that be Caesar's.

It won't do to say this is a moral question. That was the plea of the few Catholic priests who would admit they controlled the voters. In fact, they went further and claimed it was a religious question with the things which they opposed or favored. All political questions at bottom are moral.

I regret that any Baptist should vote against local option. His brethren should talk to him, pray for him, and send the women after him. I think the number who vote against local option is small and is growing smaller. May the day come speedily when every Baptist voter can be relied on to vote and work and pray against the liquor traffic.

Do I think such a man can be a Christian? Yes. I have been heart and soul against the liquor traffic from my earliest youth. But I have known better Christians than myself who were opposed to prohibition by law, and some of these were men who were teetotalers themselves and even ardent workers among the Sons of Temperance and the Good Templars. They have believed that open saloons were less dangerous than "blind tigers." They are wrong. The open saloons are much worse in teaching young men to begin drinking. And the blind tigers can be suppressed and ought to be. But they conscientiously believed that either saloons or blind tigers were inevitable, and that the latter are the worse.

One very pious and earnest Baptist friend took the ground in arguing the matter that moral suasion and not legal restraint was the effective weapon against intemperance. He said the thing to do was to train the boys so that they would never drink and that training strengthened their characters. He was a teetotaler and he raised his children that they were also. He was wrong; I believe in moral suasion but also in legal restraint. All men (and I am sorry to add that in these latter days not all women) do not have the strong characters which he and his sons had. But no one who knew him ever doubted his love to God.

A brother calls my attention to a contradiction of Dr. Boyce in what I said of regeneration. "You have said several times that your agreement with the Recorder was that you are free to express your opinion on any subject, provided you said nothing contrary to Boyce's Theology and the Philadelphia Confession of Faith. But you contradicted Boyce in what you said in talking of regeneration. Boyce says, as does every Baptist theologian I ever heard of, that regeneration precedes faith and repentance. He says 'regeneration is always first.' But he says, 'There is not only antecedence, but in some cases even an appreciable interval. Yet you say that conversion is chronologically coincident with regeneration. So you contradict Boyce.'"

On page 335, Dr. Boyce says: "A man in one sense may be called converted as soon as he has truly turned to God, and is also seeking to know and to do his will. This is that amount of conversion which is

so nearly contemporaneous with regeneration as to be liable to be supposed to exist at the same moment with it, and which indeed in a being capable of thought on such subjects must be its immediate effect." And what I said was that regeneration and conversion were probably coincident chronologically, but I would only say probably, because no one can know the moment of regeneration. And regeneration is instantaneous.

Another brother asks why I put faith before repentance. Because, I suppose, I was thinking of the two together as the fruit of the regeneration and my mind was more fixed on faith. Which comes first depends on what a writer includes under each. If repentance is made to include conviction of sin, that comes even before regeneration. If faith includes belief in the truth and trust in Christ as a Saviour, repentance comes after the first and before the last. But when I am thinking of the order, and speaking with technical accuracy I say repentance and faith. And in this I agree with Boyce, though many theologians take the other view. There are two words used in the Bible which are translated repentance, but I have neither time nor inclination to go into an exposition of these words and their meaning. Regeneration is logically first, then repentance and then saving faith.

"A brother in an argument took the ground that the vote of a Baptist church to receive an alien immersion rendered it valid baptism. Do you agree with him?" Decidedly not, and I do not think he will agree with himself when he thinks over all that position includes. Valid baptism is only the baptism as commanded and practiced in the New Testament, both as to candidate, action, element, administrator, etc. The vote of every church in the world cannot alter the requirements of the New Testament and our duty to obey those requirements, no, not one hair's breadth.

If the brother who said that will consider the matter, he will see to what it leads him. Baptist churches in England receive sprinkled members. Does the vote of a church which does this make sprinkling valid baptism? Suppose a church in Kentucky should receive a man who had been immersed in milk, would its vote make that valid baptism? This position is more illogical than to say that men outside the churches who have never been baptized themselves can administer baptism that our churches ought to receive.

#### PREACHING TO BUILD UP A CONGREGATION—CHURCH DISCIPLINE.

Francis Wayland.

In my last paper I stated briefly some of the temptations which beset the path of the minister of a fashionable congregation. What human virtue can be expected to resist such insidious and continued pressure? We complain that ministers are not faithful, and yet we surround them with conditions that would render faithfulness almost a miracle. I hesitate not to say, that a man who would welcome the fagot or the scaffold rather than deny his Lord, might succumb under the moral trials of many a city pastorate.

When I say succumb, I beg to be understood. I do not mean that a good man, under such circumstances, would deny the faith, or become vicious in character, or preach any thing which he did not believe to be true. It would, however, be strange if his life did not witness a ceaseless struggle between his conscience and his practice. He knows that if he should preach the gospel in its simplicity, and tell men their duty and their danger with all plainness, the congregation would be amazed, and either he would, by the grace of God, change them, or they would very soon change their minister. He would generally resort to a middle course and preach, not to convert souls, but to build up his congregation. He would preach religious truth, but preach it in so general a manner, unfolding the doctrine, but applying it to no one, that the whole congregation would believe it, but scarcely an individual would ever turn it to any

practical moral purpose. His sermons would be addressed, in reality, to neither saints nor sinners, but to some imaginary class of moral agents, belonging neither to the one class nor the other. No one is converted by his preaching; in fact, it is not to be expected that any one will be. The additions to the church are made from the Sabbath School and the Bible class, where a few men and women, unknown to the world, and, it may be, unknown to the leading members of the church and society, in simplicity and godly sincerity prayerfully press home the claims of the gospel upon the minds of the young. So far as his Sabbath services are concerned, the minister sinks down into settled hopelessness, and consoles himself with reflections upon the importance of the pulpit to the general condition of the community, its conservative influence in politics, its value in the support of our liberties, and in the preservation of our republican institutions. He believes that he is doing good in this way, and this seems all that he can expect to accomplish.

But beset as is the pastor by these discouragements, there is yet one place toward which he looks with hope. It is the plain, humble prayer meeting room, where, on the evening of some week day, he meets his brethren and sisters, who are praying and waiting for the salvation of Israel. Here no organ distracts the attention, nor performs for the congregation the worship of God. Here no architectural magnificence frowns down upon the humble and poor disciple of Jesus of Nazareth. Hither, while their fellow Sabbath worshippers are preparing for the concert, the assembly, the opera, or the theater, the saints resort to hold communion with their Saviour. Here the minister of Christ can breathe freely. Here he can pour out his heart in supplications with which he knows that every hearer sympathizes. Here he can speak the language of Canaan, and he feels that every hearer understands it. Here, with his whole soul, in the exercise of a lively faith, he can urge men to repent and believe, for he knows that those still unregenerate, who come within this circle, are inquiring what they must do to be saved. Here, then, is real worship. This is the real Sabbath of the soul. Here the piety of saints is fed with manna from above. Here the lamp of Christian piety is fed with the oil from the sanctuary. It is thus that religion is kept alive in our magnificent churches. Were it not for this, they would all sink, and be engulfed in formalism and worldliness. O, why could not the prayer meeting be removed to the audience-room above?

There has been also, as might be supposed, a great change in our discipline, while these other changes have been in progress. Holding firmly to the doctrine of the spirituality of the church, our fathers conceived that there must, of necessity, be a vast difference between them and the world. They knew that if they were true to their principles, they must, of necessity, be a peculiar people. They took it for granted that they would be out of sight of the gay, the thoughtless, and the pleasure-loving. They cultivated plainness of dress. The Methodists and the Baptists might once be known by the simplicity of their attire. Hence our brethren were never met with in places of public amusement. You would as soon have found a Baptist in jail as at a ball, an opera, or a theater. To be found in such a company would have incurred the censure of the church. They would have entered into no metaphysical disquisition on the question, How far a disciple of Christ may go in conformity to the world? they would only have asked, How can a spiritual mind take delight in "the lusts of the eye, the lusts of the flesh, and the pride of life?"

In all the transactions of ordinary business, they were watchful over the character of each other. They were not in haste to be rich, and hence they escaped many foolish and hurtful lusts which drown men in destruction and perdition." Public opinion, I think, had less weight with them than now, hence they did not dare to seek a morally doubtful advantage, because it was customary with men of the world. They might, like other men, be unfortunate in business, but I think it was considered the

duty of the church, in such a case, to look into a brother's affairs, and ascertain for themselves that he had been guilty of no dishonesty. I once knew a case of this kind. A most exemplary man, a deacon of a Baptist church, failed in business, in a time of extreme financial pressure. He did not act as an officer of the church, and I am not sure that he partook of the communion, until a committee had investigated his affairs, and the church was satisfied that his conduct had been unexceptionable. The purity and honor of his character were soon made manifest to the world. His estate paid every creditor, with interest, met all the expenses of insolvency, and left him a handsome amount as a remainder. A failure of this kind was no dishonor to the cause of Christ, but it is spoken of, even to this day, as a memorable example of Christian integrity.

In these respects, there has a change come over us. I fear that in attendance upon places of amusement, and in participation in social luxury, our practice is different from that of our fathers. In the matter of mercantile integrity, I do not know that there is any thing now to distinguish us from others. The church discipline, which was formerly universal, could not now be carried into effect. The tide of worldliness, the love of gain, and the ambition of expense, which has been, for some years, flowing over the Christian world, has overwhelmed us also.

In how far, in these respects, we have suffered by following the example of others need not here be considered. Whatever be the amount of our blameworthiness, it rests, after all, exclusively on ourselves. Nay, more, it is evident that in this matter, if we have sinned, we are exceedingly sinful. When a denomination does not hold distinctly and clearly the doctrine of the spirituality of the church, it is especially liable to the irruption of worldliness. Those who were admitted to communion for the sake of making them better, only make the others worse, and thus the standard of piety in a church is reduced. The worldly example of one professor of religion is taken as a rule for others who desire an excuse for seeking pleasure rather than seeking God. Thus the infection spreads from member to member, from church to church, and from denomination to denomination, because there is no recognized and established principle to resist it. We, however, have no such excuse. It has pleased God to reveal to us clearly the doctrine of the spirituality of the church, and he has taught us to avoid all beliefs and rites at variance with it. On us there was devolved the momentous duty of exemplifying this doctrine in all its moral beauty, to the whole Christian world. Had we been true to our Master and to our own principles, what blessings might we not have conferred upon the church of Christ? The wave of worldliness that has been rising so fearfully, would have beat harmlessly at our feet, and our example might have strengthened our brethren of other denominations to check its destructive progress. Is it yet too late? May we not yet arise from the dust, and put on our beautiful garments? Is it too much to hope that God will yet honor us as the harbingers of an era of more elevated piety in the history of the church. Good men of all denominations are becoming greatly alarmed at the present tendencies. The vast discrepancy between Christianity as it now appears, and the Christianity taught and exemplified by Christ and his apostles, is mournfully apparent. Poets, satirists, and journalists, scoff at it, and jeer at it, and hold it up to stinging and universal ridicule. Merchants declare that they consider an account against a professor of religion worth no more than that against any other man. Ought not every denomination of Christians, then, to awake out of sleep, and does it not become us to be the first to set them the example?

All sorts of Christians have their Slough of Despond, but some, like Pliable, get out of the marsh on the side next the City of Destruction, and some, like Christian, get out on the side next the Celestial City; and that makes all the difference in the world. The Slough of Despond may be only an incident in your course, or it may be the entire defeat of that course.

ALIEN IMMERSION AND THE PHILADELPHIA ASSOCIATION.

By O. L. Hailey.

We are not through with this question yet. Perhaps we shall not be through with it for some time. It is not wise to shut our eyes and say that it is of no importance. It is of serious importance. Neither is it wise to allow ourselves to become wrought up over it. All honest seekers really want the truth. But such questions as these are not to be settled by majority votes. There is more than a question of good order and regularity involved in it. While every true Baptist is altogether willing to leave responsibility where it belongs, that is with the body dealing with it, all must insist that there are laws of the kingdom that apply to us all alike. No church, any more than an individual, is at liberty to decide on a question contrary to the requirements of God's Word. So while we allow that every church must settle certain matters for themselves, still we must insist that they are under obligation to settle those questions right. And a majority vote does not change a moral principle, nor can it reverse the revealed will of God.

In several discussions which I have read, more or less reference has been made to the actions of the Philadelphia Association. And, as I now recall, they have not shown a very full acquaintance with the actions of that body, or else have not seen fit to give what their actions were. I have the minutes of that Association, and thought that many who do not have them might be interested to know what they really did say. By your courtesy, I will give it. I send to you because I think you are the proper medium through which to give it, since the discussion has prevailed perhaps more extensively in your papers than in any other Baptist Publications. I venture to suggest to such as may be interested that they file this. For it will not likely appear anywhere else. I do not copy all at this time, but will do so, if desired. They were not always consistent on the subject. The Association was organized in 1707. In 1729, this query came to the Association from the church at Philadelphia: "Suppose a gifted brother, who is esteemed an orderly minister by or among those that are against the laying on of hands in any respect, should happen to come among our church; whether we may allow such an one to administer the ordinances of baptism and the Lord's Supper, or no?" "Answered in the negative; because it is contrary to the rule of God's Word: See Acts XIII. 2-3; and XIV. 23; compared with Titus I. 5; 1 Tim. IV. 14; from which prescribed rules we dare not swerve. We also refer to the Confession of Faith, chap. XXVII., sect. 9." It would seem a fair deduction from the foregoing to conclude that they were against "Alien Immersion" for if they would not allow such a minister to baptize for them in their own churches, they would not receive those whom he might have immersed elsewhere.

In 1732, a question was moved: "Whether a person, not being baptized himself, and presuming, in private, to baptize another; whether such pretended baptism be valid or no, or whether it might be adjudged a nullity?"

Resolved: We judge such baptism as invalid, and no better that if it had not been done." This clearly puts them against an unauthorized administrator. Such a one might have been a minister of another denomination, or some one who held their own views, but had not been baptized.

There is something about the next question that sounds very familiar. In 1740 there came a query from Cohasset: "Whether a pious person, of the number of Pedo-baptists, who forbears to have his own children sprinkled, may be admitted into our communion without being baptized? And doth not the refusing admittance to such an one discover want of charity in a church so refusing? Given to vote, and passed all in the negative. *Nemine Contradicente.* Reasons Annexed.

1. It is not for want of charity that we thus answer. Our practice shows the contrary, for we baptize none but such as, in the judgment of charity, have grace, being unbaptized; but it is because we find, in the commission, that no unbaptized persons are to be admitted into church communion. Matt. XXVIII. 19-20; Mark XVI. 16. Compare Acts II. 41; 1 Cor. XII. 13.

2. Because it is the church's duty to maintain the ordinances as they are delivered to us in Scripture: II. Thess. II. 15; I. Cor. XI. 2; Isa. VIII. 20.

3. Because we cannot see it agreeable, in any respect, for the procuring that unity, unfeigned love, and undisturbed peace, which is required, and ought to be in and among Christian communities. 1 Cor. I. 10; Eph. 4. 3. Here they assign as one reason that it is the Church's duty to maintain the ordinances as they are delivered to us in the Scriptures. Then no man may on his own responsibility, admit any one to baptism, nor may any organization which is not a church perform an ordinance for the church. But they pass upon the question of private baptism specifically, in the same meeting, in answering a query from Piscataqua: "Whether it is regular to baptize persons proposing for baptism, upon the plea that they may be at liberty to communicate where they please?" This as I understand it is to ask whether a Baptist minister might privately baptize a person and leave them to seek membership in any church they prefer, as that seems to be what they mean by "communicate."

*Nemine Contradicente.* for these reasons: 1. Because, in the great commission, we are commanded to teach and observe all things which Christ hath enjoined upon us in the Gospel. Matt. XXVIII. 20.

2. Because it is not agreeable to the practice of the Apostles, who acted according to the said commission, as appears by Acts II. 41-42, compared with II Cor. VIII. 5.

3. Because such a practice is directly destructive

to all Gospel rule, order, and discipline; for by such way all offenses and irregularities, yea, even the most scandalous immoralities and fundamental errors must escape without proper censures, according to the Gospel rule. Matt. XVIII. 17; Rom. XVI. 17; Phil. III. 16-17; 1 Cor. V. 5; IX. 16, and XIV. 32-33." This reads like they had some clear ideas and strong convictions on the question.

I think that the reader will be able to discover that they had under consideration almost every phase of the question, and expressed themselves about them. The next question presents a little different view. It came in 1744, from the church at Beth'ehem: "Suppose a person baptized by a man, who takes upon him to preach the Gospel, and proceeds to administer the ordinances without a regular call or ordination from any church; whether the person so baptized may be admitted into any orderly church. Yea or nay?"

"Resolved, We cannot encourage such irregular proceedings; because it hath ill consequences every way attending it; it is also opposite to our discipline. We therefore give our sentiments that such administrations are irregular, invalid, and of no effect." It seems that those old brethren would have very readily and heartily repudiated some views that have been set forth among us recently as in agreement with the spirit and teachings of the New Testament. In 1749 they had a question from Scotch Plains, which they said was similar, and to which they answered by referring to the above answer given to the church at Beth'ehem in 1744. Here is the query: "Whether a person baptized by one who was not ordained, shall be received into the church, on the baptism already received, or whether he shall be baptized again, or shall abide without the church's privileges all their days?"

In 1763 a question was moved by the church of the Great Valley to this effect: "Whether it be the prerogative of a church to receive applications for baptism, examine the candidates, and judge of their qualifications for baptism? or whether these be the distinct and peculiar prerogatives of the ministers, exclusive of the laity?" The explanation is made that the church at Philadelphia had been allowing the minister to pass upon the qualification of the candidates. The question was put, "Whether the point was a term of communion? and whether it should be debated, or dropped. None stood up for either. So it was dropped."

There are seven other places in the minutes where some phase of the question about baptism came up for consideration. If desired, they will be given. Corsicana, Texas.

MEN WILL PRAISE THEE, WHEN THOU DOEST WELL TO THYSELF.

Rev. Walter C. Smith.

This is not one of David's profoundest sayings, if, indeed, David ever wrote this psalm, which may be doubted. It has rather the ring of Solomon's somewhat caustic wisdom, which had always a sharp edge of sarcasm in it, as was natural to a disappointed man who found nothing in life but vanity and vexation of spirit. Certainly David would never have seized on the Christian heart as he has done, and held it for so many ages, if he had not touched on deeper and finer chords than are stirred by such a word as this, true as it certainly is. No doubt sarcasm has its place, and may do us very good service as it flashes into human life and lays bare its weak points, or into the human heart and shows the worst side of it. But while we may praise its keen insight, we are not greatly drawn to the man who makes it his chief business to expose the poverty of our nature. He whose words will be fondly cherished by us, and treasured in our memories as a portion of our inheritance, is not the man who seems to stand apart or aloof from us, and to cut into us with stinging satire, which may be true, but is also bitter. The man who sorrows with our sorrow, and is ashamed in our shame, will move us far more deeply and do us more good, too; for even when he humbles us, he also lifts us up. That, certainly, is the character of the psalms attributed to David. They are intensely human. They are cries from the depths of his heart which sound the very depths of ours. Therefore it may be questioned whether he ever wrote this sharp saying, 'Men will praise thee, when thou doest well to thyself.'

There is, however, a truth in it, though it is not all the truth. Like all satire, it is one-sided, and, of course, the side it discovers is the one least creditable to us. But there is another side, too, and it would not be fair not to take account of it also. It is quite true, then, that 'men will praise thee when thou doest well to thyself; but it is also true that the highest admiration, after all, is reserved for those who do good to others, come of themselves what may. Man is not altogether the poor creature whose likeness may be drawn in a few sarcastic strokes. His is a complete being, made up of mingled good and evil, meanness and nobleness, and though his common life is poor enough, yet in great emergencies the better part generally comes uppermost. The cherished names in human history are the names of those who sacrificed themselves for the weal of others; and they live through the ages, and are held in honor, while millions of those who did well for themselves and made a figure in their days, are laid in the dust of forgetfulness. There would be no hope for the world if it were not so. For it is thus that the love of Christ constrains us by laying hold on what is best in us, and causing it to grow; and we love him, and honor and worship him because there is still an instinct that keeps the innermost heart of us, not for him who does well to himself, but for him 'who gave his life for the sheep.'

Yet it is true that 'men will praise thee when thou doest well to thyself,' that is, indeed, the common way to honor in the world, if its praise

is what you chiefly want to get. And I do not say that you should be altogether indifferent to the praise of men. Every one, I fancy, would rather stand well with his neighbors than not. It is a good thing to have a good name. For higher ends of truth and right, one may be content to be 'despised and rejected of men;' but next to a good conscience one naturally seeks the esteem of his fellow-men.

LITERARY. Any Book noticed in these columns will be sent at publishers' prices by The BAPTIST BOOK CONCERN, Louisville, Ky., postpaid to any address, upon receipt of the price.

We have not had time to read the *Bibliotheca Sacra* of October. But the table of contents is most attractive. The writers and the subjects indicate that this is a number of unusual value even for this great Review. The first thing we will read will be "Calvinism and Darwinism." Darwinism contains much of Calvinism, but with God left out, and God is the centre of Calvinism. The *Bibliotheca Sacra* is published by the Bibliotheca Sacra Co., at Oberlin, Ohio. Price \$3.00 per year.

The contents of the Circle for November are as follows:

- Editorial, "Whatsoever Things Are Pure"; The Shrinking Loaf, Agnes C. Laut; The Forfeiter (Part IV.), Ralph Connor; For Decey's Sake, Reginald W. Kauffman; Seven Years For Rachel, Alice G. Steele; The Harvest Moon (A Photograph), John Kabel; Our Other Selves, H. Addington Bruce; The Third Voice, Carolyn S. Bailey. Buying at the Store of Life (first of a series of articles on Life and Its Problems), Willam G. Jordan; The Homeless Child's Lullaby, words by Jean M. Thompson, music by Edward Britton Manville; Departments—The Music Circle, Elizabeth M. S. Fite; The Art Circle, Charles H. Coffin; The Church Circle, Arthur H. Howland; The Business Circle (delivering the goods); Timely Ideas for the October Hostess; The Collectors' Circle; The Cooking Circle, Martha M. Williams; The Home Circle, Bessie B. Grabowski; Miss Contrell's Page of Fancy Work; When We Entertain; The Mother's Circle, Virginia T. Van De Water; The Children's Circle, by Aunt Jo; Girls' Own Circle, Eva Duan; Boys' Own Circle, Duke Bolivar; Fun Lovers' Circle, Marshall P. Wilder.

Summary of contents for the November Century Magazine are as follows:

- The Mother, full-page reproduction in full color of the painting by the late Lou's Loeb; The Dramatist and the Theater, by Brander Matthews; Lincoln at Gettysburg, by Wayne MacVeagh; Grover Cleveland: A Group of Letters, last of a remarkable "record of friendship," by Richard Watson Gilder. An Unofficial Love Story, by Albert Hickman; The Utility of Lactic Microbes, with explanation of the author's views on longevity, by Elie Metchnikoff; Football Up to Date, by Walter Camp; Rachel in America, by Charles de Kay; The New Woman and the Old, a humorous presentation of two views of the marriage question, by Anne Warner; The American, by George Phillips; The Creators: A Comedy, by May Sinclair; The Inventiveness of Semmy a Hanoum, by Demetra K. Brown; Millington's Motor Mystery, by Ellis P. Butler; A Character Part, by Julie M. Lippman; Road-Building and Maintenance, by Ernest Flagg.

On This Rock By H. Grattan Guinness, D.D. 75c net. Revell & Co.

The author is a well-known Bible student of exceptional ability, who has attained high recognition through his expository works, especially those dealing with prophecy. In this work he contrasts religious certainties with philosophical speculation. He discards all human theories concerning vital religious matters and pleads for the authority and testimony of the Bible. His work is well done and deserves high commendation.

The Missionary Manifesto. G. Campbell Morgan. 75c net. Revell & Co.

Dr. Morgan is well known for his forceful and illuminating studies in the Scriptures and his works are receiving hearty welcome among thoughtful readers and students. His loyalty to the Bible gains him ready recognition among all who love the Word. In this book he gives us a study of the great commission, emphasizing the imperative character of our Lord's commands and the accompanying equipment for service. It is unfortunate though that he lays so little emphasis upon the command to baptize. This part of the commission, important and necessary though it is, is barely mentioned. In other respects, however, he presents a valuable book.

The High Calling. H. H. Jewett. \$1.05 net. Revell & Co.

This is a series of meditations upon Paul's letter to the Philippians. The author does not pretend to give a learned exposition of the epistle. His effort is to show how it applies to the human interests and the spiritual life and needs of the present day. The epistle is alive and constantly touches the abiding concerns of the heart. The book will be found helpful, comforting and inspiring to all who are upon the pilgrim way.

Between the Testaments. C. M. Grant, D.D. 75c net. Revell & Co.

This is an interesting study of the four hundred years intervening between the Old and New Testaments. The author has drawn largely from a great number of books and has given the cream of the literature on the subject. The noble story of Judas, the Maccabee, is told in such a way as to stir in the reader sympathy with that which is heroic and patriotic. The author also gives careful and instructive accounts of the various books of the apocrypha. He has made a valuable and noteworthy contribution to interbiblical literature.

Church History Handbooks. Henry C. Vedder. 40c each; postage 4c extra. American Baptist Publication Society.

This series of handbooks consists of four volumes. In the first Dr. Vedder discusses "The Early Period." In the second, "The Period of the Reformation," in volume third, "Modern Church History," and in the fourth, "Baptist History."

He includes all "essential historical facts" and refers the reader to an extensive bibliography on the various themes, which will supplement any needful omissions. The handbooks are designed for study classes, training schools and for rapid consultation in the busy pastor's study, as well as for collateral work among Bible students. Dr. Vedder's treatment of the History of Baptists will not, as a whole, be pleasing to Southern Baptists. Historians who rank as Dr. Vedder's equals, at least, have given the Baptist fairer and, we believe, more accurate treatment. The series, as a whole, however, are valuable and helpful and answer well their purpose.

THE LARGER HOPE.

By Rev. J. Idrisyn Jones.

The larger hope is a species of infidelity; by this we mean, that it involves the rejection of some parts of the Bible. The rejection of the entire Bible is infidelity made complete; therefore, the rejection of the Bible in part, is infidelity in part. Very startling is the language used by some; thus, the Rev. Mr. Collyer, of America, says, when speaking of the Bible, "I would shut up the Book, and never open it again, rather than be compelled to acquiesce in the one hideous monstrosity of an eternal hell." John Foster, Olshausen, Theodore Parker, and Sir J. Stephen have each admitted that the Bible language is strong on the other side; yet they would not abandon the theory. In this manner infidelity is streaming into our churches in the days of Noah. Not one engulfed the world in the days of Noah. Not one of the advocates of the larger hope accepts the teaching of Christ in those words: "And these shall go away into everlasting punishment." Shall we, then, hold our peace at such a time as this?

Heaven may be shown to come to an end by the method of interpretation used in support of the larger hope. Every passage of Scripture relating to man's future doom, in which the words "for ever," "everlasting," and "eternal" are used, are construed in the sense of a temporary duration; therefore, the same terms, when used in relation to future bliss, must be interpreted in a similar sense. If the exegesis is right in the one case, it must be also in the other. The Bible, then, teaches two co-ordinate doctrines: hell comes to an end; heaven comes to an end; or, heaven is without end; hell is without end. These stand or fall together; for example, in the two following passages one in either Testament, quoting the Revised Version: "And many of them that sleep in the dust of the earth shall awake some to everlasting life, and some to shame and everlasting contempt" (Dan. 12:2). "And these shall go away into eternal punishment; but the righteous into eternal life" (Matt. 25:46). The period of duration in each case must correspond, or language is no longer reliable as the medium of thought. We challenge the world to prove the contrary. If then, it is insisted that the reference to doom in each passage is to one of limited duration, the reference to future glory in each passage must also be taken in the sense of limited duration. So heaven is to come to an end; its sweet songs of music; its glorious service; its sublime adorations; its fond friendships; its entrancing scenes shall, alas, cease to be ours! What then? Whither shall our fate lead us? No heaven at last. Oh, it is too terrible to contemplate! Ah, but heaven shall be for ever; and the same Bible that tells us so, in the same manner tells us that hell shall also be for ever.

The theory of the larger hope imperils the salvation of the soul. There are divergent opinions in the churches where the point of difference does not affect one's final destiny. Thus, it will be conceded, that Arminians and Calvinists are equally salvageable persons; but we venture to think that the theory of the larger hope will be fatal to many. Man is swayed by two opposite motives; the gospel, therefore, appeals to both; to his hope, by the promise of a supreme reward; and to his fear, by the threat of a supreme penalty. Man, therefore, must be won by the combination of the two. To minimize or omit the appeal to his fear is to take out of the case one of the great factors of his salvation, and to lame the gospel in its great struggle to win the sinner. If in any case man is sure of a future heaven, will he not be in great danger of hardening himself in sin and worldliness? It is significant that Origen, in the third century, who believed in Universal Restoration, thought it prudent not to mention it in his discourses to the multitude. The battle was the sinner is, under any circumstances, not easy to win. "Ye will not come to me, that ye might have life," said Christ; but how much less likely is the victory, if we teach men that, however guilty and polluted they may be when they cross the "dark river," that afterwards, sooner or later, Heaven's Gate shall be wide opened to let them in?

# Sunday-School Lesson

Sunday, November 14.

Paul a Prisoner in Rome.—Acts 28:11-24, 30, 31.

Motto Text—"I am not ashamed of the Gospel of Christ; for it is the power of God unto salvation to every one that believeth."—Rom. 1:16.

"And after three months we departed in a ship of Alexandria which had wintered in the Isle." In the Island of Malta. This was as soon as navigation was safe. "Whose sign was Castor and Pollux." These ships carried a painted figure head at the prow which gave the name to the ship.

"And landing at Syracuse," the capitol of Sicily, on the eastern coast. It is still the leading city of the Island, though nothing to compare to the ancient city. Rhegium now called Reggio is a seaport near the southwestern part of Italy, chief town of the province of Calabria. On one day a favorable breeze enabled the ship to go on to Puteoli, a plain seven miles from Naples, "Where we found brethren, and were desired to tarry with them seven days." The Gospel had already gained a foothold in Italy. It seems the centurion agreed to the delay.

"And when we came to Rome the centurion delivered the prisoners to the captain of the guard." The prefect was Burrus, a good man and an able one. Junius, the centurion made a favorable report of Paul, and Burrus was as kind to him as the law allowed. Paul's right-wrist was chained to the left-wrist of a soldier, and he was allowed to hire a house and live as he chose. The others were sent to prison.

Verse 17. Paul was always an earnest lover of his own Judea. He availed himself of his position as a Roman citizen when it was best, but he loved his own people with all a warm heart, more over, the message of salvation was to the Jew first and even in prison he obeyed the command. He sent for the leading Jews to come to him as he could not go to them. Paul lays the case before these leading men of Rome, assuring them that he was not recreant to the faith of his fathers. He was a patriotic Jew—he had not appealed to Caesar on account of anything he had against his own people, but driven by necessity. "Because that for the hope of Israel I am bound with this chain." The hope of Israel was faith in the messiah as foretold in their Scriptures. It was no heresy of which he was guilty, he adhered firmly to the old faith. It was no contradiction to the Scriptures to believe the Messiah had come, provided always the Messiah fulfilled the conditions laid down in the Scriptures, and this Paul was always ready to prove.

"We neither received letters out of Judea concerning thee." There was close intercourse kept up by the Jews at Jerusalem and those at Rome. But Paul's enemies had not thought, during his imprisonment at Caesarea, that he would ever go to Rome, and hence they had not troubled themselves to write about him. "Neither any of the brethren that came shewed or spake any harm of thee." There had been no time for any to come to Rome after his appeal. For the

centurion started immediately with his prisoners, and it was about the time of the close of navigation for the season.

"But we desire to hear of thee what thou thinkest." A courteous wish. He said he was in accord with the Jewish Scriptures. They were curious to hear him prove that position. From what they had heard of Christians, the sect seemed to them to be very far from agreeing with the Jewish hope of a Messiah. "For as concerning this sect, we know that everywhere it is spoken against." A thing which was true of Baptists in those days and has been true ever since. There is contempt for this sect in the words. The church at Rome was composed of no distinguished folk—slaves of the Emperor were among the members we know.

"And when they had appointed him a day." Probably no great time had elapsed, but enough to have it generally known among the Jews. For not only the leading men came but many others. "Expounded and testified." Showed them from the Scriptures what the Messiah was expected to be and to do, and then showed that Jesus of Nazareth fulfilled these conditions. "Persuading them concerning Jesus." Not only proving his claims to the Messiahship, but also exhorting them to personal faith in the atonement. "From morning till evening." From early morn the Greek is. All day long he preached and they listened. No doubt there was much time spent in their questions and his answers.

"And some believed the things which were spoken and some believed not." Always the same result. The elect believed through the grace of God. The Gospel is a savour of life unto life to some, of death unto death to others.

"And Paul dwelt two whole years in his own hired house." For two years his light imprisonment continued. It was light as compared to life in a Roman dungeon, but to be chained day and night to a soldier was not pleasant to any man. Paul received all that came in unto him and the brave hearted Apostle made the best of his time. And we know as the soldiers changed he labored faithfully for their conversion. One of the numberless things it will be a pleasure to learn in heaven will be how many of these soldier's souls the Holy Spirit gave to his faithful servant.

For two years he preached the Gospel in Rome no man forbidding him. The Romans were utterly indifferent. One poor prisoner have as many gods as he chose. And the Jews could not touch a prisoner guarded by Roman soldiers. All they had accomplished by Paul's arrest was to put him where they could not molest him while he preached.

Here the book closes. It is not a life of Paul. The Gospel is everything the instrument nothing. In Jerusalem the religious center, in Athens, the center of the world's learning, in Rome the seat of its power, the Gospel has been preached by this man who, take him all in all, is the greatest man the race has ever produced. Thus abruptly the record leaves him as he would like to have been left.

### THAT KEENE CHURCH CASE.

Keene is a small village in Jessamine county, Ky., of some 400 or 500 inhabitants; only about forty of whom are white. There is no town government, and yet it is a quiet and orderly place. There is here a large and influential Baptist church, colored. Mt. Pleasant

Baptist church, of which I have the honor to be pastor, is half a mile distant. The Keene church has a rule that any member absenting himself from the monthly business meetings of the church for three consecutive months may be asked to explain his absence. A disaffected member, with whom the church had long borne, wrote the Attorney General in reference to the matter of certain rules of the church. The assistant Attorney General answered that a Baptist church was recognized in law as competent to attend to its own business, and kindly added, that it usually did it well. As it appeared in the Courier-Journal it made this negro Baptist church making a rule that any member absent for three consecutive Sundays was liable to fine and exclusion from the church. There is no fine attached to the rule, and it applies only to the business meetings, which occur monthly. But why this statement? Because "my brother in black" has been grossly misrepresented, and moreover, the Central Methodist Advocate makes it the occasion to read us a philippic on "Peculiar Methods of Administration of Law in the Baptist church." Then the Jessamine News, a secular paper, published only six miles distant, does us the injustice and unkindness to copy what the Advocate says.

It may be considered pardonable ignorance in the Advocate, but not so with the News. In a few minutes, by phone, it could have found out the truth concerning this church.

But look at some excerpts from the Advocate article: "An incident occurred recently at Keene, Jessamine county, this State, which shows very strikingly, again, the absence of all rule or regularity in the Baptist church, in the conduct of the business and discipline of that church. The Baptist congregation at the point named adopted a rule lately that any member of that church who was absent without cause for three consecutive Sundays, was liable to fine and dismissal from membership."

After recounting the decision of the assistant Attorney General, that a majority of a Baptist church is the ruling power, the Advocate says: "Thus, this small church, at a small country place, has the right to make all its own laws, and there is no appeal or reference to any higher court for the application of any uniform or connectional method of administration. What a contrast between this and the laws and the methods of the Methodist church or churches of this country. In fact there is no law in the Baptist church or statement of doctrine, binding on all its members alike; and hence there is no way to expel from the connection, even a Foster, except so far as any individual congregation may choose to act."

Let us note well and be thankful, that the Advocate makes no reference to the Scripturalness of the laws and methods of administration of the great Methodist church. And truly there is a "contrast" between the simplicity of the gospel order of independent rule by gospel churches and the spectacular performances of Episcopacy.

Who are more competent to pass upon one's case than the people among whom he lives? If he has a righteous cause, it will get a fair hearing.

But it is not true that there is no appeal, for any disaffected brother will not only be given a hearing before the entire membership, but may ask that disinterested brethren be invited to sit in counsel and advise about his particular case. And as to "fining" members,



# Home Testimony

## Underfeed Heat Best for Health—Easiest on Pocketbook

THE OLD ADAGE—"a prophet is not without honor save in his own country"—falls when applied to home folks who KNOW UNDERFEED Heating Systems. Testimony from a Cincinnati, who speaks with the voice of five years' happy experience with this modern All-Coal-from-Below and All-Fire-on-Top heater is given below.

CLEAN, even heat at LEAST cost is the combination of health-promoting economy, which is assured by the UNDERFEED heating system. This is demonstrable truth, applied alike to Warm Air, Steam or Hot Water. Government and municipal authorities agree that the UNDERFEED way of coal burning is the best for health and easiest for pocketbook.

# Peck-Williamson Underfeed

HEATING SYSTEMS

## WARM AIR Furnaces - STEAM AND HOT WATER Boilers

### Save 1/2 to 2/3 of Coal Bills

The reason is clear. CHEAPEST coal burned in the UNDERFEED yields as much clean, even heat as highest price anthracite. All smoke, soot and grates must pass through the flames, are consumed and thus create more heat. Ashes, which are few, are removed by shaking the grate bar as in ordinary furnaces and boilers.

This illustration shows the Underfeed Boiler.

Illustration shows furnace without casing, cut away to show how coal is forced up under fire, which burns on top.

G. W. HACKSTEDDE, 2611 Knorr Avenue, Cincinnati, enthused by five years' experience, says:

"I am more than pleased. During mild weather I keep a low fire, which demands attention but once in 12, 18 or even 24 hours. Fine slack serves the purpose as well as best lump coal. Let the prospective buyer get the prices on the two kinds of coal and then let him figure his annual savings by installing an Underfeed."

We'd be glad to send you a lot of fac-similes of letters like this from all over the country, with our Underfeed Warm Air Furnace Booklet or our Special Catalog of Steam and Hot Water Boilers.

Heating plans and services of our Engineering Department are yours—FREE. Write today, giving name of local dealer with whom you prefer to deal.

THE PECK-WILLIAMSON COMPANY

318 West Fifth Street, Cincinnati, O.

Furnace Dealers, Hardware Men and Plumbers are invited to write Today for Profitable Agency Proposition.

Special Edition of 100,000 Copies, Containing All of the Pictures of the Original \$5.00 Illustrated Edition

# "LITTLE WOMEN"

By Louisa M. Alcott

With more than 200 illustrations by Frank T. Merrill, and a picture of the home of the Little Women by Edmund H. Garrett

Special Price \$1.25 Postpaid

# Baptist Book Concern

INCORPORATED

John W. Hill, Manager Book Department

636-638 Fourth Ave. Louisville, Ky.

this is a slander out of whole cloth. Crowd the fattening pigs along. For more than forty years in Baptist ranks, I have never heard of any Baptist church, white or black, that fined its members. Remember, Baptist churches are competent to attend to their own business, and our assistant Attorney General says we usually do it well. Good! B. F. SWINDLER. The power to lead men is a commission to lead them to the highest.

**"I BELIEVE THE BAPTISTS HOLD MORE TRUTH THAN ANY OTHER DENOMINATION."**

By E. L. Wesson.

Several time recently you have quoted the above statement and said, in comment, "This statement implies that there is truth which we do not hold, and which we should hold. It is up to these brethren to point out any truth, contained in the New Testament, which is not now held by Baptists."

I do not come to charge that there is some truth taught in the New Testament that is not now held by Baptists. Such a charge would be folly indeed, because the Baptists have ever claimed that the Bible is God's word to men and that the New Testament is our complete and all sufficient rule of faith and practice. "We have no creed but the Bible" is a Baptist expression from time out of mind. So if we swallow the book whole we swallow all of its parts and teachings, consequently there can be no New Testament truth not held by Baptists.

As I see it, your deduction from the statement, though logical, does not express what is meant by those who use the sentence quoted. As used by those who use such speech, the statement simply means that those who use such language do not set themselves up as perfect in knowledge, nor infallible in judgment; but that, putting themselves by the side of others, and comparing the teachings they hold with the teachings held by others, they contend that the Baptists come nearer the standard of New Testament truth than any other denomination, therefore they are Baptists.

Such a statement does not beg any question, nor intimate that they believe the Baptists short on any New Testament teaching, but simply that, admitting their own imperfections in knowledge and understanding, just as others must admit theirs, they believe that in the light of the facts of scholarship, which all can study if they will, Baptists hold more New Testament truth than any other denomination on earth.

The statement thus understood instead of being offensive, and a sign of weakness deserving criticism, becomes an expression of fearless fairness and due consideration for all, just such as we wish for ourselves, and excludes the seeming claim to popish infallibility—which doctrine Baptists hate.

But granting that the Baptists hold all of the New Testament truth, which must be granted as we accept the entire New Testament, it must be admitted that we do not hold all of that truth in perfect unity of understanding. Are not our people divided about "Alien Immersion?" All hold the New Testament teaching of "believers' baptism" only, but there is quite a difference as to what is needed to constitute the baptism of a professed believer New Testament baptism. There are also differences about the doctrine of election, all hold that the New Testament teaches the doctrine, but some are hyper-Calvinistic while others are not. Also there are many and diverse views among us, as you know about the Lord's Supper; yet all are Baptists. Yes all are Baptists, yet it must be admitted that, if shades of belief make any difference, some Baptists hold New Testament truth more accurately than others. So it is not so much the amount of truth held (for we hold

it all) that needs to be stressed, as it is the correctness of the views we hold about the truth.

Personally, I believe that some Baptists hold the New Testament truths much more accurately and intelligently than do others; and that is almost the same as saying that some hold more truth and less error about the entire system of New Testament truth than others do. Am I not correct?

We read in the New Testament of some who "hold the truth in unrighteousness," and we can correctly say that there are many who "hold the truth" in principle yet hold incorrect views about the truth they hold. How we hold the truth is the important thing with us now. As I see it, we do not need to be trying to find out whether or not some among us believe that Baptists do not hold all New Testament truth, but we do need, as Baptists, to get down to hard work and see if we cannot come to "see eye to eye and speak the same thing" about all of the truths we hold. There is danger that we spend time "tithing mint and all manner of herbs" and pass over the weightier matters that are gnawing at the vitals of our faith. Growing differences about the doctrines we hold are doing a thousand times more to undermine our foundation than all such points as the one criticized.

Real lack of unity as to just what the New Testament teaches concerning what we hold to be New Testament truth is the sad thing among us right now. Let us give attention to that, for if we differ among ourselves and cannot "see eye to eye" about what we hold to be New Testament truth, how can we expect others to see and appreciate us or our doctrines?

All Baptists hold the entire New Testament as their only creed. Less than that is not Baptist and more than that is Catholicistic, Mormonistic, or some other kind of "istic," but is there not some way for us, as Baptists to come together and discuss the different views among us about the truths we hold until we come to an oneness of understanding concerning them, and thus form a solid phalanx to push forward the entire body of New Testament truth which we all so love? Now, as the lamb, I fall at the altar.

E. L. WESSON.  
New Albany, Miss.

**STRONG IN FAITH.**

One of the greatest commendations which the Bible gives to certain ones in those ancient days is that they were strong in faith. It is not said of them that they were strong in love, nor that they were strong in moral goodness, though they doubtless possessed such qualities in large measure, but much emphasis is placed upon the strength of their faith. What particular reason there may have been for this fact we may not be able to decide, say, but I incline to think that the whole question centers in the proposition that the man who is strong in faith toward God is also strong in love to Him, as he is also in respect to moral goodness, and other virtues. It is difficult to see how one can be very strong in true faith, and yet be weak in love to God, or weak in those qualities which constitute wholesome moral and spiritual character. Of Abraham, it is said that he "waxed strong through faith, giving glory to God." In these words it is not said that he was strong in faith, but that he grew strong through his faith. Yet it is plainly apparent that if he had not been strong in faith he

would not have grown strong, through the exercise of his faith. Certainly, one cannot grow spiritually strong by means of a weak faith. One grows strong in proportion to the strength of his faith in God, and therefore in his faith in God's Word.

Now, make note of the fact that Paul highly commended the Thessalonian Christians by saying: "Your faith groweth exceedingly." Their faith in God and His truth was daily growing rapidly stronger; and this was so important a matter that Paul was much encouraged, and he would also encourage them for such a vital progress. If they were strong in faith, Paul knew that they would, as a consequence, be strong in love, in zeal, and in fidelity to God. Observe, also, that no professed Christian can be strong in faith, if he indulge in speculations about God and the Bible. It is absurd to say that one who is questioning the inspiration of the Bible, and the deity of Christ, can be strong in faith. The very reverse is true of him.

C. H. WETHERBE.

**KNOWING CHRIST.**

By Rev. O. C. Peyton.

"That I may know him," was Paul's supreme ambition. We can only know him as we know of the depth, the riches and the endlessness of his love. As is his love so is he. As his love is divine, so his nature is human. The two tender loves are united in the one person and that person is both divine and human. His very nature is infinite and so his love is infinite. His nature is eternal and so his love is eternal. His nature is immutable and so his love is immutable. His love is vast, glorious, spiritual and it passes knowledge. We may know much of it, but we cannot know it fully. Like the sun in the heavens, though we derive ten thousand blessings from it—though we learn a little of its greatness and grandeur—yet it is so high and so glorious we will always in this life be in comparative ignorance of it. Let us make the nature of Christ and its expression through his love our constant study. Delightful theme for our quiet, grateful meditation! Let us study it with light from his Word, from his cross and from his unceasing intercession. We may know Christ to some measure here. In the life to come, his riches of glory will be our theme for study through all eternity.

Jefferson City, Tenn.

A good teacher always rejoices when his pupils pass to a greater one.

Please don't fail to mention the Western Recorder when writing to our advertisers.

**You can make a big reduction in the cost of your table**

by following the advice of Sir James Crichton Browne, LL.D., F.R.S.

London's greatest medical authority on food values.

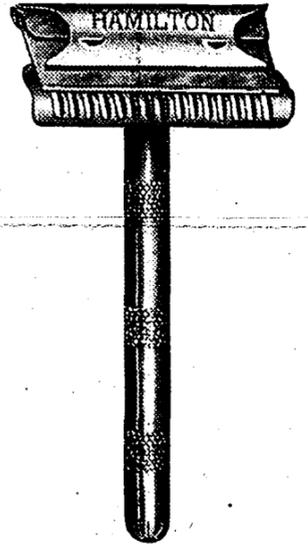
Eat plentifully and frequently of the best oatmeal—it is the best of all human foods.

Quaker Oats is recognized the world over as the best oatmeal made. The cheapest food you can eat.

The Quaker Oats Company  
CHICAGO

Now Ready  
**Dr. Frost's**  
NEW BOOK  
**Our Church Life**  
Cloth, 12mo, 269 Pages  
PRICE NET 90c POSTPAID  
Ready October First  
ORDER NOW

**Baptist Book Concern**  
INCORPORATED  
JOHN W. HILL, Mgr. Book Dept.  
636-638 Fourth Ave.,  
LOUISVILLE, KY.  
Handlers and Publishers of  
Religious Literature.

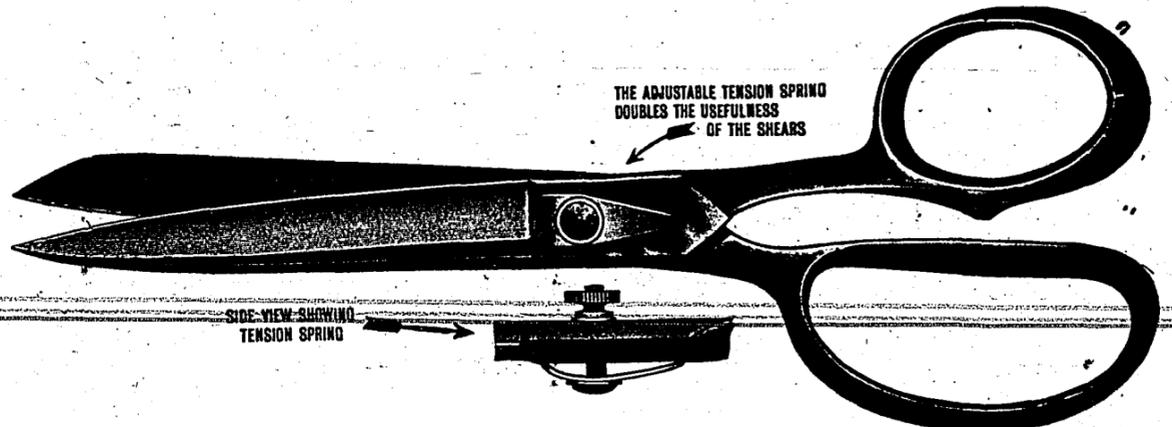


Here it is. What every man needs. THE HAMILTON SAFETY RAZOR. The holder, like this, and six good blades with holder for strapping, sent postpaid for 50 cents extra. Given only with the Recorder. Any new or old subscriber paying for the Western Recorder one year in advance, adding 50 cents, will get this handsome and useful premium. Send us a check for \$2.50 and get the Recorder one year and this splendid set of razors. No commission allowed where premiums are given.

**Are You Interested In Second-Hand Theological Books?**

I issue Catalogues every once in a while. Drop me a card and I will send you my next, which is now on the press. Second-hand Books bought and sold.

HERBERT A. THAYER,  
Newtonville, Mass.



THE ADJUSTABLE TENSION SPRING DOUBLES THE USEFULNESS OF THE SHEARS

This pair of shears, this size, for one new subscriber and \$2.25, or any old subscriber who pays one year in advance and adds 25 cents. No commission allowed where premiums are given.

**GOD HOLDS THE KEY.**

Rev. John Parker.

God holds the key of all unknown,  
And I am glad;  
If other hands should hold the key,  
Or if He trusted it to me,  
I might be sad.

What if to-morrow's cares were here,  
Without its rest?

I'd rather He unlock the door,  
And as the hours swing open, say,  
"My will is best."

The very dimness of my sight  
Makes me secure;

For groping in my misty way,  
I feel His hand—I hear Him say,  
"My help is sure."

I cannot read His future plan,  
But this I know,  
I have the smiling of His face,  
And all the refuge of His grace,  
While here below.

Enough, this covers all my want,  
And so I rest;  
For what I cannot, He can see,  
And in His care I sure shall be  
Forever blest.

—Rev. John Parker.

**OUR PULPIT.**



**RUNNING THE RACE.**

Rev. Charles Brown.

"Let us run with patience the  
race that is set before us."—Heb.  
12:1.

The central idea of this sentence is a very familiar one in New Testament Scriptures and in our phraseology. "The idea of life" is a phrase which covers a great truth. Life is a race, keener and more strenuous for some than for others, but a race for all to whom life is worthy of the name. People are trying to make it something else, a playground, a pleasure resort, a luxurious lounge, a garden of delights, a place of amusement. But the thing that is set before us is a race, and in some respects a long race, a Marathon, a long, long stretch, and the goal often far out of sight. And it is an appointed race. Each has his own peculiar course to run, with his own peculiar equipment. "The race set before us." Your own round of duties, your own relations and responsibilities. Not that each of us has not something to do with shaping his own course, but we would all of us admit that our power in this direction is severely limited. Our track is marked out for us by circumstances, by the relation into which we have entered with other persons, or into which we have been born. We have to plod along in our own path, to plough our own furrow, to bear our own burden, and a weary way and a heavy burden it often is. Many of us, if the truth were known, wish, at least occasionally, that some other track were ours, or that we had not chosen this particular course. We look from the inside of our own lot which we know so well to the outside of somebody else's track that we know so imperfectly and we are prone to fall into a mood of envy. His seems such an easy and smooth course compared with ours. He is so fortunate in his home, his trade or profession, his church, his friends, his chances. He seems to go on from strength to strength, from one triumph to another. What

a successful runner he is! Sun and wind and path seem to be in his favor. The snowstorms, the muddy road, the rugged hill, the splashed and torn clothing, he doesn't seem to know much of these. Well, we do not see all. If we did our envy might be abated. And whatever may be, here is the sober fact, we each have to run our own race, the race that is set before us and not somebody else. It is better not to be looking at too many other tracks. I would not hesitate to apply my text to

*Our Daily Duty.*

Take this conception of it. It is a race, a strenuous business; let us run it. Let us give ourselves freely, earnestly, thoroughly to the discharge of our appointed work. It is an integral part of the Christian life. When daily duty is in question no Christian should be a shirker. His daily work should be a strong testimony to his faith, to its reality and value.

Probably for the majority of mankind the outstanding characteristic of their race would be its monotony—monotony caused by repetition, monotony of the kitchen, the school, the office, the farm—an entire sameness about our duties. You hear people quote breaking stones by the roadside as the very lowest and last type of monotonous labor. It is not at all certain that there are not many more monotonous occupations, or that any wholesome occupation in the open air is entirely monotonous. The passengers that pass along the road, the nesting birds, the animals and insects, the growing things as flowers and herbs, plants and trees, corn and fruit, all provide material for thought and interest. Nature in her varied moods and seasons appeals to the mind of man, and there is always something fresh about her ways.

On the other hand, there is nothing that may not become monotonous, nothing to which you cannot become accustomed, nothing that may not degenerate into mere routine. Even success in making money may pall upon a man's taste. I have met with men who consider my calling, which throbs with interest, as the most monotonous in the world. But I am speaking to people who are feeling the monotony of their daily calling, monotony unrelieved by honor or appreciation, by praise or reward. It seems to some of us that the progress of our boasted civilization tends to increase the monotony of life for the vast majority. Everything seems to be reduced to mechanical terms. The introduction of machinery into every department of life, the production of great syndicates and companies tends to make machines of men, who have a more or less mechanical part to play, and who are parts of a vast system in which they are more or less helpless, and in which they are in danger of becoming things rather than persons, hands rather than living souls.

And the problem before us is to do this thing, this daily duty, "trivial round and common task," as Keble calls it, with freshness and zeal; to run the race, and to run it with patience; to put our soul into mechanical routine and unwhored duties in the kitchen and warehouse, the office and school. "Let us run, let us run with patience," this writer says, there is not to be crawling or discontent, but the patient performance of unattractive duty.

For we must realize that this writer is speaking of

*a Race within a Race,*

the race of the Christian life. And

it is in these very things that I have mentioned that this life has to be lived—in the midst of petty cares, thronging duties, common tasks. It is in these very things that our Christian spirit is to be expressed. The thing we are doing daily may not be our ultimate or our only employment, but it certainly is our main employment, and it furnishes the chief opportunity for displaying the Christian spirit and the Christian virtues of thoroughness, fidelity, and endurance.

Some of us would say that our daily employment, with the relations into which it forces us, furnishes almost the chief obstacle to our successful running of the Christian race. To us the language of the verse: if we could lay aside the weight of our daily calling with all its provocation and irritation, if we could only change our environment, if we could get switched on to another track, we could live the Christian life. I have met with somebody quite recently who was in flat rebellion against her daily calling, and who was in danger of breaking away from the Christian faith altogether, because God had not heard her prayer and delivered her from the work which she considered degrading and humiliating. She began every day by hating her work, and finished the day in hot rebellion against her lot.

Now, how can we run this race with patience and cheerfulness? Well, first of all

*We Must Lay Aside Every Weight.*

I would apply that to daily duty first of all. A weight is something that makes running difficult, and it is something you need not carry and that you can lay aside; something that makes your work more difficult; something which, if it be not actually sin, may be emphatically un-Christian.

It may be resentment or suspicion or prejudice in relation to others. You may have got somebody on your nerves. You may be cherishing the memory of an imaginary or real slight, some jealousy or envy of somebody else. It is simply spoiling your running, taking the heart out of you and your duty. Lay it aside; ask God to help you to forget it. Perhaps the person you are thinking of is as unjust and undeserving as you think, but all your chafing of spirit will not change him. It will change you. It will turn you into a person with a grievance, which generally means a person who is a plague to himself and to everybody else. The burden of ill-will towards anybody is one that will prevent you from running your race, and is too heavy for you to carry.

Or the weight that some people need to lay aside is made up of indignity and self-importance. While they are debating whether their indignity will allow a certain thing, without its suffering too great a shock, somebody runs past them. A person who has to consider at every turn whether he can do this or that compatibly with his indignity will never win the race.

And our successful running may be spoiled by over-anxiety. Over anxiety about succeeding spoils the candidate in an examination, it ruins the competitor in many a contest.

Supreme anxiety to be first sometimes defeats its own ends, and puts the competitor last. There is such a thing as over-carefulness, a consuming desire to excel, which lands its possessor in an agitation which unfits him for the best performance of his duty. If we could only leave things in God's hands,

and go to them with even a dash of carelessness as to the final result, so that we did our best, it would be a great help to the best performance of our tasks.

One other thing may spoil us unless it be laid aside, viz., discontent, chafing against certain elements in our circumstances, elements which fret and irritate us. Well, there is something in all our circumstances which we cannot alter, and which, perhaps, cannot be altered. You cannot adapt your circumstances to yourself, they are too stubborn; you cannot manipulate them as you can figures in an argument. You can adapt yourself to your circumstances. You cannot broaden the gateway, you can adjust your burden so that it will take you, and that is the only way to peace.

And the other thing to be resolutely laid aside is sin, transgression of God's law I need not speak of the fact that this unfits for duty, takes the freshness out of the spirit, and spoils the zest of life. I need only emphasize the obvious fact that it simply makes impossible a successful running of the Christian race; or, indeed, any running at all of that race. Sin of any kind estranges the soul from God, creates the cloud between the soul and Him, and there is nothing worse than estrangement for impeding the soul in its course. How often it happens that some defect of temperament, some inconsistency, some flaw in character, some lust of the flesh, simply prevents the running. You make a spurt now and then, but you stop, or you struggle painfully along, stumbling and falling every few steps. You cannot run with that thing in your life. At best you can but crawl. How many people there are whose Christian running is spoiled and ruined because they carry into it something of the old life, some longing unsuppressed some passion unsubdued. They will not strip for the race.

*The Impelling and Governing Motive in this Business?*

That is the next consideration. For it will be seen at once that the author of this letter does not leave his readers with just an abstract exhortation. He cites the examples of the great and good of past ages who have fought and raced, suffered and won, and he bids them think of these as standing round; so many keenly interested spectators watching the contest. They are to draw inspiration to steadfast endurance and patient effort from the memory of those who have gone before, and we may all do that. Great biographies always help us. The memory of the great and good is a continual inspiration. There is always an argument of impulsion in Christian history. But the Divine Word is never content with mere human examples, every one of them has some flaw in it. Here is our writer's primary argument.

*Looking unto Jesus.*

There is a great deal in that simple phrase. It means more than prayer, though prayer is in it. It means what the third verse expresses, "Considering Him," weighing yourselves with Him, or comparing your lot with His. It is what He Himself bids His disciples do, at least by implication, in such words as these: "A disciple is not greater than his Lord." It has cured many a soul of impatience and disgust, of discontent and complaining, of weariness and despair. There is antidote and healing in it. Before you come to the help which is to be most surely

ly derived from personal contact with the living Christ, there is the certain help and inspiration to be derived from considering His examples. That is in the word Author, which means Leader. "He endured," says this writer, and he uses the same word there that he uses for "patience" in our text. He ran the race set before Him with patience, and what a race it was! We have spoken of monotony. Think of thirty years at Nazareth, in a country with no railways, no roads as we understand them, of the unvarying life from day to day in that little village shut in among the Galilean hills, thirty years in a peasant's home, of poverty drudgery, the Divine soul of the Son of God shut in to this narrow and circumscribed lot, unappreciated, unhonored, unknown, unrecognized, and uncomplaining! I think it might cure the soul of the burdening sense of monotony if we looked to Jesus. There is less of sameness in most of our lives than there was in His.

And as there was monotony, so there was lowliness in His lot. It might help us in curbing and curing social ambition and pride and restless discontent to remember that our Lord was a working man. He was never anything but poor, so poor that He had not where to lay His head. I suppose that when He died He owned nothing, save the clothes, part of which the soldiers gambled for. The perfect life of our Lord and that of His greatest apostle St. Paul, were lived in complete and bare poverty. So our great Divine Leader ran His race and never faltered.

Looking at His course from another point of view might cure us of discouragement. You see Him doing good every day, pouring out His life in the doing, unappreciated, unthanked, scorned, blamed, criticised, slandered, condemned, persecuted, mocked, scourged, crucified; and enduring, the contradiction of sinners, enduring the cross, persevering to the end. Undoubtedly it has been by remembering Him, looking to Him steadfastly, that hearts have grown brave and hands strong, and contentment and peace have stolen into the vexed and troubled soul, and people have grown ashamed both of pride and complaining.

Once more, it is by looking to Him that we are cured of anxious care. We see how peacefully and with tranquil trust, in the midst of outward tumult He committed Himself into the hands of the Father. Even when at the last His friends fell away and left Him alone, He found peace and rest and consolation in the Infinite Love that He knew surrounded and sustained Him.

My dears friends, everything depends on where we look in the running of this great race of life, to what example, to what philosophy. What is your ideal, your standard? Whether we look up or down, up or around, who is your guide, your leader? There is only one to whom we can safely look and whom in all things we may confidently follow. And the supreme comfort, the comfort of all comfort is that, in looking to Him, we are not looking to an example only, or to a written word, a code of instructions. They are all there and they are invaluable. What Jesus was, did, taught, suffered, we cannot do without this, but we have something more and far more precious. We have a living Friend and Saviour, close at hand every day, a Friend with whom we may hold actual fellowship, with whom we may live, by whose strength we may be made strong. You

know what human fellowship is, how spirit mates with spirit, how the strength of a strong soul, the courage of a brave heart and the hope of a fearless and radiant character passes into you and becomes a part of your own equipment. Well, all that one human soul can be to another and far more. Christ can be, has been, is, to hearts that know and trust Him. I take His great words this morning, "Come unto Me, all ye that are heavy-laden, and I will give you rest." "In the world ye shall have tribulation, in Me ye have peace." "Let not your hearts be troubled, believe in God, believe also in Me." "Abide in Me and I in you," and I believe they are addressed to me and to you. I bring them to you and beg you to try and lay hold of them and act on them. In the monotony of life, in its stress and strain, its disappointments and losses, the sense that is with some of you that things are all going wrong and you cannot change them—He stands in the midst of all these puzzling and trying experiences and says, "In Me ye may have peace." And it is true. Thirty or forty generations of Christian men rise up to say it is gloriously true. Begin the race, begin it again, persevere in it. Do not grow weary or faint. The goal is not in sight, but it is certain. He will not fail you. There is not only His work for you, but His work in you. He is both the author and the perfecter of your faith. Let us run with patience the race, for the goal is Eternal Life; run the race, and leave all the rest to Him.

**SPEAKING LIES IN HYPOCRISY.**

George Varden, Ph. D.

The editor's late editorial on "Speaking the Truth in Love," suggests the opposite Scripture, "Speaking lies in hypocrisy." Contrast is a fruitful principle of mental association.

He who desireth truth in the inward parts, utters his voice loudly against the sin of lying, declaring it to be abomination in his sight, and the Patnos Seer depicts in lurid coloring the horrible doom of all liars, who are to have "their part in the lake that burneth with fire and brimstone, which is the second death."

When Napier requested Macauley to prepare a review of the Barere Memoirs by Carnot, he replied: "You shall have my paper on Barere before Parliament meets. I never took to writing anything with more hearty good will. If I can, I will make the old villain shake, even in his grave."

Such a determination on the part of so forceful a writer as Macauley would lead us to expect volleys of fiery, rousing denunciation, but it must be confessed that this essay on Barere surpasses in anathemas anything we ever read in the literature of any language.

It was Cervantes, if we correctly recall, who conferred on Fernando Mendez Pinto, a famed Portuguese traveler of the sixteenth century, the epithet, "Prince of Liars." But Barere had not yet appeared in this princely line.

Macauley handles and mangles this Frenchman by dragging him through eighty-eight pages of sharp type. The beginning of the essay gives promise of what we are to expect. "We promptly took into our consideration this copious apology for the life of Bertrand Barere. We have made up our

mind; and we now propose to do these things, we know, were blended in Barere."

him, by the blessing of God, full and signal justice. We are not conscious that, when we opened this book, we were under the influence of any feeling likely to pervert our judgment. Undoubtedly we had long entertained a most unfavorable opinion of Barere; but to this opinion we were not tied by any passion or by any interest. Our dislike was a reasonable dislike, and might have been removed by reason."

"We were not disposed to be severe. We were fully aware that temptations such as those to which the members of the Convention and of the committee of public safety were exposed, must try severely the strength of the firmest virtue. Indeed, our inclination has always been to regard with indulgence those faults into which gentle and noble spirits are sometimes hurried by the excitement of conflict, by the maddening influence of sympathy, and by ill-regulated zeal for a public cause."

"With such feelings we read this book, and compared it with other accounts of the events in which Barere bore a part. It is now our duty to express the opinion to which this investigation has led us. Our opinion then is, that Barere approached nearer than any person mentioned in history or fiction, whether man or devil, to the idea of consummate and universal depravity. In almost every particular sort of wickedness he has had rivals. There may have been as great liars, though we never met with them or read of them. But when we put everything together, sensuality, poltroonery, baseness, effrontery, mendacity, barbarity, the result is something which in a novel we should condemn as caricature, and to which, we venture to say, no parallel can be found in history."

"It would be grossly unjust, we acknowledge, to try a man situated as Barere was by a severe standard. Nor have we done so. We have compared him with his own colleagues of the Mountain. That party included a considerable number of the worst men that ever lived; but we see in it nothing like Barere. They should be protected from the insult of being compared with such a thing as Barere."

"Rigid principles often do for feeble minds what stays do for feeble bodies. But he had no principles at all. As soon as he ceases to write trifles, he begins to write lies; and such lies! A man who has never been within the tropics does not know what a thunderstorm means; a man who has never looked on Niagara has but a faint idea of a cataract; and he who has not read Barere's Memoirs may be said not to know what it is to lie. Among the numerous classes which make up the great genius *Mendacium*, the Gascon lie has, during some centuries, been highly esteemed as peculiarly impudent; and among the *Mendacia Vasconica*, the *Mendacium Barerianum* is without doubt, the finest species. It is, indeed, a superb variety, and quite throws into the shade some *Mendacia*, which we were used to regard with admiration."

But the finishing touch—though every touch is a finishing one, a ras-ae labor—the finishing touch is given to this lengthy portraiture in the travestied language of Paul to the Philippians: "Whatsoever things are false, whatsoever things are dishonest, whatever things are unjust, whatsoever things are impure, whatsoever things are hateful, whatsoever things are of evil report, if there be any infamy, all

these things, we know, were blended in Barere."

In his long notice of the Memoirs of Barere, Macauley has exhausted, it would seem, the blasting epithets of the English vocabulary, without doing full justice to this arch liar.

We are wondering whether there be an "Ananias Club" that would so defame itself as to enroll among its fellows so infamous a liar as Macauley shows Barere to have been. But then, such another never existed, never will, never can.

Paris, Ky.

**ATTACKS ON CHRISTIANITY.**

G. K. Chesterton.

First, that Jesus was a gentle creature, sheepish and unworldly, a mere ineffectual appeal to the world; second, that Christianity arose and flourished in the dark ages of ignorance, and that to these the Church would drag us back; third, that the people still strongly religious or (if you will) superstitious—such people as the Irish—are weak, unpractical, and behind the times. I only mention these ideas to affirm the same thing: that when I looked into them independently I found, not that the conclusions were unphilosophical, but simply that the facts were not facts. Instead of looking at books and pictures about the New Testament I looked at the New Testament. There I found an account, not in the least of a person with his hair parted in the middle or his hands clasped in appeal, but of an extraordinary being with lips of thunder and acts of lurid decision, flinging down tables, casting out evils, passing with the wild secrecy of the wind from mountain isolation to a sort of dreadful demagoguery; a being who often acted like an angry god—and always like a god. Christ had even a literary style of his own, not to be found, I think, elsewhere; it consists of an almost furious use of the *a fortiori*. His "how much more" is piled one upon another like castle upon castle in the clouds. The diction used about Christ has been, and perhaps wisely, sweet and submissive. But the diction used by Christ is quite curiously gigantesque; it is full of camels leaping through needles and mountains hurled into the sea. Morally it is equally terrific; he called himself a sword of slaughter, and told men to buy swords if they sold their coats for them. That he used other even wilder words on the side of non-resistance greatly increases the mystery; but it also, if anything, rather increases the violence. We cannot even explain it by calling such a being insane; for insanity is usually along one consistent channel. The mania is generally a monomania. Here we must remember the difficult definition of Christianity already given; Christianity is a super-human paradox whereby two opposite passions may blaze beside each other. The one explanation of the Gospel language that does explain it, is that it is the survey of one who from some supernatural height beholds some more startling synthesis.

**DR. SAMUEL BAKER ON LEPROSY.**

T. E. Richey.

Many of the older readers of the Recorder will remember the venerable and scholarly Rev. Dr. Samuel Baker. On one occasion it was my fortune to hear him in one of his masterly discourses expatiate upon the typical language of the Book



We speak of the good old days—the charming graces and courtly ways.—But do we forget that they did not know

**Uneeded Biscuit**

The Soda Cracker that is the delight of this day and generation.

NATIONAL BISCUIT COMPANY

of Leviticus and especially the fourteenth chapter. Speaking of the disease of leprosy he characterized it as the symbol of sin and said that as leprosy could not be cleansed except by the high priest so sin cannot be cleansed except by Christ, the sinner's High Priest. As the high priest of the temple commanded one bird killed in an earthen vessel over running water, and the living bird to be dipped in the blood of the slain bird and let escape, and also the same process to be observed by the two goats, so in like manner the same process is observed with the two natures of Christ for the cleansing of sin. The human nature is slain as a sacrifice for sin, and the blood thereof is sprinkled in a mystical manner on the divine nature. The thought embodied in this interpretation is to say the least striking and is given for what it is worth for the reader's consideration.

Princeton, Ky.

**TEXAS.**

Texas has an area of 264,326 square miles. This is equal to about 8.7 per cent of the entire area of the United States and Territories. Texas leads all other States in railroad mileage, having 13,002 miles. In 1850 there were 309 manufacturing establishments in the State that employed 1,006 people, and in 1900 there were 21,640 manufacturing establishments that employed 82,681 people. There is a net gain in population of 343 per day. 190 people move to Texas daily and remain permanently. There are 992,210 voters in Texas. There is an increase of 125,000 per annum in population in Texas. There are 122,000 births and 43,734 deaths in Texas per annum. There are 869,864 children of school age in Texas. There are 250,000 prospec-

tors visit Texas annually. Texas had a population of 4,000,000 or 11.5 people per square mile in 1908. In 1908 the taxable property of Texas was \$2,174,122,480. Texas produces one-fourth of the cotton of the entire world and leads the United States in production of horses, sheep, cattle and wool. Texas has the largest school fund of any State in the union.

But we were about to forget the biggest thing in Texas, which is Dr. B. H. Carroll.

**"THOU SHALT KNOW HERE-AFTER."**

God keeps a school for his children here on earth, and one of his best teachers is disappointment. My friend, when you and I reach our Father's house, we shall look back and see that the sharp voiced, rough-visaged teacher, disappointment, was one of the best guides to train us for it. He gave us hard lessons; he often used the rod; he often led us into thorny paths; he sometimes stripped off a load of luxuries; but that only made us travel the freer down into the valley of the death shadow; but never did the promise read so sweet as when spelled out by the eye of faith in that very valley. Nowhere did he leave us so often, or teach us such sacred lessons, as at the Cross of Christ. Dear old rough-handed teacher! We will build a monument to thee yet, and crown it with garlands, and inscribe on it: "Blessed be the memory of Disappointment!"—Exchange.

What shall we say, then, of the proposal to adapt Christianity to the needs of the world today by eliminating or ignoring its characteristic doctrines? You might as well propose to fit a ship for service by taking out its compass and its charts, and cutting off its rudder.

Editorial

A UNION THAT DIDN'T UNITE

"We are neither surprised nor disappointed that the Baptists and Disciples, of Kenora, Ontario, have agreed to disagree, and have dissolved the ostensible union that was formed by them a little more than two years ago. We are not surprised, for we do not believe that a satisfactory union between churches of these two bodies can take place by means of a merely mechanical joining by vote. If Disciples are to become Baptists, or vice versa, it must be by conviction that has spontaneous birth in individual souls—conviction that will not all the time feel that something has been sacrificed. We are not disappointed, for without saying, 'We told you so,' we confess that our anticipations were not other than the results which have been announced in the columns of the Kenora 'Miner and News,' which we publish."—Canadian Baptist.

"Alas for the rarity of Christian charity!" And this is the untimely end of the magical mesalliance that was heralded far and wide as the forerunner of union between these two bodies. The only wonder is, that Baptists should have ever been beguiled into this unholy and ill-fated scheme. However, it will not prove a case of "love's labor lost," but to the contrary will serve as a useful lesson to all other Baptists who have any sort of aspirations in this connection.

The peculiar part of this spectacular performance is, that it was the Disciples who took the initiative in breaking the union—"et tu Brute." It was our impression that our Disciple friends were nothing, if not unionists. What about the Intercessory Prayer, to which, they seem to believe they have the exclusive patent-right.

Their idea of this prayer seems to be, "Lord, make us all one—and let us be that one."

It is but just, however, to give herewith the reasons assigned by the Disciples for withdrawing from the union:

"First—Because the union church has retained a sectarian name and failed to change it for a Scriptural and proper designation of a church professing to be Christian.

"Second—Because this union church in its pulpit instruction has failed to declare the whole counsel of God respecting the plan of salvation in the Gospel omitting the express language of the Scriptures and proclaiming theological theories, thus making void the words of God on certain questions.

"Third—Because the members of the Church of Christ do not enjoy the liberty of their religious convictions, the privilege being denied to them of having their views of Bible teaching presented from the pulpit in the public-teaching of the church."

The reasons given above are, to say the least, noteworthy. The first reason assigned is, that "the church retained a sectarian name." The sectarian name referred to was "Christian-Baptist." The force of this reason is entirely vitiated by the fact that the objectionable name was expressly agreed to by the Disciples, and thereby hangs a tale. It is the old case of the camel (ite) getting his head into the tent, hoping to soon have possession of the entire tent, but failing to get in, hump and all, he quickly withdraws his head.

The failure to mention the desir-

ed Scriptural name is significant, though presumably, the name in mind was "Christian Church," which strangely enough is not mentioned in the Bible.

The second reason assigned, in its last analysis is, that they were not allowed the unspeakable joy of hearing the doctrine of baptismal-regeneration proclaimed from the pulpit. As we see it, three things have characterized Campbellism, from its inception to this hour, and these are:

- 1. A historic belief, as a substitute for saving faith.
2. No immersion, no salvation.
3. The neuter gender of the Holy Spirit.

It is but fair to state, that the Baptists were also anxious for the separation, as will appear from the following:

"The Baptists stated that although there were doctrinal differences that were serious obstacles to an immediate satisfactory union, yet their main reason for desiring a separation was the lack of real interest on the part of the Disciples in the work of the church. The rolls of members of each church at the time of the union were nearly equal and yet never were there more than ten from the Disciples church, who regularly attended the union church, and even in the first months the Baptists were bearing over two-thirds of the current burden. The giving to missions was less during the union than before, and altogether the work was hindered rather than strengthened.

"The Disciples removed their furniture on Thursday. It is not yet certain what will be their future course. The Baptists will continue services as usual in their own building."—Miner and News, Kenora.

The character of the "furniture" removed, is not specified, but we presume the baptistry was included in the list, as this mechanical device is indispensable to the operation of the doctrine of baptism in order to, the remission of sins.

So we have another demonstration, that oil and water will not mix, that truth and error will not combine. Let us terminate this game of spiritual politics, and more earnestly than ever before, "contend for the faith, once for all delivered to the saints."

A WORD ABOUT FAITH.

First—The observant student of the New Testament who is measurably acquainted with the Greek classical writers, discovers a far wider meaning given in the New Testament, to most of its prime words, such as grace (charis) righteousness, holiness, etc., to which in other articles we directed attention. There is also a greater variety of construction of clauses and sentences. In other words, the new teachings of the Man of Galilee, recorded in our Scriptures, variously modified, chiefly by enlargement, both the lexicography and the grammar of this marvelous tongue. Let us instance pisteuein only, the verb to believe. In classic Greek, when not used absolutely, it governs the dative case. But, in the language of Christ and his apostles, it is rarely so construed. Instead, pisteuein is followed by the preposition epi, en, or eis, before their appropriate cases. Those who become obedient to the faith are said to believe on to believe in, or to believe into, the Lord Jesus Christ.

Second—This last construction has to us always seemed of special significance. "Jesus manifested forth his glory, and his disciples believed on him"—the original be-

ing believed eis (into) him. So again, "Jesus spake this of the Spirit, which they that believe eis (into) him should receive."

Believing is a sort of mental and spiritual movement that takes the soul of the believer into Christ, so that, being in Christ, he is a new creature; old things are passed away, behold, all things are become new. Faith carries, so to speak, the believing soul into Christ, so that, henceforth and forever, his life is hid with Christ in God, and when Christ, who is his life, shall appear, then shall he also appear with him in glory.

There would seem, therefore, to be in Scripture faith or belief (pisteuein, pistis), something more than mere assent to the evidenced truth of a proposition. "With the heart man believeth unto (eis) righteousness."

The "bare belief of a bare fact" is not, as Mr. Campbell claimed, a saving faith nor will it meet the demands of the Greek, or of the human heart.

A QUEER QUESTION.

"Bro. Editor, this is not the wail of a pessimist; not the cry of an alarmist; not the noise of a croaker. Even if the times be out of joint, it is not likely that this writer is the man to set them right. But he does want some information. He wants to know why it is that a man cannot contend earnestly for the 'faith once for all delivered to the saints' without being called a 'heresy-hunter,' or a 'disturber of the peace,' or accused of making an 'attack' on somebody or of wanting to establish a 'new test of fellowship'?" Why such charges?"—J. W. Loving, in Baptist Standard.

"Once upon a time, a long time ago," a good old negro preacher, who was descanting upon the chronology of creation said, "De good Lord fus made man, and put him 'gin de fence to dry." Before he could proceed further one of the curious of the congregation cried out, "Stop dar man, and tell us who done built dat fence?" To this the preacher replied, "Hush yo mouf, nigger, jist sich questions as dat, will spile de best theology on arth."

Now, Brother Loving, just take a day off and make the application. We have long known and loved the proponent of this question, and we really do wish that we could answer his question satisfactorily. The same question has long puzzled our mind, but after great mental perturbation we had to "give it up." If we dared, we might suggest that official position sometimes, perchance, causes some of our brethren to take themselves too seriously and the brethren, perhaps, too lightly. Candid brotherly criticism is always in order, and the brother who cannot brook such criticism, should get out of the limelight.

A NEW RELIGION.

Since the religious somersault of Ex-President Elliot, we have heard much of a "new religion." We must admit that the phrase is somewhat thought-provoking, and will probably appeal with peculiar force to a certain class of thinkers. The Athenians of Paul's time, are dead, but the Athenianism, which ever seeks something new is still alive in the land. Indeed the inventive spirit seems to have the call, both in the material and spiritual world. This is the more unfortunate, as there can never be such a thing as the invention of a new truth. A certain truth may be a discovery to a certain person, but no person can invent a truth. We do not assert, that the de-

sire for something new, along certain lines, and within proper limitations, should be decried or discouraged. We must confess, however, that we have scant sympathy with the word "new" as applied to religious truth. Religious truth is a revelation from God to man, and in the very nature of the case, there can be no new truth, without a new revelation. We kindly challenge all comers to produce a single new truth—it cannot be done.

A PROTEST.

We have received, with a request for publication, a series of resolutions protesting against the manner in which President Taft spent a Sunday, during his recent stay in Salt Lake City. We are not specially surprised at either President Taft or his critics in this connection.

Be it remembered that the Sabbath, as we celebrate it, is peculiarly a Christian institution. True, there was a Sabbath long before the coming of Christ, but this is not the day which we observe. Ours is peculiarly the Lord's Day, and as such we observe it, and as such, we could wish that all others might observe it.

President Taft has never claimed to be a Christian, nor does he profess to believe in the divinity of Christ. This being true it is hardly fair to demand of him the same reverence for the day that we so heartily cherish. Only Christians can enter into full sympathy with Christian institutions.

A large majority of our people voted that Mr. Taft should become the President of these United States, and that, too, with a full knowledge of his religious views. It is probable, that the very brethren who signed this protest cast their votes for President Taft. And while it does appear as an anachronism to have a man in the White House who does not believe in Christ, yet a majority of our people placed him there, and we have no right to coerce him into our Christian faith or conduct. The protest is posthumous and powerless, hence we decline to publish.

WHERE THEY LIVE.

"The man who is to be a great force in any literature, who is to stir the human heart, as it has not been stirred before, must know life from the bottom and not the top. It is the diver that knows the varied, wonderful underworld of the sea, and not the man of pleasure sailing its surface in a yacht."—Mary Fisher.

So, too, those preachers, both of the past and the present, who have most deeply moved the hearts of men and women steeped in sin and wallowing in the lowest sinks of pollution, were themselves by sovereign grace rescued from like careers of sin and infamy—snatched as brands from the burning. God uses all means of preparing his instruments for their work.

"I have been reading the Western Recorder for fifty years. I am still reading it and expect to continue to read it so long as it continues to uphold the old faith, that it is doing now superbly. It is the only breakwater the Baptists of Kentucky have in the way of a religious paper. I have faith in you as its editor. It is holding its own. May the Lord bless you and give you great success."—W. H. Felix, Chilesburg, Ky.

It is easy enough to believe in the perseverance of the saints, that is of some saints, and hard enough for any of the saints to practice what they believe.

EDITORIAL VARIETIES

We have been interested in the counting of the brethren who have written in regard to Wayland's "Principles and Practices of Baptists." First, we had "A Baptist and a Half," then a Double Baptist, and this week we have a "Triple Baptist," and their counts are very ingenious. The more Baptist a man is the more he delights in Wayland's book. Now, can some brother show that he is a Quadruple Baptist?

We received from the Rev. and Mrs. J.L. D. Hillyer the announcement card of the marriage of their daughter, Miss Katherine F. Hillyer to Mr. Robert V. Conner. We wish the young people many bright years of happiness.

This is the way the Methodist Review talks to its writers about rolled manuscripts: "Once more, dear brethren! Never roll a manuscript. A rolled manuscript is never anything but a nuisance to everybody unfortunate enough to have anything to do with it, from the moment it is rolled through all its troublesome history, to its end in the waste basket or the fire."

Rev. George Crutcher, D. D., resigns his pastorate at East church, to become an evangelist under the Home Board. While we much regret to lose him from our State, we rejoice that he has even a wider sphere of usefulness. We believe the Board could have made no wiser selection. He has made good as missionary and pastor, and he will make good as evangelist.

Miss Nancy Peed and Mr. Albert Hinton, of Paris, Ky., were married on October 23rd, at the home of the bride, near Mayslick, Ky., by the editor. Miss Peed is a highly cultured young woman and comes of one of our oldest and best families. Mr. Hinton is one of the most successful merchants of his city and his friends equal his acquaintances.

"Dr. J. W. Porter, editor of the Western Recorder, preached a wonderful sermon on 'The Debt the World Owes the Baptists.' He is a great and convincing preacher and fearlessly defends the old truth from its numerous enemies."—J. E. Martin, in Baptist and Reflector. Thank you, Bro. Martin. We are "no hand to argue," so we will take your word for it.

We deeply appreciate the following words, coming from one we highly esteem for his work's sake: "The Recorder is the best paper on earth—it has always been good, but is now at its best. The editorial page is worth its weight in gold. I simply cannot say too much in its favor. Dr. Porter is a marvel."—M. E. Staley, D. D. If we can succeed as well as editor as our brother has as pastor, we shall be content.

Only the active Christian fulfills the mission of his creation. A battleship may be beautiful at anchor, but it is at its best when the decks are all cleared for action, and its guns thundering defiance to the foe.

Every error implies a contradiction; for since he who errs does not wish to err, but to be in the right, it is evident that he acts contrary to his wish. What does a thief desire to attain? His own interest. If, then, thieving be against his own interest, he acts contrary to his own desire.—Epictetus.

In our absence last week Bro. S. C. Tichenor, of Nuckles, McLean county, and Bishop C. M. Reid, of Middleboro, called. Sorry to have missed them. Come again, brethren.

A sinner need not fear anything in this world, but himself and his affinity—the devil.

Listen! Hands are groping in the dark for ours; little feet are crying to you for guidance—hearts are hungry for the love you can bring them.—Gipsy Smith.

Mr. G. K. Chesterton says that Mr. George Bernard Shaw makes enemies by "erratic levity and explosion of ineptitude." This must be something mighty bad, and since Chesterton says it is so, it must be so, though we don't know what it is.

The death of Prince Ito removes from the arena of statesmanship one of its foremost figures. All things considered, he probably had no superior in statecraft. Japan, especially, will sadly miss this mighty man.

A Methodist pastor who sent 146 new subscribers to his denominational paper, thus explained his success: "I simply went after them. No argument given from the pulpit will do it. Let the pastor go after them and he will get them."

# AMONG THE Churches.

Walnut St. (Third and St. Catherine) Pastor Henry A. Porter: Doing Good, Acts 10:38. Stopping 100 Soon, II Kings, 13:18. S. S., 405. By letter, 10; for baptism, 1; under watchcare, 2; baptized, 1. Pastor gave last address under auspices of the Y. M. C. A. in his series on "vital Questions."

Broadway—Pastor W. W. Landrum: Womanly Heart of God, Luke 15:9. S. S., 255. Under watchcare, 3.

Calvary—Bro. J. G. Bow: Labor and Rest, Micah 2:10 and Heb. 4:9. A Good Soldier of Jesus Christ, II. Tim. 2:3. S. S., 136.

Crescent Hill—Pastor J. F. Griffith: Persecution a Blessing, Acts 8:3-4. Judgment Passed on the Soul, Ezek. 18:4. S. S., 131.

Chestnut St.—Bro. T. C. Bagby: The Sixth Commandment The Ninth Commandment. S. S., 129.

Eighteenth St.—Pastor B. V. Bolton: Why Souls Are Lost, John 5:40. Bro. Gus Rogers: Sowing and Reaping, Gal. 6:7. S. S., 56.

Eleventh and Jefferson Sts Mission—Bro. B. Perry Weaver: Almost Persuaded to be a Christian, Acts 26:28. S. S., 37.

Fourth Ave.—Pastor E. S. Alderman: It is High Time to Awake, Romans 13:11. Wrecked but Saved, Acts 27. S. S., 196. By letter, 4.

German—Pastor Wm. Argow: An Ambassador in Bonds, Eph. 6:20. The Transfiguration of Christ, Matt. 17:4. S. S., 61.

Hazelwood—Pastor Chas. B. Althoff: What You Have Lost, Ps. 51:12. Book of Life, Rev. 21:27. S. S., 106. Closed a meeting of ten days with Little Flock church. There were eight additions to the church, seven for baptism, one by letter.

Immanuel—Pastor J. C. C. Dunford: Our Duties to the State, Prov. 29:2. The Sin Against the Family, Ex. 20:14. S. S., 197; Fischer Ave. Mission, 74.

Ormsby Ave.—Pastor G. D. Billeisen: Asking for a King, I. Sam. 8:5. The Crucifixion, Matt. 27:31 and Mark 15:25. S. S., 138. For baptism, 2; under watchcare, 1; baptized, 6.

Oakdale—Pastor Erwin L. Averitt: Christ's Relation to Law, Matt. 7:29. S. S., 108. Bro. H. O. Meyer, of California, preached at the evening hour to a good and interesting congregation.

Portland Ave.—Pastor L. W. Smith: Fear Not, Isa. 41:10. Be a Man, I. Kings 2:2. S. S., 123. baptized, 2. Rev. Dana Terry preached at the morning service.

Parkland—Pastor E. G. Vick: Bearing Fruit, Matt. 13:8. Experimental Religion, I. John 5:10. S. S., 170.

Thirteenth and Kentucky Sts.—Pastor J. C. Burkett: A Cup of Cold Water Only, Matt. 10:42. Christian Watching, Luke 12:35-36. S. S., 54.

Twenty-sixth and Market—Pastor R. E. Reed: Life's Peaceful Close, II. Tim. 4:6-8. False Refugees, Isa. 28:17. S. S., 397. By letter, 1.

Tabernacle (New Albany)—Pastor E. L. Wells: Healing Waters, Ezek. 47. God's Voice, Heb. 3:7. S. S., 94.

Twenty-second and Walnut—Pastor M. P. Hunt: The Rest of God's People, Heb. 3:11. Bro. A. T. Wolford preached in the evening. S. S., 603. By letter, 2. The pastor hopes after a further rest of some weeks to be able to take up the work again.

Van Buren St.—Pastor A. S. Patterson: Earnestness of Jesus, Luke 2:49. Obedience, Heb. 11:8. S. S., 122. For baptism, 1. Married a couple.

West Broadway—Pastor J. A. White: The Blessing of Righteousness, Ps. 92:12. What Must I Do to be Saved? Acts 16:31. S. S., 39.

## NORTH KENTUCKY PASTORS' CONFERENCE.

### Covington.

First—Pastor A. C. Davidson: Unspeakable Gift, Life on the other Side. S. S., 205. By letter, 5.

Madison Ave.—Pastor W. A. Burns: Amos 3:3. Ezek. 33:6. S. S., 157. Baptized, 2. Pastor Burns resigned, in effect December 1st.

Immanuel—Bro. Sayles preached in the morning and Pastor L. A. Cooper at night. S. S., 184.

Saints Side—Bro. W. H. Sledge: Acts 16:31. Goat's Hair, Ex. 25:5. S. S., 175. For baptism, 15; baptized, 36; total additions, 80. Meetings closed.

### Newport.

First—Bro. W. J. Mahoney preached in the morning, and Bro. W. D. Powell at night. S. S., 404.

### Dayton.

First—Pastor R. H. Tolle: Matt. 26:

42. Dr. Buckingham on Temperance. S. S., 178.

### Belleue.

First—Pastor Jones: The Christian's Reward. Bro. W. J. Bolin preached at night. S. S., 93. By letter, 2; for baptism, 1. Meetings closed. Total additions, 3.

### Latonia.

First—Pastor E. C. Ellis: Gal. 6:7. Ps. 84. S. S., 150. Baptized, 5. Meetings closed. Total additions, 18.

## SEMINARY NOTES.

### G. C. MITCHELL.

Dr. Mullins took dinner with us Thursday and stayed to consult with any students regarding any problems in which he could advise. We do not know whether it happened to him as it was once reported of Dr. Broadus—a student coming to him and asking where he should buy his shirts.

Tuesday evening Bro. Jackson, for ten years a missionary in South Africa, spoke to the New York Hall boys on "Phases of Missionary Work in South Africa." His talk was very helpful.

Bro. G. O. Van May, of Missouri, who is here for the doctor's degree, has been called home by the serious illness of his mother.

The wife of Bro. Fisher, of California, is very ill of malarial fever at this writing. Bro. R. Hill, of Ohio, has the sympathy of the entire student body in the death of his mother.

Bro. Gilbert, of Tennessee, was also called home by the death of his mother. For some of us the same sad message has come and for all of us it is coming.

M. C. Vick led the mid-week prayer meeting subject, "Co-workers with God."

Thursday night at Van Buren Street church, A. S. Patterson, pastor, a Halloween party was highly enjoyed by the students who attended.

Bro. W. P. Crow, of Tennessee, has been called home on account of the sickness of his mother.

Bro. L. S. Barrett is able to go to his home in Louisiana and expects to be able to enter the Seminary again by December 1st.

Bro. F. T. Barkman has taken charge of the choir of the First English Lutheran church.

Monday, November 1st, was Missionary Day. It was well attended and good reports came from the summer's work done by the students. Sermons preached, 2,968. conversions, 1,125; baptisms, 755.

Dr. J. S. Dill, of Bowling Green, delivered a most instructive and inspiring address on "Statesmanship in Home Missions as Illustrated in the Life of Dr. Isaac Taylor Tichenor."

### Supplies for Sunday, October 31st.

J. A. Beal, Jeffersonton, Ky.

W. S. Brooke and C. B. Arendall spoke for the Anti-Saloon League, at Covington, Ky.

T. J. Barksdale has just closed a good meeting at West Point, Ky.

T. C. Crume, Hardin Creek. L. C. Quarles, spoke to B. Y. P. U. of Calvary church.

J. C. Daniel, Third Avenue, morning and night.

C. W. Reese, Lyndon, Ky.

H. O. Meyer, Oakdale, at night.

J. E. Wishart, New Albany, evening.

B. L. McKee, Franklin Street, morning and evening.

J. R. Greene, Long Ridge, Ky.

## THE STATE.

Pastor John B. Shelton writes from Adairville: "The church in Adairville has just passed through a splendid revival. It was far-reaching in many ways besides the large number which were brought to Christ. There were twenty-nine accessions to the Baptist church by baptism, among them two Campbellites and three Presbyterians, all of whom were baptized Sunday afternoon by the pastor. The pastor and people were ably assisted by Bro. T. J. Ratcliff, of Central City. Salvation by grace through faith was his theme from the beginning. He is an able preacher and possesses rare gifts as an evangelist. He helps the pastor, he helps the church. This was my first pastorate, nineteen years ago. Then the church was small but it has grown rapidly under the leadership of Godly men until now it is one of the best churches to be found anywhere. A finer body of saints are not to be found in many places. They are a cultured, educated, refined and religious congregation, able to do whatever they may undertake. We expect soon to have a meeting house commensurate with the people who worship therein."

Pastor R. H. Spillman writes: "Closed an eight-days' meeting with the church at Salem, Barren county, Ky., on Monday, October 25th. There were six professions of faith and six baptized. One from the Campbellites. Bro. J. H. Page was with us three days at the close of the meeting, and did some good preach-

ing. I feel thankful that I have so far recovered as to be able to be in meetings and take some part in the work I love."

Pastor J. W. Bruner writes: "All seem well pleased with the way the Recorder is being conducted. I find many rejoicing that we still have 'Baptists' who are standing and contending for 'the faith. Our work at Hartford moves on nicely in every way. Bro. M. E. Dodd, of Paducah, is to be with us in a meeting beginning November 21st. We are expecting a great meeting. With prayers and best wishes."

One of the best and strongest of all our true and tried Kentucky preachers, Elder T. G. Lewis, has gone home to glory. He was a power for truth and righteousness for long years, having been a preacher of the Gospel for more than thirty. He was a stalwart Baptist and proud of the Baptist name for ministers which has come down since the days of the Apostles. For he had his Recorder sent to Elder T. G. Lewis.

Dr. C. M. Thompson and his Hopkinsville church, are quietly but earnestly going forward, and doing things. They have just purchased a \$1,000 lot and established a mission, which we predict will soon develop into a second church in Hopkinsville. This is a move in the right direction. Dr. Thompson is a great leader and he is bishop of a great church.

## OTHER STATES.

Pastor W. H. Bruton writes from Ripley, Tenn.: "Please change my address to Norton, Va. I go there November 1st to take charge of the church of that place."

Bro. Theodore N. Compton writes: "I have just closed a meeting of fifteen days with Bro. Benjamin Cox, in the First church, Little Rock, Ark. Thirty-six were added to the church and many others are pledged to join. Bro. Cox is a fine preacher, a beloved pastor and has a mighty grip on the heart-strings of people in and out of his church. It was a delight also to meet and have the cooperation of Bro. J. T. Christian at the Second church, and Bro. R. G. Bowers, who works for our denominational colleges in Arkansas. May God bless our work in Little Rock and all Arkansas."

One of the churches at Grand Rapids, Mich., has been so "progressive" there was nothing Baptist left about it but the name. Grand Rapids Association was composed of twenty-seven churches and the Baptists bore illy the behaviour of the "liberal" church. Finally when that church sent for Prof. Foster and gave him an ovation, forbearance ceased to be a virtue. Sixteen of the churches formed another Association and ten of the others will probably unite with this new body, leaving the recreant church alone in its shame.

The meeting at Falling Creek church, Miss., resulted in ten received for baptism, seven by letter, the church greatly revived and a Sunday School organized with an enrollment of twenty-three.

Bro. R. H. Brashear held a meeting with the Pleasant Hill church, Chilton county, Miss., resulting in thirty-three additions, twenty-five for baptism and eight by letter.

The good meeting at Beulah church, Flat River Association, N. C. resulted in fourteen additions.

Bro. Henry N. Blanchard has been set apart to the full work of the Gospel ministry by the Forest Avenue church, Greensboro, N. C.

The Antioch church, South River Association, N. C., has had a genuine revival resulting in eighteen baptisms and three by letter.

The meeting at Ashboro Street, Greensboro, N. C., resulted in nine received for baptism and ten by letter.

Bro. David Clark has been set apart to the full work of the Gospel ministry by the Macedonia church, N. C.

The church at Eastbutchie has been wondrously revived and strengthened. Thirty additions, twenty-seven of which were for baptism.

At the call of Mt. Zion church, N. C., of which he is pastor, Bro. C. C. Wheeler has been set, a part to the full work of the gospel ministry.

Bro. J. E. Hoyle has been set apart to the full work of the Gospel ministry by the Wakefield church, N. C.

The meeting at the Cabell Street church, Lynchburg, Va., resulted in sixty-six additions, fifty-three of these for baptism. Bro. W. D. Wakefield assisted Pastor Sams in this meeting.

Bro. James Newton Campbell has been set apart to the full work of the Gospel

ministry by the church at Crowley, La. Bro. J. S. Campbell, father of the candidate preached the dedication sermon. We rejoice with Bro. and Sister Campbell and trust that their son may have a long and useful life in the Lord's vineyard.

In a five-days' meeting at Topsy, La., there were fifteen additions.

Bro. Raleigh Wright, of the Home Board evangelists, held a meeting with the church at Bogalusa, La., in which sixty-two were added to the church, thirty-two received for baptism and thirty by letter.

A meeting closed with the church at Tillatoba, Miss., R. W. Rockett, pastor, with eleven received for baptism and one by letter.

A two-weeks' meeting with the church at Richton, Miss., resulted in forty-two additions to the membership.

The saints at McLean, Miss., have enjoyed a refreshing from the Lord and thirteen added to the church, among these was one received by a letter thirty-four years old.

A good meeting at Eagleville, Tenn., closed with nineteen additions.

Pastor J. T. Early, Jackson, Tenn., was aided in a meeting by Bro. J. W. Gillon, in which twenty-seven were added to the church and the members wonderfully built up.

The Recorder has no great enthusiasm for interdenominational "movements" of any kind. But we will be glad of any good accomplished by the "Man to Man" campaign which Rev. R. A. Walton, a Pedo-baptist minister, has begun in this city. Two of our Baptist churches have joined in the movement, and it may be more of them have united in it. The movement is intended principally to rouse the interest of laymen to their duty of evangelism.

The advertisement of religious services is not the greatest thing, but it is legitimate and proper. Sometimes extreme modesty has a detrimental influence. I understand that the Saturday Herald and Post both publish announcements free of charge. I notice that in last Saturday's Post there are announcements for fifteen Episcopal churches, eight Presbyterian, eleven Methodist, nine Evangelical, eight Disciple, and only six Baptist churches. Dr. H. A. Porter called attention to the matter at the Pastors' Conference. The Baptist churches in the city outnumber any of these denominations, and yet the impression is perhaps, made that we are least among the many. Let the brethren make their announcements.

The Randolph-Macon Woman's College at Lynchburg, Va., is no longer simply a Virginia Institution, nor the Southern Woman's College, but has attained a national influence and reputation. They have more than 500 students from thirty-seven States. This year \$65,000 are being expended on additional buildings and a movement has been started to raise the endowment to a half million, beginning with a gift of \$75,000.

Dr. M. P. Hunt, pastor at Twenty-second and Walnut Street church, who has been indisposed for some weeks, and has been to the Battle Creek Sanitarium, told us this week at the pastor's conference, that his physician's had announced that there was no organic trouble, and with a few weeks more of rest he could resume his work. His church is greatly rejoiced that he did not have to offer his resignation, as he had expected to do last Sunday. He expects to spend a few weeks in Florida. We extend congratulations to church and pastor.

Amid the hurry and flurry we have failed to secure reports from the Associations meeting recently. Ohio Valley had a pleasant and profitable meeting at Blackford, October 19th and 20th. Bishop C. W. Knight was elected Moderator. Several visitors were present—Dr. W. D. Powell, Mission Secretary; Dr. J. D. Maddox, Ministers' Aid; W. J. Mahoney, State Sunday School Secretary; J. G. Bow, Western Recorder; W. E. Hunter, Princeton; Dr. H. Boyce Taylor, Murray.

Blood River Association met at Zion's Cause on October 20th. Dr. Boyce Taylor preached the annual sermon, theme, "Devices of the Devil." N. S. Castleberry was re-elected Moderator, and L. V. Henson, Clerk. Many of the churches showed commendable progress. The same visitors were present here as at Ohio Valley, except Bro. Hunter was not present and we had S. C. Humphreys, representing the Orphans' Home.

Then the last, but not the least, was Graves County Association, which met at Pilot Oak, right in the southwest corner of the county. The reports from the churches were of a hopeful character. Bro. J. M. Burgess was re-elected

Moderator and J. W. Caruthers, Clerk. The annual sermon was preached by Bro. T. B. Rouse, on the "Sure Foundation." The Mayfield church, of which Dr. W. D. Nowlin is pastor, reported over \$2,100 for missions. This was about three-fourths of the mission contributions. The Mayfield church raised this year for all purposes almost \$9,000.

## DEAR RECORDER:

I have been intending for some time to write to say how well pleased I am with the work of the editor of the Recorder. I have heard several others express themselves favorably. Corsicana, Tex. O. L. HAILEY.

## DEAR RECORDER:

I am one year older than the Recorder. Have been a reader of it since edited by W. C. Buck, in the thirties. It was never better than now. Owensboro, Ky. J. M. HOLMES.

## W. M. U. NOTES.

### Agnes A. Osborne.

The time is short— If thou wouldst work for God, it must be now; If thou wouldst win the garlands for thy brow, Redeem the time.

Mrs. A. D. Dakon is the efficient president of the Woman's Missionary Society of Keysburg church. This is a young society starting out with seventeen members and a bright prospect for others. Their pastor, the Rev. M. F. Kelly, is in full sympathy with them.

Christmas Offering envelopes and programmes are now ready and Mrs. T. M. Sherman, 1141 Sixth street, will be glad to fill all orders. These are sent out a month earlier this year than last. Let us make our gifts to missions before spending all for loved ones. The gifts of the Y. W. A.'s will go towards their special work in Japan, the Children's Christmas gifts, to Africa, while those of the W. M. U.'s will go to China, as heretofore. The mission calendars for 1910 are also ready and can be had for 15 cents each, including postage.

Miss Louella Houston, of the Murray church will be Kentucky Y. W. A.'s representative in China. The Murray church says of her: "She is a rare character, rich in faith, whom we give to China because she is one of our very best." She will take up the work that Miss Ella Hensley lays down.

At Miss Hensley's memorial at her home church, her former pastor, Bro. English, presided and read her favorite psalm, the 116th. Mrs. McClure, of the W. M. U. Training School, who loved her, and did much in shaping her life while at the school, was present, also Mrs. Creal, representing the Y. W. A.'s. Although our hearts are aching and our heads bowed in grief we feel to thank God for Miss Hensley's life, brief as it was. "Your life is not lost. O beautiful one! Only sorrow is ended, and bliss begun. Though we laid your body under the flower strewn sod, We know in our hearts that you've only gone back to God."

Bro. D. S. Hamilton, Pernambuco, Brazil, says that within the last three months more than one hundred have been baptized in this mission and a large number will follow within the next week or two.

Miss Lottie Price tells of the baptism of five girls from the Shanghai school. Another one of our missionaries buys down the cross to receive the crown. Mrs. Mary David Tanner died in Bahia, Brazil, and was buried in a perpetual graveyard overlooking the beautiful bay of Bahia, with her face turned to the north, the land where her beloved husband lies awaiting the glorious resurrection morn.

"The first time we met her she said: 'I am going to get well and be a missionary yet,' and though her life amongst us was short, very short, yet her influence, her example, her cheer amidst sufferings and pain will tell for time and eternity. We thank God, and with us many Brazilians, for the privilege of having known Mrs. Tanner."—Solomon L. Ginsburg, Missionary.

We gladly give space to the following. To the Woman's Missionary Union of Alabama and Kentucky: Kind Friends—Our Woman's Missionary Union in regular session has unanimously voted a letter of thanks and appreciation to the ladies of the Woman's Missionary Union of Alabama and Kentucky, who have so kindly made it possible for our church to have the valuable services of our present missionary, Miss Effie Satter.

We will have learned to love her very much and realize that she has been and will continue to be a great blessing to the Master's work in this hard field of labor. Asking God to richly bless you all, we are, yours in His name. Mrs. W. B. Dunbar, Mrs. W. F. Weischaup, Jr., Committee.



**WORDS OF LOVE.**

O my friend, it would be better  
 It to those we love we gave  
 Tender words while they were with us  
 Than to speak them o'er a grave.  
 Those who die no longer need them  
 Words they longed so much to know  
 While they lived are only wasted  
 On the cold, deaf ear below.

Many a heart is, oh so hungry  
 For a little word of love.  
 Speak them, and as the sunshine  
 Gilds the lofty peaks above,  
 So the joy of those who hear it  
 Sends a radiance down life's way,  
 And the world is brighter, better,  
 For the loving words we say.

Tell the wife who walks beside you  
 Faithfully, what e'er betide,  
 That you love her, and the telling  
 Makes the day seem glorified.  
 Just the little, simple telling  
 Of your love for her! Ah, me!  
 If we knew each poor heart's longing,  
 How much kinder would we be!

Tell the children how you love them,  
 With a tender clasp and kiss,  
 Tell your friend about your worship;  
 Let him know how warm it is.  
 Loving words will cost us little,  
 But their value who can know  
 To the hearts that hunger for them?  
 If you love them, tell them so!

**BOBBIE'S HALFPENNY.**

"Mother, do you want anything before I goes to school this morning?" asked a little fellow about eight years old, with a pinched, white face, which looked far too old for its years, as many faces of the poor children do in our big towns.

"Yes, Bobbie; just run to the shop at the corner and get me a pennyworth of soap; I must wash out a few things today somehow," answered the mother, with a weary sigh, as she tried to soothe a fretful, half-starved baby.

Bobbie looked up at his mother's thin, careworn face, and his big brown eyes filled with tears, as he said earnestly: "When I comes back with the soap, mother, do let me stay at home and mind baby while you do the washing. I can just take the two little ones to school first, and be back in no time."

Mother bent down, with tears in her eyes, to kiss the eager face. Bobbie was her blessed comforter; she did not know what she would do without him.

"You may this morning, Bobbie; my poor head is bad and it will be a help to have you take the baby."

The little fellow ran off down the street with a happy feeling in his heart that he was going to help mother—'cause she's so tired, and don't look a bit yell this morning," he said to himself. He was waiting to be served with the soap, when he saw a halfpenny slip from among the change which the shopman was giving to a customer. It fell among the sawdust on the floor without making any noise, and no one seemed to notice it. It was close where Bobbie was standing, and he quickly picked it up, and touching the arm of the man who dropped it, he said: "Pence, sir, this is your halfpenny."

"Well, and why didn't you put it in your pocket, youngster?" asked the man.

"'Cause it wasn't mine, and it would have been stealing," said the boy, with a flush on his thin face.

"But no one would have seen you. I didn't know you young street scamps could be honest," said the man, as he looked down at the little fellow's ragged boots and patched clothes.

Bobbie's honest brown eyes were raised with a look of mingled pain and wonder in them.

"Mother says God sees everything as we does, and he's awful sorry when we steal," he said earnestly.

A look of shame came over the man's rough face, and he said more gently: "Stick to what your mother says, my lad, and you'll not go far wrong. I'll be bound; and put that halfpenny in your pocket, and it may bring you good luck for your honesty," and he walked quickly out of the shop, not waiting for Bobbie's thanks. What a treasure that halfpenny seemed to the little fellow! What should he get with it. In a shop that he passed on his way for the soap he had noticed some nice, shiny brown buns. It would get one of those, or perhaps two, if the shopman had any stale ones!

What a feast that would make for himself and the little ones before they went to school! They had only bread for breakfast that morning, and mother had rinsed out the teapot with some warm water for them to drink; a bit of those nice, shiny buns would be good!

Then his bright little face suddenly grew serious, and a very thoughtful look came into his brown eyes as he said to himself:

"To-morrow'll be mother's birthday; p'raps God sent this halfpenny for me to get her something. I know; I'll get her some tea, all for herself. She always gives father the tea in the morning before he goes out, when she's got any, and there ain't none left for her. She shall have a real good cup to-morrow after father's gone, and that'll do her poor head good. Never mind them buns; we can do without them."

But as Bobbie drew near the bunshop he shut his eyes, and ran quickly by, for he knew, poor hungry little man, that the sight of those little brown buns would be a great temptation. However, as he watched mother through the day, and saw how tired and sad she looked, he was glad he had that halfpenny safe for the birthday tea.

Poor Mary Forest had been much better off when she first married. They had lived in the country, but, unfortunately, her husband, like many another, had imagined he could do much better in a large town. Listened to and followed foolish advice, he moved to London, used up their few savings, got among bad companions, and, to drown the misery he felt at the sight of the poverty-stricken home, half-starved children, and pale, worn wife, he took to drink, and one came home in a state which made the poor mother tremble, and she took care that the children should be safely in bed; they should not see father in that state if she could help it.

On the evening of the day when Bobbie had received his halfpenny, when his little brother and sister had been put to bed, he said eagerly to his mother:

"Please, mother, may I go out just a minute? I do so want to do something; I won't stay, but just run there and run back again!"

Mother hesitated; she could not bear the children to be in the street alone after dark; she had a dread of the horrors and dangers they might be exposed to. But Bobbie was such a trustworthy little man, and always kept his word so faithfully, she knew that if he promised now he would let nothing tempt him to break that promise. Then, too, he had been so helpful and patient all day, it seemed hard to refuse.

"If it isn't far, and you promise to be very quick, Bobbie, you may go," she said.

"All right, mother; it's close here, and I promise."

With that precious halfpenny clasped close in his hand, he caught up his cap, and was starting off for the birthday tea, when the door was roughly opened and father staggered in. He was more than usually violent, and began to abuse his wife because she had no supper ready for him.

"There isn't a crust in the house, Jack; I gave the children the last piece of bread for their tea, and I haven't a penny to get anything with."

"And mother hasn't had no tea herself, father," cried Bobbie, trembling with fear and anger as he thought of how she had said she wasn't hungry and didn't want any tea, but knowing in his loving little heart that she would not take it from them.

Perhaps shame and remorse exasperated the father as he heard the child's unintentional accusation. He exclaimed fiercely, "Get along to bed, you insolent young brat!" and, raising his hand, he dealt a heavy blow, which fell with full force on Bobbie's bare head. He fell senseless to the ground as his mother sprang forward, too late to save him. With a cry of anguish she knelt down by the little figure and raised the head tenderly, but it fell heavily on her knee.

"Oh, Jack, Jack, you have killed him!" she cried.

That bitter cry, and the sight of the child's apparently lifeless face completely sobered the father. For a moment he stood as if stunned himself; then, with a deep groan, he turned and rushed into the street to find the nearest doctor.

When he returned with one the poor mother was still crouching on the floor with the unconscious child clasped in her arms.

"Now, then, let me have him, and we'll lay him here, then I can set to work better," said the doctor, as he gently lifted the little fellow in his arms and placed him on a bed in the corner of the room.

"How did it happen? an accident?" he asked, for he had been unable to find anything out from the father, who seemed too dazed and horrified to give any information.

"Yes, sir," said poor Mary Forest, with a true wife's longing to shield her husband, "he had a blow on his head. Ah! did he fall, or did something

strike him?" asked the doctor, as he carefully examined the boy.

Again Mary Forest was about to try and give an explanation which was true, but which would cast no blame on the father. But the true man in Jack Forest awoke, and, coming forward, he said in a hoarse voice:

"I did it, sir; I'd been drinking, and I struck him."

With difficulty the doctor managed to keep the exclamation of "Brute!" with-in his clenched teeth as he pictured the whole scene. But he also realized something of what that confession must have cost the man, and he only said gravely:

"This night's work will be a lesson you will never forget, I think."

"Is he dead, sir?" asked the unhappy father in a voice faint with fear.

"No, I hope not; but it will be a hard matter to bring him around again. He hasn't much strength to help him, poor little man! and has had no proper nourishment for many days, I'm afraid."

With a sharp sense of shame, Jack Forest turned away and sat down in the farther corner of the room. He was learning a bitter lesson; all his past selfishness rose up before him, making a picture at which he shuddered. He was coming to himself now, and was the awakening to prove him his child's murderer? His head sank lower and lower as he thought of his wife's faithful love which had tried to shield him when he only deserved that she should shrink from him, and his boy's brave reproach to his own cowardice.

Just then his bitter musings were broken in upon by the doctor's voice.

"That's better; now, Mrs. Forest, rub his feet again."

He took up one of the small, thin hands and felt the pulse. The fingers were tightly closed over something; and as he gently tried to open them the child partly regained consciousness and cried in a pleading voice:

"Oh, please, father, don't take it away! It's only a halfpenny; a kind man gave it me this morning. 'Tis to get some tea for mother, so as she can have a real good cup on her birthday."

A bitter groan came from the miserable figure in the corner; even the doctor pitied the father who was meeting such sharp punishment, while the mother, with a sob, got up and went quickly across to him, and laying her hand gently on the bowed head, said:

"You didn't know, Jack, and maybe God'll spare our Bobbie yet."

And God did spare that little life. For some days it hung upon a very frail thread, but at last all danger was over.

One evening when Jack Forest came in from work, he crept softly up to the bed in the corner, as he had done many times since that awful night. The big, brown eyes were open, and they looked up with a smile into father's altered face.

"Bobbie, my boy," he said, as he knelt down by the bed, "will you forgive father?"

"Why, yes, father! You didn't mean to hurt me, did you? And mother's been telling me again about the cruel soldiers' what nailed Jesus on the cross, and he said, 'Father, forgive them! they know not what they do.' And you didn't know, did you, father? It couldn't hurt me like it did him."

And the lesson from that little child's life went home to the father's heart as perhaps nothing else would have done. The patient wife's prayers were answered, and a brighter and happier life began for them all.

"Bobbie's halfpenny" was never parted with. His father made a hole in it, and always wore it about him to remind him, in the hour of temptation, of the awful crime he had so narrowly escaped. What simple means God often uses to carry out his great and wonderful ends!—Southern Churchman.

**THE MORTIFICATION OF MOLLY.**

Mrs. Greenacre drew herself up with conscious pride. It was something to be the mother of a poetess, even if that poetess was only seventeen, and had never had a rhyme published in her life. That Millicent Deane's work was praised by the critics and admired by a growing host of readers meant only to this fond mother that here, surely, was one sympathetic soul who would understand how sweetly pretty Molly's poetry was.

"But she's so shy, you know, dear Miss Deane," said Mrs. Greenacre. "I am so glad to have had this little talk alone with you. I'm sure she'd never dare to show you the poems herself. Oh, must you go?—Yes, here is the card."

How did it happen? an accident? he asked, for he had been unable to find anything out from the father, who seemed too dazed and horrified to give any information.

"Yes, sir," said poor Mary Forest, with a true wife's longing to shield her husband, "he had a blow on his head. Ah! did he fall, or did something

**BLMYER CHURCH**  
 Write to Cincinnati Bell Foundry Co., Cincinnati, O.

**1,100 MOLLER PIPE ORGANS NOW IN USE.**  
 49 in Pittsburg; 35 in Baltimore; 30 in Philadelphia; 27 in Cincinnati, and 18 in Hagerstown, Md. Address M. P. Moller, Hagerstown, Maryland.

**IRON FENCE**  
 LOW PRICE HIGH GRADE CATALOGUE FREE.  
 DOW WIRE & IRON WKS. LOUISVILLE, KY.

quick intuition, glancing at her scattered verses lying about the table, guessed what had happened.

"O mother," she cried, "I met Miss Deane just now at the gate. You haven't been showing her my rubbish, have you? Oh, she'll be so bored that she'll hate me, and it meant so much to me, her coming here this summer."

"I gave her the scrap-book to look over," began Mrs. Greenacre, flushing guiltily. Then she added, with a dignity that was a little sad, "I'm sorry, dear, if you are offended, but, Molly, you don't know yet what it is to have a daughter that you're proud of."

The girl hardly waited for her mother to end her sentence. She hurried down the flagged walk, along the twilight street in swift pursuit of her idol, and panting, overtook Miss Deane at her own gate.

"Oh, wait!" she managed to gasp out. "Don't read them. It was stupid of mother to give them to you. She doesn't understand, and I wouldn't bore you for anything."

Miss Deane courteously held the gate ajar.

"Will you sit on my piazza a little while, Molly?" she said. "I want to talk to you."

Molly sat down in silent wonder. Had the prayed-for unexpected really happened, and was Miss Deane at last going to take an interest in her? The scene was set for poetry; the dying sunset, the little slanting crescent moon, the bending June roses all made a wonderful background. But Molly broke from her reverie, for her idol was speaking.

"Molly," she said, "I'm going to read these poems—if you'll let me. They're yours, of course. But I'm going to read them for your mother's sake. She's so proud of you, my dear, perhaps they'll bore me, as you have said; perhaps I'll see in them that little, glowing spark that can be quickened into genius. But I'm going to read them because your mother asked me to. O Molly," and Miss Deane's voice broke a little, "I'd give all my gain and all my fame if only my father and mother had lived to hear my praise, if I had them to be proud of me—I have no one now."

"But the world praises you," began Molly, timidly.

"Yes, it's been good to me," answered Miss Deane, slowly. "But the world doesn't wait for my poems and cut them out and keep them in its Bible, as my mother did my first sonnet. Once my father walked blocks out of his way just to see my name in a book-shop window. The world doesn't do that. Oh, you lucky girl, to have someone to be so proud of you!"

Molly rose to go, half-stumbling, for her eyes were full of nervous tears. She was feeling herself a heartless failure, but Miss Deane out kind hands on both her shoulders. "My child," she said, "I'm going to read your poems, and I'll tell you honestly what I think, but remember, Molly, if first I and then the rest of the world discover that you are a genius, that it was your mother who knew it first!"—Southern Cross.

**PURE MILK FOR THE BABY.**  
 Sanitary milk production was first started by Gail Borden in the early 50s. The best systems today are largely based on his methods, but none are so thorough and so rigidly enforced as the Borden system. For over fifty years the Eagle Brand Condensed Milk has proved its claim as the best food for infants.

Many talk about the peril to come, but continue to live as if there were no such thing, resting satisfied with their talk. Half an hour of action is worth ten years of such speech.

Please don't fail to mention the Western Recorder when writing to our advertisers.

**NEW HOTEL ALBERT**  
 11th St. and University Place, New York City, 1 Block W. of Broadway.  
 The only absolutely modern fire-proof transient hotel below 22d St. Location central, yet quiet. 400 rooms, 200 with bath, from \$1.00 per day upwards. Excellent restaurant and cafe attached. Moderate prices. Send 2c for Illustrated Guide and Map of New York City.

**Louisville Nat. Banking Co.**  
 JOHN H. LEATHERS, President,  
 S. THURSTON BALLARD, Vice-President,  
 BEN C. WEAVER, JR., Cashier,  
 JOHN T. BATES, Assistant Cashier

**ROYAL MAGNESIAN**  
 Spring Water Co.  
 229 S. Second St.  
 Delicious, Pure, Sparkling Spring Water for your home.  
 Delivered free anywhere in the city. Call us up. Both phones.

**THE MOODY LANDS FOR SALE**  
 200,000 acres of corn, wheat and alfalfa land in the East Panhandle of Texas, adjoining the Oklahoma line in the fertile valley of the Canadian river; pure water, sunshine and health for all. Two crops will easily pay for land; if you are not making what you should on your farm, or if the climate does not agree with you, why not make a change? You can buy the best farm lands from \$8 to \$25 per acre, one-third down, remainder in five annual payments at six percent interest. This land will advance very rapidly in value. Take a trip with me in our private Pullman car and see for yourself. Very low rates for the round trip. FIRST and THIRD TUESDAYS of each month. For literature and information apply to  
**W. B. LaMASTER.**  
 509 LEXINGTON CITY NATIONAL BANK BUILDING, LEXINGTON - - - - - KY.

**SERMON OUTLINES.**  
 Over 800 world's recent greatest sermons; 5 copies at once and one a month for a year, 17 copies in all, 35 to 70 sermons in each copy, all for \$1.00.  
 CO-OPERATIVE PUBLISHING CO., East St. Louis, Ill.



DELLA'S LONG, DREARY DAY

"Such a long, dreary day!" said Della, putting away her books in despair. "It's too dark to read even close to the windows, and I'm tired of every thing else. What can I do, mamma?" And the little girl looked very doleful indeed.

"I should think Dolly would like to get up," said Mrs. Doan, pleasantly. "I think this is the third day since she was dressed and played with."

"I want something new," pouted Della. "Isn't no fun playing with dolls alone, anyway. I wish Helen would come over."

"In this rain? Where is the picture-book you were making for auntie to take to the hospital when she goes home? You might finish that today."

"It's too dark to cut out pictures," said Della. "I think it is a mean shame it had to rain today and spoil everything."

The baby cried just then, so mamma had to leave the room, and after a few minutes, Della went out to the kitchen to watch Nora as she bustled about the big range.

"Don't you hate rainy days, Nora?" she asked.

"No, indeed," said the girl promptly. "On rainy days your papa never comes home to dinner and I have the whole long afternoon to sew for Maggie. I don't mean I'm glad your papa can't come home, but when he doesn't we have a lunch at noon, you know, and your mamma always tells me to do as I please after that."

"Who is Maggie?" inquired Della.

"My little sister. She's the nicest little girl you ever saw, and she hasn't got any mamma like you have. Aunt Mary keeps her, but I make all her clothes, and it's coming time now for her to go to Sabbath-school, so we'll have to have more things. I love rainy days, for they give me time for Maggie. There in the old basket is a dress I'm making for her. You can look at it if you want to, but I can't take my hands out of this bread."

Della looked at the dotted calico in the basket, and then thought of the dear little white frocks her baby sister wore. Only a few minutes before she came to the kitchen, little Grace had soiled her pretty dress and mamma had put on a clean one. "I don't believe Grace has a single calico dress," thought Della, and then she said aloud: "I guess it keeps you busy, Nora, if your sister is as bad about getting her dresses dirty as Grace."

"Maggie has to wear dark dresses for every day," explained Nora. "This is her best dress I am making."

Della soon went soberly into the sitting-room to tell mamma that there was a little girl not very far from their house who had not a single white dress, but who would be delighted with the dotted calico when Nora had time to finish it. "I'm glad Grace doesn't have to wear dark calico dresses," she remarked earnestly. "Wouldn't that be just dreadful? If I hadn't spent all my money for papa's birthday

present, I'd buy that poor little girl a dress."

"My dear little girl, there are lots of children who must wear rags all the time, and have not even a calico frock for best. You may take that pretty white dress you outgrew last summer for a dress for little Maggie, if you will make it yourself. The goods are fine and new, and there is enough embroidery to trim it nicely."

"Of course, you can," said Aunt Belle, coming in in time to hear the conversation. "I'll cut it out right away. I know Maggie, and a sweet little girl she is, too. Run dear, for the shears and dress."

Aunt Belle cut and basted and helped, and at lunch she and Della could hardly eat a bite, they were so excited. They hurried back to the sitting-room, and their needles just fairly flew through the pretty white goods. Della was just sewing some lace on the dainty under-waist when the door flew open and Bessie Ford came in all out of breath.

"What is the matter, Della?" she asked. "You said as soon as the sun shone you would be down to see me, and here it's been bright and pretty for two whole hours. What in the world are you doing?"

Della explained, and soon Bessie was working away with a needle, too. The little dress was soon finished, and a beautiful thing it was with its dainty ruffles and tucks. Aunt Belle did the hardest parts, but Della and Bessie helped till it was done, and then they carried it to the kitchen, where Nora was just folding away her work to get supper.

"Did you get Maggie's dress finished?" asked Della.

"Not quite," said Nora, with a little sigh. "My bread took more time than I thought, so I didn't have long to sew. Poor Maggie will be disappointed at not getting to start to Sabbath-school next Sabbath, but I won't have any more time this week."

"How will this do for her?" and Della held up the pretty white dress. "Aunt Belle and Bess and I made it for her, and we hope she'll wear it to Sabbath-school next Sabbath."

"What do you think Nora did, mamma?" said Della, when they were back in the sitting-room.

"She kissed us both and then sat down and cried. Wasn't that odd? I don't know whether she liked it very well or not, for I never cry when I'm happy."

"I think Nora cried because she was happy, though," said mamma. "She will enjoy seeing little Maggie in the new dress, but she could not express her happiness in any other way. And now where has the long dreary day gone?"

"It was a beautiful day," cried Della. "Every rainy day I'm going to try to make some one happy and see if they are all as nice as this one."

"And so am I," said Bessie. Hilda Richmond, in United Presbyterian.

MANNERS FOR BOYS.

Poor fellows! How they get hectored and scolded and snubbed, and how continual is the rubbing and polishing and drilling which every member of the family feels at liberty to administer. No wonder their opposition is aroused, and they begin to feel that every man's hand is against them, when, after all, if they only in a quiet way were informed what was expected of them, and their manliness appealed to, they would readily enough fall into line.

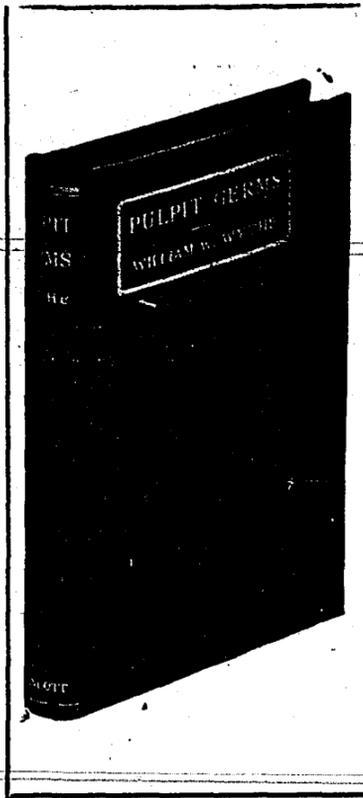
So thought Aunt Mary, as she wrote out the following rules for a

PULPIT GERMS

-BY-

WILLIAM W. WYTHE.

A  
R  
E  
M  
A  
R  
K  
A  
B  
L  
E  
B  
O  
O  
K



S  
P  
E  
C  
I  
A  
L  
P  
R  
I  
C  
E

\$1.00  
Net  
Post-  
paid

This book is not intended for drones. As a mere apparatus to save labor in sermonizing it will be utterly worthless, but it is hoped that it may be found useful as an incentive to study. The merest skeletons will be found in it, without proofs or illustrations, leaving it for each reader to "lay sinews upon these dry bones, and bring up flesh upon them and cover them with skin," according to his own habits of composition; and then the author ventures to suggest that in order that they may be clothed with living power, the prayer be offered by fervent hearts—"Come from the four winds, O, Breath; and breathe upon these slain," and doubtless "these dry bones shall live."

BAPTIST BOOK CONCERN

(INCORPORATED)

JOHN W. HILL, Manager Book Department.  
636-638 Fourth Ave., LOUISVILLE, KY.

little twelve-year-old nephew, who was the "light of her eyes," if not always the joy of her heart, for though a good-natured, amiable boy in the main, he would offend against the "properties" frequently:

Keep step with any you walk with.

Hat lifted in saying "Good-bye," or "How do you do?"

Hat lifted when offering a seat in a car, or in acknowledging a favor.

Always precede a lady upstairs, and ask her whether you may precede her in passing through a crowd or public place.

Let ladies pass through a door first, standing aside for them.

FISHING SUPERSTITIONS.

The Eskimo women of Alaska never sew while the men are fishing, and should any mending be imperative they do it shut up in little tents out of sight of the sea.

Under no circumstances on the northeast coast of Scotland will fisherman at sea mention certain subjects on land, such as "minis-

ter," "kirk," "swine," "dog," etc., and the line will surely be lost if a pig is seen while baiting it. As on the land, chickens must not be counted until they are hatched, so at sea fish must not be counted until they are all caught.

It is good luck to find mice nibbling among the nest; a horeshoe nailed to the mast will help, and a herring caught and salted down will produce wonders.

In the Shetland Islands a cat must not be mentioned before a man baiting his line, and among the Magyars of Hungary, a fisherman will turn back and wait over a tide if he meets a woman wearing a white apron.

Every year the natives of the Duke of York Island decorate a canoe with flowers and fern, fill it with shell money and cast it into the sea to compensate the fish for their fellows caught and eaten.

It was always the custom of the Maoris, the primitive inhabitants of New Zealand, to put the first fish that they caught back into the sea, "with a prayer that it might tempt other fish to come and be caught."

THE BEST LINE TO CHICAGO  
LOUISVILLE  
CINCINNATI  
MONON ROUTE  
Chicago, Indianapolis & Louisville Railway  
ONLY LINE TO THE FAMOUS HEALTH RESORTS  
FRENCH LICK AND WEST Baden Springs

Winter Tours  
via the  
Illinois Central  
Railroad

--- to ---  
New Orleans, La., Jackson, Miss, Hot Springs, Ark, Vicksburg, Miss., San Antonio, Texas, Houston, Texas.

and many other points at very favorable rates. Through Pullman service daily to

San Antonio and Houston, Texas.

SPECIAL REDUCED HOMESEEEKERS EXCURSION RATES TO POINTS IN

MISSISSIPPI, LOUISIANA, ARKANSAS, OKLAHOMA, TEXAS, and the West and Northwest, on the first and third Tuesdays of each month.

BEST LINE TO Memphis and New Orleans.

Solid through trains, with Pullman Sleepers and Free Reclining Chair cars. For full particulars call on W. C. McBride, C. P. A., Fourth and Market, Louisville, or address,

F. W. HARLOW, D. P. A., Louisville, Ky.

Winter Tourist Tickets

ON SALE DAILY VIA

SOUTHERN RAILWAY

TO

FLORIDA and all Southern Winter Resorts

Through Pullman and Dining Car Service between the North

and all Southern Resorts.

For information, write, A. R. COOK, District Passenger Agent, 234 Fourth Ave., Louisville, Ky.

THE BAPTIST UNION.

The autumnal session of the Baptist Union of England was held with the King's Road church in Reading. This church was constituted in 1640, and in all these years has had but nineteen pastors. In these restless days it is scarcely to be hoped that the church will have a similar record in the next 269 years. One of the instances in its past history which the brethren love to recall is that John Bunyan preached the last but one sermon of his life in this church in 1688. King's Road is the mother of twenty-two churches.

The President, Dr. Marshall, read the opening address upon "The Permanent Value of the Gospels." It was even more objectionable to orthodox Baptists than his address in the spring, which Principal McCaig criticized so strongly and so ably. The most objectionable part was his treatment of the Gospel of John. Had any of you stalwart and thorough-going Southern Baptists been present you would have thanked God that the Strict Baptists have nothing to do with the Baptist Union and that Spurgeon's church stands apart.

Of course the scheme of the Council of the Baptist Union for control of the pastors and churches came in for much discussion. It is just as if the Home Mission Society should get a large amount given for needy churches and then say it would help only those churches which would put the matter of their pastorates into the hands of the Society. There is to be a "time limit" to pastorates and the Council is to have control of the change. In short, so far as I know the Methodist polity it is for the Baptist Union to become a Methodist Conference, its Council having practically the power of the Methodist bishops! About one hundred churches have agreed, the majority of the churches paying no attention to the request of the Council to express an opinion on the subject.

There is distress among the pastors of some weak churches beyond question. But this could best be relieved, I think, by following the example of Paul and the American preachers. Paul supported himself by tent making when necessary. And the American preachers farmed or taught school, or preached to four churches. When a church is able it ought to support its pastor, of course. If it is not, let him make tents with Paul.

The two addresses on Thursday morning would have convinced a Southern Baptist more strongly than ever that Spurgeon did right to shake off the dust from his feet and leave the Baptist Union. To judge by what I see in the Western Recorder and the *Journal and Messenger*, such addresses will make Southern Baptists few and far between in the meeting of the Pan-Baptist Congress in Philadelphia. Dr. Newton Marshall read an address on "The Intellectual Assent to the Evangelical Faith," the principal point in which was an attack on the infallibility of the Scriptures. He said himself in regard to his address, "It was listened to by many present with some uneasiness, if not distress."

The address of H. G. Wood, which followed, was eloquent indeed. It seemed to me like betraying the Lord with a kiss. He attacked the account of the casting out of the devils from the man of Gadara, and of the cursing of the fig tree which "might have been a popular expansion of the parable of the barren fig tree," said that our Lord accepted the current conceptions of the people, whether these were true or false saying, "If

Jesus thought about the matter at all." He thought of the earth as the center of the universe as all his contemporaries did. Surely these are quotations enough. One more. He did not believe that our Lord worked miracles himself. He explained the stories (?) by saying, "The presence of Jesus enabled men to trust in the power and goodness of God," and that caused the miracle!—Illustrations which he did not give—the ear of Malchus, and the dead raised.

At the close of these papers, Rev. Sydney Jones entered a courteous but strong protest against the Assembly's receiving the two papers which had just been read.

The great day of the feast was the night when F. B. Meyer and John Clifford spoke. Meyer was eloquent and evangelical, calling attention to the brightness on the horizon which gave promise of better days.

As for the Old Man Eloquent, he never made a greater speech nor one that more stirred men's blood. His subject was "The Immediate Duty of Free Churchmen." It was a political speech, every word of it. But even those who are most opposed to the churches' attempting to control Caesar contrary to the Lord's express command could not but enjoy Dr. Clifford's words of fire.

The speech was an attack upon the House of Lords. His arraignment of their actions in this last Parliament was most scathing. His plea was to take away their power as a part of the law making machinery of government. Whatever any man may have thought after he was out from under the spell of the eloquence of the great leader, every one at that hour would have voted to abolish the House of Lords as a House.

Rev. J. R. Wood was chairman of the committee to consider the decline of the churches which act with the Baptist Union. These churches are actually decreasing at the rate of more than 5,000 a year, and it is high time for a searching of hearts. The committee was not ready with a report, but Rev. J. R. Wood made such a grand speech, saying so many things Southern Baptists would enjoy that I send you an extract to be published separately. It would make this letter too long.

Dr. Roberts' speech to the young people would have made Recorder readers groan. One sentence will suffice: "Evolution is the great key-word of today. They were being taught, not that God created the world by a series of creative acts; but that God had brought life to its present condition by a long process of development!"

OCCASIONAL.

NOTES AND COMMENTS.

If you are a faithful preacher, it is by no means certain that you can always succeed in keeping the peace. Of course, you should not give offense for its own sake; but if the honest presentation of scriptural truth offends people, then let them be offended early and often. Jesus warned his disciples that he came not to send peace on the earth, but a sword. He said that his gospel would sunder the nearest and dearest ties of nature. His own family called him crazy, and he tried to break up his preaching. It is well known that there are in this country Baptist church members who feel uncomfortable when their pastor preaches plain Baptist doctrine on the subject of the ordinances of the church. There are even some who do not like to hear a Scriptural presentation of the

doctrine of the atonement. We cannot be faithful preachers, and keep the peace with these; but if a preacher fears God he need fear nothing else.

It is wonderful to think how slow we are to learn that it is a very difficult thing to make up a fair and correct opinion of the character of any large body of people. Edmund Burke, the great British statesman, taught this lesson more than a century ago; but it needs emphasizing yet. New York City is often called a modern Sodom; but I have spent a good many Sundays preaching in New York, and I am not sure that I can name a city in which the people generally behave better on Sunday. New Bedford, Mass., is an uncommonly clean city, yet it is the only place I ever lived in where a prizefight

was conducted in the presence of hundreds of respectable (?) citizens, and the filthiest language I ever heard in public was uttered in a loud voice on the streets of New Bedford, and that on a Sunday morning. It was horrible and shocking; and the only consolation I had was a grim sense of its appropriateness, coming, as it did, from the lips of a dirty fellow yelling, "Boston Sunday Globe!" If you will keep your eyes and ears open, and will do some real thinking upon what you see and hear, you will probably discover that there are several sides to the character of any large body of people. And, indeed, of any individual of your acquaintance, not excepting your respectable self.

One of the brightest things that Daniel Defoe ever wrote was his verified characterization of "The True-born Englishman." In that extraordinary specimen of his powers of reasoning in verse, he proves beyond all controversy that the Englishman is, ethnologically speaking, one of the most heterogeneous conglomerations that has ever appeared upon this earth. And from some points of view, the same thing is true of our modern English speech. What strange and even hideous corruptions have taken their places in classic English! Our word, "alligator," we are told, is a corruption of the "El lagarto," the lizard—of the illiterate Spanish adventurers in Florida; and one of our greatest American scholars tells us that from naked savages on opposite sides of the world, we take "palaver" and "taboo" as readily as we appropriate a technicality from languages that are dead. Returning to Defoe: What but the blindest prejudice could ever have induced Pope to put so brilliant a writer into the "Dunciad"—a satire on Dunces? What real critic can doubt that "Robinson Crusoe" will be read by admiring thousands, when the "Dunciad" is utterly forgotten?

Not long ago we heard a well-known Baptist preacher talk as follows: "I have sometimes thought that if I had some millions of dollars, and were debating with myself upon the best use to make of a large part of my fortune, with the view of doing the greatest good to the greatest number, I should probably decide to establish and maintain a clean, fearless, truth-telling paper—not a religious, but a secular daily—which should stand squarely for decency and sound morals. I rather think I could do more good in this way than I could by endowing a great university, or even a theological seminary." The sort of daily which he described would be a great boon to any community in the land. When Dr. Edward Bright was editing the *New York Examiner*, a correspondent wrote him, asking him to recommend a clean New York daily,

ENGRAVED WEDDING INVITATIONS AND ANNOUNCEMENTS

We are prepared to make the finest engraved work on short notice, such as engraved visiting cards, engraved business cards, wedding invitations and announcements, society stationery, etc. Send for samples or call at office

Baptist Book Concern

INCORPORATED

JOHN W. HILL, Manager Book Department

636-638 Fourth Avenue,

LOUISVILLE, KY.

NOW READY

Theodosia Ernest,

NEW AND REVISED.

Complete in One Volume Fully Illustrated.

Originally written by REV. A. C. DAYTON.

Revised by his Daughter, LUCY DAYTON PHILLIPS

75c net, postpaid.

To those that have read this work, as originally written, we would suggest their re-reading it. A Treat is in Store for Them.

This Book should be read by all Baptists, and especially by the young members, who should be diligently trained for effective service.

This also makes interesting reading for people of other Denominations.

BAPTIST BOOK CONCERN

Incorporated.

JOHN W. HILL, Mgr. Book Dept.

636-638 Fourth Ave.,

LOUISVILLE . . . . . KY.

To those who live and walk in the Spirit, all creation is seen to be of God. No man can find God through nature; but every man may find nature through God. If man begins with nature he can not climb from it to God; but if he begins with God, he may enter into the mystic region, wherein lies true appreciation of the glories and beauties of nature.—G. C. Morgan.

Please don't fail to mention the Western Recorder when writing to our advertisers.

which could safely be put into the hands of the members of a Christian family. He crisply replied that no such paper was published in New York City!

The very atmosphere has been agitated for the last forty-nine years with the shouts of "patriots," who are wild over what is called "the end of slavery" in this country; but is it at all certain that slavery is abolished? When a church member says he is not able to pay anything to the support of the church, and yet spends twenty dollars a year for the tobacco which he "cannot do without," is he not a slave? When a Christian mother "cannot go to Sunday School," because she "must cook breakfast and keep it hot to serve to her godless son—a grown man, who cannot get ready for breakfast on Sunday morning till after 9 o'clock, is she not a slave? Both the slaves here referred to lived in Southern cities. Are there no such slaves in Boston? J. C. HIDDEN.

Pungoteague, Va.

We wish it to be distinctly understood that the publication of an article in *The Examiner*, signed by its author, is not an endorsement by the editors of the views expressed in it. We may or may not agree with the sentiments of the writer. Should we disagree, we may feel it our duty to say so; but we do not feel it our duty to suppress every contribution that presents views differing from those held by us. We want *The Examiner* to be an arena for the presentation of different phases of denominational thought—always, however, reserving to ourselves the right to decline articles which, in our judgment, would be harmful to any class of our readers or prejudicial to the cause of Christ. Fair and friendly criticism of the methods of our denominational societies, temperate discussion of the wisdom or unwisdom of present or proposed organic arrangements relating to such societies, and so on, are legitimate subjects for comment in a denominational journal, and we are always glad when brethren show interest enough in these matters to write about them. There is nothing so deadly to denominational life as indifference. When nobody can find any cause for criticism we are surely in a "parlous state," and ought to be grateful to any one for stirring us up, even though it be with a sharp stick.—*Examiner*.

BAPTIST DOCTRINE—No. 20.

J. G. B.

Baptism. What Is It?

Baptists believe that baptism is the dipping, immersion in water, in the name of the Trinity, of a believer upon profession of faith, by one duly authorized by a church of Jesus Christ to perform such service.

All denominations admit this to be Scriptural baptism, yet many claim it is not the only baptism. Others claim the act may be pouring or sprinkling water upon the person. Many, that unconscious, irresponsible infants are proper subjects to receive baptism; some even claim that it is necessary to salvation.

There is no doubt about the immersion of a believer being scriptural baptism. All admit it. All denominations accept it as such. There is of necessity great doubt about anything else being baptism. Then why be in doubt when you can be sure you are right? Baptists never doubt the scripturalness of their baptism.

Besides, Paul says: "One Lord, one faith, one baptism, one God and Father of all," etc. Now if you believe Paul, or the Holy Spirit, when he says "one Lord, one faith, one God," why doubt his word or contradict him when he says one baptism? If immersion is baptism, then sprinkling and pouring are not baptism. Only one is, can be, right.

The word baptizo is not a translation of the word used in the original, but only transferred, only one or two letters in the Greek being changed.

I could give you the names of more than forty Greek lexicons, all of which give as the primary meaning of the word "to dip, to immerse," and no standard lexicon gives any definition to the word which is really at variance with this accepted meaning. None of them give sprinkle or pour as a meaning of the word.

Besides, if you substitute sprinkle or pour in any of the passages and attempt to read it you will find it will not fit. Take Mark 1:5, "And were all sprinkled of him in the river of Jordan; or were all poured of him in the river of Jordan." But it is correct to say: "Were all immersed or dipped of him in the river of Jordan."

Affusionists sprinkle the water, not the people, so if sprinkling is baptism, then it is water, and not the people, baptized.

In all Greek literature the word baptizo means to dip, plunge, immerse. Dr. Conant has collected about seventy-five passages from profane Greek literature in which this word occurs, and in every instance the meaning is plainly the same as in the Scriptures, namely, immerse.

The Greek is a very precise language, having a word for every shade of meaning, so much so that often nice shades of meaning in Greek cannot be clearly expressed in English. In Greek there is a distinct word for sprinkle, but it is never used in a single passage where baptism is mentioned. The same is true of the word for pour.

The Greek language has, like all others, undergone many changes, but the Greeks today knowing the meaning of their own language adhere strictly to immersion for baptism. Even the Presbyterian missionaries in Athens today are compelled to practice immersion even upon infants, as the Greek church has always done. Baptizo means to dip just as much as the English word dip does.

Leading scholars of all denomi-

nations have frankly acknowledged that the scriptural and apostolic baptism was immersion. Dean Stanley, one of the most prominent of the Episcopal clergy in England, said: "For the first thirteen centuries the almost universal practice of baptism was that of which we read in the New Testament, and which is the very meaning of the word baptize, that those who were baptized were plunged, submerged, immersed into the water. The change from immersion to sprinkling has set aside the larger part of the apostolic language regarding baptism, and has altered the very meaning of the word." He frankly acknowledges that in the days of Christ and the apostles the word did not mean to sprinkle, but to immerse.

John Calvin, the founder of the Presbyterian church, in its present form, said: "The very word baptize, itself, signifies to immerse; and it is certain that immersion was observed by the ancient church." Commenting on the baptism of the eunuch, he says: "Here we perceive how baptism was administered among the ancients, for they immersed the whole body in water."

John Wesley, founder of Methodism, on Rom. 6:4, says: "We are buried with him, alluding to the ancient manner of baptizing by immersion."

Martin Luther says: "For to baptize in Greek is to dip, and baptizing is dipping. Being moved by this reason, I would have those who are to be baptized to be altogether dipped into the water, as the word doth express; and as the mystery doth signify." Works, Witeemb, Ed. vol. 2, p. 79.

Cardinal Gibbons, Roman Catholic, says: "For several centuries after the establishment of Christianity, baptism was usually conferred by immersion; but since the twelfth century the practice of baptizing by affusion has prevailed in the Catholic church, as this manner is attended with less inconvenience than baptism by immersion." Faith of our Fathers, p. 275.

The Encyclopedia Britannica, in the article, "Baptism," vol. 3, p. 351, says: "The usual mode of performing the ceremony was by immersion. \* \* \* The council of Ravenna, in 1311, was the first council of the church to legalize sprinkling by leaving it to the choice of the officiating minister." We could multiply such testimony from those who practice sprinkling but space forbids. If any honestly believe that Christ did ordain sprinkling for baptism (though certainly in that case it would never have been called baptism), I can respect them for following their convictions, but when they admit Jesus was immersed, and commanded his followers to follow his example, and yet say, I prefer to do something else, it looks to me like wilful disobedience.

In our next we will show from the Scriptures the proof of our position.

LESSON OF GREAT WORTH IN THE 37th PSALM.

By J. S. Cottrell.

The Thirty-seventh Psalm is conceded to have been written by David in his waning years, it is a collection of aphorisms rather than a discourse, there is nothing in it of prayer nor of ever prevalence of praise, it is an exposition of—to my mind—the hardest chapter of the Bible to understand; acknowledging the advancement of the wicked as well as innumerable successes, at the same time pointing out "such shall be cut down like

grass." The lesson is plain to believers and clearly discernible, this apparent success of evil doers is not really an advancement nor is prosperity of lasting kind because of lack of character and in the main because of lack of Divine giving.

"Trust in the Lord" the beginning of the fourth verse, how many, many times are we commanded and exhorted to do that which is the essence of our Faith, he that issues a command or imperative must first be in position to pay for this respect, is there a single instance in which the exhortation or command or commission is not followed immediately by a promise of reward? It is noticeable that the only way to be happy and do good is to be in absolute dependence upon God, delighting not thyself in earthly pleasures or possessions for they are fleeting and as soon as obtained are worthless. Envy and Vanity alone are the mistresses that drive and demand of us earthly legacies.

Bringing these verses down to our time, when we look abroad as did the followers of David we see evil doers and workers of iniquity flourishing and prospering doing their wills, living in splendor, not only having the power but doing mischief to these around them. This is not any new thing, but here we begin our fretting or are tempted to fret at God as if he was unkind to us, to the Church, in permitting them such laxity, we vex ourselves at their successes and envy them in the liberties they take in the getting of wealth longing and wishing we could imitate them by shaking off the restraining power and fear of God and our consciences. This chapter is the warning against such fretfulness and vexations they are their own punishment, is it not a kindness and a thoughtfulness of us that we are thus warned.

Looking still further and with an eye of Faith we should see at least no reason to envy for it is distinctly prophesied their triumph is short and waning, here between the lines is another warning: We must not trust in the Lord and live as we would or list, or in other words: we must not think to do and be good and then trust ourselves, rather both trust in the Lord and do—do good, then and then only shall we be provided for.

THE CENTENNIAL AT PITTSBURG.

At their great meeting, in Pittsburg, the other day, our "Disciple" friends encountered a little whirlwind, when one of their chosen speakers, grandson of the noted Walter Scott—associate of Alexander Campbell—proposed that all barriers to church membership be thrown down, and that any one wishing to come be received on what he might call and accept as baptism. He argued the case at some length, and was immediately taken to task for his temerity, though he had some supporters in the assembly and some votes were recorded in his favor. In an interview, he is reported to have said:

The whole point of my argument was that we must permit the candidate for entrance to choose that form of baptism which his own conscience and intelligence indicate to be sufficient. We already open our communion service to anybody, leaving it to his conscience to decide whether he should partake, and I told my brethren that if we would take the same generous stand in the matter of baptism, we would indeed be a free church, to which the millions of broad-thinking, generous, good

— JUST OUT —

# My Lady of The South

A Story of The Civil War  
By RANDALL PARRISH

---

## \$1.50

Illustrated in Full Color  
By Alonzo Kimball

---

### Baptist Book Concern

INCORPORATED  
John W. Hill, Manager Book Department  
636-638 FOURTH AVENUE      LOUISVILLE, KY.

Americans would be glad to join themselves.

The argument is certainly good. If the great object and aim of our "evangelistic" work is "to get people into the church," the "Disciples" are now a long way ahead of the Baptists, many of whom are following at a respectful distance, but—following. If the "Disciples" are to keep the lead they seem now to have, they must broaden the doors of their church a little more; and the only thing to do is to open it wide, and let all who wish to do so come in. That's genuine liberality. That is "liberty" (of a kind. Colonel Scott is consistent, when he says: "We already open our communion service to anybody, leaving it to his conscience to decide whether he should partake, and I told my brethren that, if we would take the same generous stand in the matter of baptism, we would, indeed, be a free church, to which millions of broad-thinking, generous Americans would be glad to join themselves." And that is true, every word of it. Let us only let down the barriers, and teach that participation in the Lord's Supper is a matter to be settled by the individual himself, and we shall have the mass of humanity with us. And so, dispense with baptism, and we shall have no lack of so-called church members.—Journal and Messenger.

PRINCIPLES AND PRACTICES OF BAPTISTS.

I thought the first extract from Francis Wayland's book was just the best and most timely thing which could be published. But the second was even better. Thank God for that great teacher, scholar, preacher and writer, and for the friend who advertised for a copy of the book and sent the extracts to you.

Would it not be a blessed thing today if all the Baptists of New England stood in the old paths of truth as the great Wayland stood? May the time speedily come when they will seek out the old paths and walk therein.

I can claim still more than my brethren claimed. For my wife is a Baptist and a half, according to the definition of the "slack twisted" brethren, and so am I. As we are one, I claim to be

A TRIPLE BAPTIST.

DEAR RECORDER.

Our meeting at Everman, Ky., closed last Sunday. The Lord blessed our work there with fifty-one additions to the church, thirty-four of them for baptism. This church has been dead several years and their house about down. They are now in good working order and only a few left in that territory who are not Christians, and the church is at work now to save souls and also building a new church house. About all the funds are now raised. The house will be 32 by 46 feet, and has long been needed. Pray earnestly for them to have courage and work for the Master.

I have just opened a meeting at Salem church, having good attendance and good order. One converted and joined the church first night. A great prospect here for good. Pray for me to reach them with God's Word.

A. A. ADKINS,

State Missionary.

Willard, Ky.

**Special Announcement.**

A LIMITED EDITION  
OF  
RALPH CONNOR'S  
"The Doctor"  
—AT—  
**50 Cents Net**

Postage 15 cents Additional.

Checks outside of Kentucky and Tennessee, add 10 cents for Exchange.

THE FIRST TIME THIS BOOK AT SO LOW A PRICE.

Originally published at \$1.50

**BAPTIST BOOK CONCERN**  
INCORPORATED.  
636 638 Fourth Ave., LOUISVILLE, KY.  
**JOHN W. HILL,**  
Manager Book Department.

## The Farm and Household

Mr. L. A. VanArsdall, of Kirkwood, sold to J. T. Veach a weanling mule for \$70.

A great many mule colts were on the market at Carrollton last Monday, selling at from \$60 to \$95.

Not many mules on the Market at Carlisle Monday court. Mack Turney and H. N. Rankins bought 26 mule colts at \$46 to \$66.

Mr. James W. Hedgespeth, of Mardis, sold to Mr. Gatton Miller, same place, a yearling mule for \$100.

H. M. Taylor, of Carlisle, sold to Henry Bros., one mule colt for \$97.50. The latter shortly afterwards sold the animal for \$100.

Sam Alexander & Son, Bowling Green, sold to Wm. Glass, of Woodburn a suckling mule colt for \$145. Who can beat that?

Mr. A. J. Olive, of Scottsville, sold to Al. W. Pedigo, of Barren county, last week a nice 5 year old combined gelding for \$240.

Davis & Jones, of Gordonsville, Tenn., made the biggest jack deal ever pulled off in Smith county last week when they sold to Sedalia, Mo., parties nine young jacks for \$4,100.

### TREATMENT OF FEVERS AND COUGHS.

Woods Hutchison, M.D.

Nowadays we throw all the windows open and even put our patient out to sleep in the open air, whether it be typhoid, tuberculosis or pneumonia, knowing that not only will he not "catch cold," but that his hurried breathing indicates that he needs all the oxygen he can possibly get, to burn up the poisons poured in the lungs and on the skin. We encourage the patient to drink all the cool, pure water he will take, knowing that his thirst is an indication for flushing and flooding all the great systems of the body-sewers.

In short, we trust Nature instead of defying her, co-operate with her in place of fighting her; and we have cut down the death-rate of most fevers from fifty to seventy-five percent, already. Plenty of pure, cool water internally, externally and eternally, rest, fresh air and careful feeding, are the best febrifuges and antipyretics known in modern medicine. All others are frauds, and simply smother a symptom without relieving its cause, with the exception of quinine in malaria, mercury, and the various anti-toxins and antiseptics in their appropriate diseases, which act directly upon the invading germs.

Underneath all the storm and stress of the fever paroxysm, Nature is quietly at work elaborating her antidote. In some marvelous fashion the cells of the body are producing in ever-increasing quantities an antibody or antitoxin, which will unite with the toxin or poison produced by the hostile germs and render it entirely harmless. By a curious paradox of the process, it does not kill the germs themselves. Indeed, it utilizes part of their products in the formation of the antitoxin. It turns them from dangerous enemies into harmless guests.

Still more curious, there is a distinct parallel between the meth-

od in which food materials are split up and prepared for assimilation by the body, and the method adopted in breaking up and neutralizing the toxins of disease-germs. It is now known that poisons are formed in the process of digesting and absorbing the simplest and most wholesome foods; and the liver uses the skill which it has gained in dealing with these "natural" poisons in disposing of the toxins of germs.

When a fever has run its course, as we now know nearly all infections do, within periods ranging from three or four days to as many weeks, it means that it has taken the liver and the other police-cells this length of time to handle the rioters and turn them into peaceable and law-abiding, even though not well-disposed, citizens. In this process the forces of law and order can be materially helped by skillful and intelligent co-operation. But it takes brains to do it, and avoid doing more harm than good. It requires more intelligence on the part of the doctor, the nurse, or the mother to help Nature skillfully than it did to fight her blindly.

This is what doctors and nurses are trained for, and they are of use in the sick-room because they have devoted more time and money to the study of these complicated processes than you have. Don't imagine that calling in the doctor is going to interfere with the natural course of the disease, or rob the patient of some chance he might have had of recovering by himself. On the contrary, it will give Nature and the constitution a better chance in the fight, probably shorten it, and make it less painful and distressing.

If the symptoms of summer fevers and fluxes are indicative of Nature's attempts to cure, those of the Winter's coughs and colds are no less clearly so. As we walk down the streets, we see staring at us in large letters from the billboards, "Stop that cough. It is killing you." Yet few things could be more obvious to even the feeblest intelligence than that this "killing" cough is simply an attempt on the part of the body to expel and get rid of irritating materials in the upper air-passages. As long as your larynx and wind-pipe are inflamed or tickled by disease-germs or other poisons, your body will do its best to get rid of them, by coughing, or, if they swarm on the mucous membrane of the nose, by sneezing. To attempt to stop either coughing or sneezing without removing the cause is as irrational as putting out a switch-light without closing the switch. Though this, like other remedial processes, may go to extremes and interfere with sleep or upset the stomach, within reasonable limits one of the best things to do when you have a cold is to cough. When patients with severe inflammation of the lungs become too weak or too deeply narcotized to cough, then attacks of suffocation from the accumulation of mucus in the air-tubes are likely to occur at any time. Young children who can not cough properly have much greater difficulty in keeping their bronchial tubes clear in bronchitis or pneumonia than have adults. Most colds are infectious like the fevers, and like them

run their course, after which the cough will subside along with the rest of the symptoms. But stopping the cough won't hasten the recovery. Help Nature to sweep out the poisons causing the cough by sweating, purging and local antiseptics, and let cough-cures, symptom smotherers, alone.

Lastly, in the realm of the nervous system, take that commonest of all ills that afflict humanity—headache. Surely this is not a curative symptom or a blessing in disguise, or, if so, it is exceedingly well disguised. And yet it unquestionably has a preventive purpose and meaning. Plain, wherever found, is Nature's abrupt command, "Halt!"—her imperative order to stop. When you have obeyed that command, you have taken the most important single step toward a cure. A headache always means something—overwork, underfeeding. Some error is being committed, some bad physical habit is being dropped into. There are a dozen different remedies that will stop the pain, from opium and chloroform down to the coal-tar remedies (phenacetin, acetamid, etc.) and the bromids. But not one of them cures in the sense of doing anything toward removing the cause. In fact, on the contrary they make the situation worse by enabling the sufferer to keep right on persisting in the bad habit, deprived of Nature's warning of the harm that he is doing to himself. As the penalties of this continued law-breaking pile up, he requires larger and larger doses of the deadening drug, until finally he collapses, poisoned either by his own fatigue-poisons or by the drugs which he has been taking to deaden him against their effects.

In fine, follow Nature's hints whenever she gives them: treat pain by rest, infections by fresh air and cleanliness, internal and external, the digestive disturbances by avoiding their cause and helping the food-tube to flush itself clean; keep the skin clean, the muscles hard, and the stomach well filled—and you will avoid or conquer nine-tenths of the evils which threaten humanity.—The Delineator.

## LOW RATE

Excursion

October 5 and 19

VIA



## South Southeast Southwest

Stop-over Privileges  
25 Day Return Limit

Tickets for the Excursion Are on Sale  
From Louisville at Low Rates to Many  
Points in

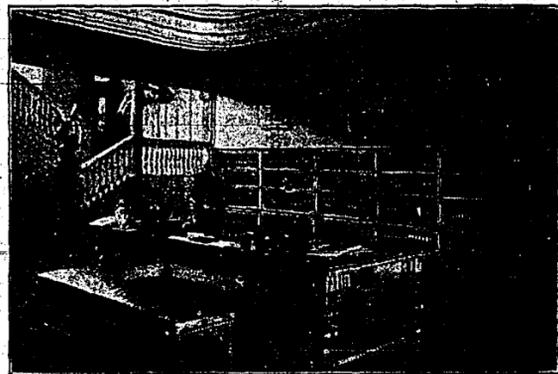
Alabama, Florida, Georgia  
Louisiana, Mississippi  
North & South Carolina  
Tennessee, Virginia  
Arizona, Arkansas  
Mexico, New Mexico  
Oklahoma and Texas

CITY TICKET OFFICE  
410 FOURTH AVENUE  
PHONES 258

## BELLS.

Steel Alloy Church and School Bells. Send for  
Catalogue. The C. S. BELL CO., Hillsboro, O.

Medicine stains can be removed  
by soaking in alcohol.



## How Your Library Looks

has an important relation to the value of your books. If they are attractively housed, the library will be more alluring—a room of pleasing atmosphere—something to be proud of.

The Viking Sectional Bookcases are built for the man or woman with discriminating taste in furniture. They come in Craftsmen type, De Luxe Home Library, or in any of the preferred styles, and in the finest seasoned woods, with plain or leaded glass doors. You can have the

## Viking Sectional Bookcase

in one section or enough to fill any space. Interlocking device builds stacks into a solid case of perfect alignment, giving a built-in effect. No metal bands mar the appearance of the sides. Double tops are dust-proof and damp-proof. Doors run on frictionless steel guides, and do not stick, rattle or bind. Air-cushioned construction makes the dropping of the door perfectly noiseless. Cases for music rolls, etc. Tops, bases and corners to fit any room. Come in and see the Viking.

Baptist Book Concern  
Incorporated.

636 Fourth Ave., Louisville, Ky.  
JOHN W. HILL, Mgr. Book Dept.

Double Dust-Proof Top



Cannot Be  
Improved  
Upon  
So We Remind  
You Again Of  
Glorious Praise

The Best Song  
Book on the Market  
(Barring None)  
For The Money

PRICES—Single copy, 35c;  
dozen, \$3.60, not prepaid; 100,  
\$25.00, not prepaid.

Round and Shaped Notes.

More Songs, Better Songs,  
Best Binding, Cheapest Prices.  
For use in Church Services,  
Prayer Meetings, Sunday  
Schools, Young People's Meet-  
ings, and Evangelistic Meetings.

Churches buying "Glorious  
Praise" need no other Song  
Book.

Best Silk Cloth Binding; sew-  
ed (so it will stay open on or-  
gan). The old favorites with  
the old tunes. Every hymn has  
its tune.

## BAPTIST BOOK CONCERN

INCORPORATED.

JOHN W. HILL, Mgr. Book Dept.

LOUISVILLE, KY.

## TRAVEL

up the Ohio river is a delight, on the Louisville and Cincinnati Packet Co.'s beautiful steamers.

Round Trip from Louisville, \$5.00.

This includes meals and berth.

Splendidly Equipped Boats.

Leaving Louisville and Cincinnati Daily. Every convenience for comfort.

The Ohio River is not only one of the world's greatest waterways but is undoubtedly one of the most beautiful, presenting to those who travel upon its broad waters an ever-changing panorama of charming scenery.

The twin steamers, City of Louisville and City of Cincinnati, chief of the fleet, are practically new three-decked side-wheel steamers, propelled by powerful engines and are the fastest river boats in the country.

C. C. FULLER, Superintendent,  
Lou. and Cin. Packet Co., Incorporated,  
Louisville, Ky.

## GERMAN BANK

Fifth & Market St., Louisville, Ky

CAPITAL . . . . \$250,000

SURPLUS . . . . \$490,000

General Banking & Savings Bank.

Interest Paid on Time Deposits.

P. VICINI, PRESIDENT.

# DEATHS

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

## CRENSHAW.

Resolutions adopted upon the death of Mrs. Katherine Crenshaw, by the Ladies' Aid Society of the First Baptist church, of Dayton, Ky.:

Whereas, It has pleased our Heavenly Father to remove from our midst Sister Catherine Crenshaw, one of our most faithful and devout members; therefore, be it,

Resolved, That we tender to the bereaved family our most sincere sympathy in this their hour of bereavement, and while the Society has sustained a great loss in the death of Sister Crenshaw, yet our loss is her eternal gain.

We will not attempt to tell what she was to her home, her church and Sunday School, for we feel that she has erected to her memory the greatest of all monuments, the great influence of her upright life and noble Christian character.

It is sweet to know that some day we will all meet her and know her as she is, and while we now mourn with her loved ones we know that some day God will raise the veil and we shall see her face to face and be with her in that land where there is eternal peace and happiness.

MRS. R. E. TOLLE,  
MRS. H. B. BECK,  
Committee.

## DANIEL.

Mrs. Effie Daniel, wife of J. P. Daniel, was born December 8, 1867; departed this life August 13, 1909, at 7:15 a. m.; professed religion at an early age; united with the Station Baptist church, and was baptized by Rev. B. F. Swindler. She was the eldest child of W. G. and K. Stroud, of a family of nine children, all of whom survive her and are members of the Baptist church in good standing.

Sister Daniel in her girlhood days, taught school and proved to be a very efficient teacher, loved by her many pupils and patrons.

At the time of her death she was a faithful member of the Island Baptist church. Her life was full of Christian deeds. In her home she was a model wife, true mother and a neighbor in whom all had the utmost faith and confidence. Her loss to the church and community is unspeakable. For such a one we should not weep, but remember that our loss is her eternal gain. She told her boy of four years to be good and admonished her husband to take due care of him, and said that if her time had come to leave this earth and its charms, she was ready.

She was buried by the honors of the Eastern Star. Many words of praise were pronounced at the funeral by the members of her order for every trust committed to her as a member and also as an officer of the order.

We are loth to part with such a choice character, but her Master knew best and doeth all things well, so let us bow in meek submission and say they will be done, for she is not dead but sleepeth, for her precious deeds still live in the hearts of her parents, brothers, sisters, husband and associates. Many floral designs expressed the tenderness of her friends' love, but all could not be present. If every one whom she had instructed or upon whom she had bestowed a kindness, had laid a flower upon her grave, she would have slept beneath a wilderness of flowers, but they would have soon faded, but her good works are monumental in height and adamant in durability, because they had the stamp of the approval of her God.

Therefore, emulate her life as she followed Jesus. Dry up your tears, ye sorrowing ones, for she is now at rest in her Father's bosom and we are here a few more fleeting moments, days or years as the case may be, to work in our Master's kingdom, let us then be as faithful and as dutiful to every word, work and deed of him who will reward us abundantly above that which we ask or think, in the land of pure delight where saints immortal reign.

T. J. RATCLIFF.

## TENNESSEE LETTER.

The Wiseman Association held its Eighteenth Annual Session with the Hartsville Baptist church the last two days of September, and the first day of

October. Bro. C. N. Simmons was elected Mod, Sanders Reed Clerk and Paul Johnson Treasurer. The writer at the last session, a year ago was elected to preach both the introductory and doctrinal sermons, but the Association meeting in thirty steps of his home he asked Dr. Folk of the Baptist and Reflector to preach the Introductory and Bro. J. H. Grime, the doctrinal. Both sermons were richly and deservedly enjoyed. It was a treat to have such stalwart defenders of the faith with us and to preach such splendid sermons. Bro. Folk's text was: "For me to live is Christ and to die is Gain;" and Bro. Grime's text was: "Both sure and steadfast." In addition to these sermons, Drs. J. M. Phillips, of Lebanon, B. G. Taylor, of Clarksville, J. H. Oakley, of Jackson, C. B. Massey and W. M. S. Wilks preached splendid and soul stirring sermons.

The business was transacted in peace and harmony. The weather was ideal. The moon was in her glory and each night she and Mars climbed the Eastern skies together. The Sun shown brightly and the bracing air from the North Pole, brought back by both Peary and Cook, was delightful. The dinner on the grounds was unsurpassed in richness and sweetness and bountifulness. The spiritual and social tides vied with each other for the mastery. Every body seemed to be happy. The meeting was a success and our people are better understood as the followers of the blessed Lord. The next session goes to Cedar Bluff. The writer was elected to preach both the Introductory and doctrinal sermons and also elected to go to Baltimore next May. Bro. Wilks was elected to attend the State Convention at Nashville this month.

I have just closed a happy meeting at Friendship, one of my churches, two and a half miles North of Hartsville. Ten happy converts have been baptized. The church is in fine condition and leads all other churches in the Association in contributions to denominational work. There are some choice spirits in this church and many noble men have served as pastors; among them such Kentuckians as Elders: E. Petri, T. W. Bibb, W. M. Kuykendall, A. Malone, E. N. Dicken and Bro. Cook.

I am happy to serve such a band of people and am glad to know that peace and harmony prevails among them.

Some years ago R. S. Robertson united with the Christian church on his Baptist baptism which had been twice administered. After making a profession at a mourners' bench he was received into a Baptist church but afterwards confessed he was deceived and had no religion and asked the church to withdraw fellowship from him which was granted. He then made another profession at the mourners' bench and was received and baptized again into the same church. Subsequently he was excluded for bad conduct. He then presented himself for membership in "The Church of God" (A nickname for the denomination started by Alexander Campbell) and was received on his Baptist baptism, that is, he was taken in by a preacher of that sect. Robertson then prepared a great sermon, subject: "Twelve Reasons Why I Am Not A Baptist." His new found brethren praised him for his great sermon. But the most important reason was left out of his Baptist Squelching Sermon. The main reason why he was not a Baptist was they excluded him for "fighting and lying." A question presents itself just here for our "Church of God" brethren. Robertson either got into the "Church of God" when the Baptists baptized him or he got in without baptism, for they received him to full fellowship without baptizing him. If his baptism put him in the Church of God he was put in when the Baptists baptized him else he was never in. If he got in then, it follows he was received into something else when he was received into the new denomination. If Robertson is in the Church of God, then Baptist baptism landed him there and he landed into something else when he went forward and a preacher shook him in, and then wrote to his denominational paper "One received from the Baptists."

Now, if the Baptists landed Brother Robertson into the Church of God, why are not all who the Baptists baptize in the Church of God? How did Robertson enter the Church of God if not when baptized by the Baptists and if he entered at that time, then he entered something else later, or he is an alien sinner today. Alien immersion is out of order. Our Campbellite friends act inconsistent every time they endorse the sects, as they call them, by receiving their converts on their sect baptism. Baptists put themselves also at a disadvantage every time they imitate the foolish and inconsistent and unscriptural practice of Campbell's denomination. If we are going to be Baptists let's be true and consistent Baptists.

J. T. OAKLEY.

Hartsville, Tenn.

Please don't fail to mention the Western Recorder when writing to our advertisers.

DEAR RECORDER:

I am pleased with your new editor. His writings are clear, sound and in good spirit. Texas Baptists are now finishing the greatest mission campaign we have ever had. A severe drouth is widespread over the State and many fear a debt at the Convention, which meets in Dallas November 1st. Coleman church has just raised \$300 for State Missions, which is 42 per cent above her record for last year. In Coleman County Association all but one of our churches are taking collections for the State work. A great spirit is over the State and we hope for victory. We should be glad to see Editor Porter or Bow at our Convention. Blessings on the Recorder.

J. D. ALLEN.

Coleman, Tex.

DEAR RECORDER:

Protracted meeting closed at Mt. Vernon church, Shelby county, September 17th. Bro. Harve Hatchett assisted our beloved pastor, E. H. Blakeman. Bro. Hatchett gave no uncertain sound; he preached the old time gospel—the kind that reaches the hearts of men. It was the best meeting in many respects Mt. Vernon ever witnessed. There were fifty-one added to the church, forty baptized. Among the number were two Campbellites and one Methodist. One of the Campbellites said he had belonged to that denomination for a long time, but he believed the Baptists are right and he wanted to be rebaptized. He believes just like I do.

The church was greatly revived and has made vows to do more for the Master in the future than in the past.

We have organized a prayer meeting;

large attendance and great interest. We have a good Sunday School. The writer thanks the Lord for what he has done for Mt. Vernon. Most of all he thanks Him for what he has done for him—He has given him a religion he can use every day and get something out of his religion.

J. C. MURPHY.

Mt. Eden, Ky.

DEAR RECORDER:

A good meeting closed at Holbrook, Grant county, on Sunday, October 17th, resulting in twenty-six additions to the church. Among them a man nearly eighty years old. Twenty-three came by experience and baptism, two by letter, and one restored. The baptism was Sunday morning, in Eagle Creek, at the bridge on the road from Oventon to Williamstown. And though it rained all day, a large and interested crowd gathered. The meeting was, as now appears, a great help to the community. We have in and near the town a Methodist and a Campbellite church, but the Baptists largely predominate.

Bro. John Q. Wills, a neighboring pastor, who resides at Williamstown, did nearly all the preaching, and though when he came he was a comparative stranger, he soon won the admiration, esteem and Christian love of all God's people who heard him, and it seemed that as at the first great Baptist protracted meeting, fear came on every soul. Wills is certainly a fine, earnest, humble, faithful preacher of the old time gospel.

J. W. WALDROP, Pastor.

DEAR RECORDER:

It was my pleasure to again visit

Brushy Fork church, in Elliott county, last week and preach two nights and one day for them and to bury in baptism two who had professed faith in Christ and had sent for me to perform that duty as they had no pastor. There are some noble spirits at this point as there is in all the mountains of Kentucky. Notwithstanding the many duties which I perform here as pastor in Ironton and to the Baptists of Ohio, I occasionally cross back over to Kentucky and preach a day or two at a time at these places where I organized churches or held meetings—where the people seem to be eager to hear the Word. Invariably every seat is filled and sometimes all the standing room, and you must remember it is always on week days I go, as I cannot, of course, get away on Sunday.

At Brushy Fork they are erecting a house of worship and they will soon have it so they can worship in it. Any donations sent to the State Board for a house there will be greatly appreciated, and the money well spent for the Master's use.

My work in the Buckeye State is moving on nicely. We had a great time at our annual meeting of the Ohio Baptist Convention, at Martin's Ferry, O., this week. We are planning the work on almost twice as large a basis in the year to come as in the one just closed. My motto is, Ohio for Christ and the Baptists.

Among the many papers and periodicals I take note of them can take the place of the old Recorder; it comes next to the Bible to me. With best regards to all of my Kentucky Baptist friends.

E. L. HOWERTON.

## Little's Cross and Crown System

THE GOLD PIN CAN BE ATTACHED TO THIS EASILY BY ANYONE

# DOUBLES SUNDAY SCHOOL ATTENDANCE

How to Use the System

Begin by presenting every scholar with the No. 0 celluloid pin. For every term of three months' uninterrupted attendance the pupil earns a reward. For the first term the No. 1 pin; for the second the No. 2 pin; for the third the No. 3 pin; for the fourth the No. 6 pin.

For convenience in reckoning, thirteen consecutive Sundays may be considered as three months. Pupils absent without excuse lose the part of the term already made but may begin a new term the next Sunday they attend.

Each pin obtained is to be worn until the next higher grade is earned, but surrendered upon receiving the new one. The No. 6 solid gold pin is presented outright, and with it a handsome illuminated lithographed certificate with seal and ribbon attached. These certificates are free to schools.

PRICES: The No. 0 pin is celluloid (1 ct. each); No. 1 fac-simile bronze (6 cts. each); No. 2 gun metal finish (15 cts.); No. 3 solid silver (30 cts.); No. 6 solid gold (85 cts.). Nos. 2, 3 and 6 are hand engraved and beautifully enameled in three colors. As the same pins excepting the No. 6 are used over and over again the expense after the first year is merely nominal.

COPYRIGHT 1909. BY THE CHRISTIAN FINANCE ASSOCIATION, N. Y.

# Baptist Book Concern

(Incorporated.)

Store at 636-638 4th Avenue - - Louisville, Ky.

JOHN W. HILL, Manager Book Department.

Makes the most nutritious food and the most dainty and delicious

# ROYAL

## Baking Powder

Absolutely Pure

No fretting over the biscuit making. Royal is first aid to many a cook's success

### A VISIT TO A FORMER PASTOR

By P. T. Hale.

Last Sunday I had the pleasure of preaching in the First Baptist church, at Danville, and taking an offering for the Seminary. The church had given us very handsomely before for the Seminary, and on our recent education campaign, had given me over two thousand dollars for our denominational schools; but, although they were trying to pay off a debt for repairs and for a new parsonage, they stood by this movement for the Seminary, and contributed a sum which, with some persons yet to hear from, will, I feel sure, be considerably over a thousand dollars. It was a great joy to be with this delightful church.

Twenty-one years ago I left it after a pastorate of nearly six years, which are among the happiest of my life. One of the joys of a preacher's life is to go back to the churches of which he has been formerly pastor.

I missed many of the faces of dear friends of former days, and found many new faces. Danville is growing very rapidly into quite a city.

Dr. Everett Gill, their brilliant preacher and beloved pastor, is esteemed and loved not only by his church, but by the people universally.

It was my privilege to spend a while at Harrodsburg. Dr. J. M. Roddy, the handsome pastor, met me at the train with his car, and a pleasant smile. I found that Harrodsburg had made its offering, but Dr. Roddy took me to see some of his members who had not yet given to the Seminary endowment, and the gifts from that noble church were considerably increased.

Dr. Roddy also carried me in his automobile to Bruner's Chapel, where a nice sum was collected in this church, which is so ably presided over by Rev. W. D. Moore.

Brethren, if you cannot, like Dr. Roddy, meet the representative of the Seminary in a handsome car, do not forget the smile!

I am more and more impressed, in visiting the Kentucky churches to see the love which the brethren and sisters have for our Seminary. They appreciate what it is doing for our rising ministry, for the Sunday Schools, and for missions, and, indeed, every good and progress we work. In a little over a month they have given me for the endowment of the Seminary nearly \$8,000.

I am grieved to see that Rev. J. H. Moore, the popular pastor of Howell, is to leave us to become president of the Baptist State College of Oklahoma. It was my pleasure to visit the field of Bro. Moore on our educational campaign, and I know the phenomenal work he is doing as preacher and pastor, and therefore do not blame Oklahoma for coveting one of our brightest and most successful young men, but we need more men like Bro. Moore brought into Kentucky rather than giving them up to other States.

### MINISTERIAL EDUCATION.

The cause of Ministerial Education is a very important one. The efficiency of the next generation of preachers will depend to some extent upon how thoroughly they are trained now. In His Providence God has called not many wise or mighty to preach his word but the humble poor of our country churches. Four out of five preachers in training at present in our schools have come from poor homes in the country. Many a young preacher hears God's call in opposition to the plans of parents for business career. No financial inducement is offered in the ministry, but a life of self-sacrifice for the cause of our Redeemer. Only consecrated parents are willing to see the gates of wealth closed to their children, and then the course of preparation is long and difficult. Our churches rightly set a very high standard.

Most men whom God calls must either receive help in education or go into the work poorly equipped on the intellectual side of life. I know from experience the yearnings of a young preacher's heart, struggling in poverty to get the best training offered. God bless the struggling ministerial student—he is a hero of faith of whom the world is unworthy.

To help in Ministerial Education is one of the most direct ways of doing mission work. These men preach every opportunity and a large part of their ministry is in destitute places. Many a schoolhouse has been the pulpit of religious instruction by these men. Many souls are brought to redemption and service every year through the evangelistic labors of these students who receive little more than thanks for their time. Eternity alone will reveal the souls saved by these unknown and unhonored young ministerial students. For every eighty cents contributed to Ministerial Education at one of our nearby Baptist schools a soul was converted to Christ by their evangelistic efforts.

At Clinton College are a number of

worthy young preachers who receive some help. Others are ready to enter when your committee can see the funds in sight. The Kingdom needs them, they are ready to present their lives to Christ in this service, but they have not the funds. Instead of the few we can have many in training for the great work to which God has called them. The increase in churches all around makes a practical need for more preachers. West Kentucky Association very graciously subscribed \$350 to this great work. Let the other Associations west of the Tennessee River do as nobly. Any friend of this noble cause would do great good by helping materially. The college gives tuition to young preachers and those who have the work in hand give their time. No one except the young preachers gets a penny of this fund. President Lowry is too modest to say so and has not consented for me to say so, but I know that he is doing a great deal personally to see that these young preachers go to school. Baptists are too noble to let this good man carry too much of the load. Funds are needed now. Don't put it off, send yours now, and the Lord, who called these men, will remember all you do. Pray for the work here, brethren and sisters.

W. R. HILL.

Clinton, Ky.

### DEAR RECORDER:

You doubtless recall the resolutions passed by the Southern Baptist Convention regarding the Seminary last May. There was a section in the faculty report also which is of interest to the brethren. We are going to issue both of these documents in tract form in a short time.

E. Y. MULLINS, President.

### DEAR RECORDER:

Enclosed you will find \$2.00 for your very valuable weekly, that I have had the pleasure of reading for more than one-half century, and hope to continue till Jesus comes, at which time you may discontinue it, as I shall be gathered home.

D. C. STAPP.

Chattanooga, Tenn.

### DEAR RECORDER:

My three months' work as missionary evangelist of the Ohio Valley Association has just closed and the following are some of the results: Days of labor, 77; sermons, 131; conversions, 79; additions to the churches, 101; by bapt'ism, 70; religious visits, 163; miles traveled, on the field, 238; collected for missions, \$95.15 and for church building fund, \$162 on subscription.

J. N. JARNAGIN.

Beaver Dam, Ky.

## WANT COLUMN.

Want ads appeal to everybody. There is always something wanted in every home, church or community that can be advertised for in this department of the Western Recorder at a very small cost. Something to sell or exchange—lands, real estate, properties or merchandise of any kind; business changes, situation wanted, etc., etc., can be advertised for in this column at the rate of one cent per word each insertion. The cost is so small that remittance by stamps, currency, Postal or Express Money Order must accompany all orders for insertion of copy in this column.

No ad taken for less than 25 cents.

YOU MAY WIN \$500 in cash or one of 100 other large cash prizes by acting as our agent. Sample outfit free. No experience or capital necessary; Mrs. Lillian Harned, of Trenton, N. J., made over \$1,000 in her spare time; write us today. McLEAN, BLACK & CO., Inc., 129 Beverly st., Boston, Mass.

POSTCARDS 10, beautiful colored, embossed, Birthday, Thanksgiving, Christmas, New Year, Lord's Prayer, Hymns, Foreign Views, Holy Land, Egypt, Turkey, China. H. HAHN, 254 W. 15th St., New York.

## Live Stock Markets.

Monday, November 1, 1909.

### CATTLE.

Good to choice export str.	\$5 25a46
Light shipping steers	4 50a 5
Good to choice butch. str.	2 25a 4
Med. to good butcher str.	3 75a 4
Good to choice butch. heifers	4 00a 4
Good to choice butch. heifers	4 00a 4
Med. to good butch. heifers	3 50a 4
Com. to med. butcher heifers	3 00a 3
Good to choice butch. cows	3 50a 4
Med. to good butch. cows	3 00a 3
Com. to med. butch. cows	2 00a 3
Canners	1 00a 2
Good to choice fat oxen	4 25a 4
Medium to good oxen	2 50a 4
Good to choice bulls	3 00a 3
Medium to good bulls	2 50a 3
Common to medium bulls	2 00a 2
Good to choice veal calves	7 50a 8
Medium to good veal calves	4 00a 5
Com. to rough veal calves	2 50a 3
Good to choice feeders	4 25a 4
Medium to good feeders	3 50a 4
Common and rough feeders	3 00a 3
Good to choice stock steers	4 00a 4
Med. to good stock steers	3 00a 4
Com. to medium stock steers	2 25a 3
Good to choice stock heifers	3 00a 3
Med. to good stock heifers	2 25a 3
Com. and plain mxd stockers	2 25a 3
Good to choice milch cows	35 00a 45
Med. to good milch cows	20 00a 30
Com. to plain milch cows	10 00a 20

### HOGS.

Good to choice prs. and brs.	7 60a 7
200 to 300 lbs.	7 60a 7
Medium packers, 165 to 200	7 60a 7
Light shippers, 130 to 165	7 00a 7
Choice pigs, 90 to 130	6 40a 6
Pigs, 50 to 90	5 50a 6
Roughs, 50 to 400	3 75a 6

### SHEEP AND LAMBS.

Good to choice fat sheep	3 25a 3
Medium to good sheep	2 75a 3
Com. to medium sheep	1 25a 2
Bucks	1 50a 3
Choice lambs	5 75a 6
Good butcher-lambs	5 00a 5
Culls and tail ends	3 00a 4

### TOBACCO.

#### BURLEY—Dark Red.

Trash (sound)	\$10 00a \$11
Common lugs	11 00a 11
Medium lugs	11 50a 12
Good lugs	13 00a 14
Common leaf (short)	12 00a 13
Common leaf	13 00a 14
Medium leaf	14 00a 15
Good leaf	15 00a 16
Fine and Selections	18 00a 19

#### BURLEY—Bright Red.

Trash (sound)	11 00a 12
Common lugs	12 00a 13
Medium lugs	13 00a 14
Good lugs	14 00a 15
Common leaf (short)	13 50a 14
Common leaf	14 50a 15
Medium leaf	16 00a 17
Good leaf	17 00a 19
Fine and Selections	22 00a 23

### DARK.

Trash (sound)	7 00a 7
Common lugs	7 50a 7
Medium lugs	8 00a 8
Good lugs	8 50a 9
Common leaf (short)	8 50a 9
Common leaf	9 00a 10
Medium leaf	10 00a 10
Good leaf	11 00a 12
Fine and Selections	19 00a 19

### BUTTER.

Fresh packing, 21 1-2c per lb.

### POULTRY.

Hens, 11 to 12c lb.; roosters, 6c. yo chickens, 12 to 15c. ducks, 12c; turk 13 to 14c; geese 7 to 8c.

### EGGS.

Case count, 21 to 22c; candled, 22 24c.

## ITEMS OF INTEREST

### News The World Over.

Judge R. W. Peckham, of the United States Supreme Court, died at his home near Albany, of angina pectoris, aged seventy-one. He was one of the greatest lawyers in the land, and the most fearless and outspoken of the judges on the Supreme Bench, to which he was appointed by President Cleveland. He was a man of commanding presence and a splendid speaker.

Henry C. Lea has died in Philadelphia, aged eighty-four. He was the third in line of distinguished literary men, his grandfather having been Matthew Carey. Mr. Lea never went to school or to college, but at the age of thirteen he wrote a paper on the salts of manganese, and when he had reached a high literary position, Harvard, Princeton, the University of Pennsylvania, Giessen and the Imperial of Moscow conferred degrees upon him.

Marquis Ito was killed by a Korean at Harbin, where he had gone to consult with some Russian diplomats. He was the greatest statesman of Japan and fully equal to the leading statesmen of Europe. But he was ruthless in carrying out in Korea what he thought best for Japanese power in that country. Numerous wrongs in the seizure of property and in injustice had been committed in Korea. How far he was personally responsible for these does not appear. But he has suffered the penalty. His death is a great calamity to Japan.

The mugwumps have a great fashion of abusing Tammany, and especially Tammany's police force. But the Boston Medical and Surgical Journal calls attention to the fact that the Hudson-Fulton celebration, with its great crowds of visitors, was remarkably free from serious accident and gives the credit to the thorough police preparation and supervision.

Knud Rasmussen, the Danish Governor of Greenland, is the son of a missionary who worked in Greenland twenty years, and his mother was an Eskimo. He has talked to the tribe of the two young men who went with Cook, and they told him what the young men said to them when they returned from their trip. Their story confirmed the story of Dr. Cook in every particular.

Peary sneered at that as "second hand." But it was all the more trustworthy for the Eskimos had told their friends the truth without fear. Rasmussen says Cook surely went to the pole.

Dr. N. O. Nordenskjold, the Arctic explorer, declares that Rasmussen's testimony is conclusive.

The United States, England and Germany are building warships galore. And now it is announced that Admiral Melville, George Westinghouse and J. H. McAlpine have invented a new turbine engine which will compel the rebuilding of every ship in the world! It gives a great increase in speed. Warships are hardly finished these days before they are antiquated.

Christian Work quotes and approves these words of the Cleveland Plain Dealer: "Peary has alienated thousands who care nothing about the scientific aspects of the controversy, but who have become convinced that he is a bigoted and selfish boor. Cook has by the same token won thousands or admirers and supporters equally unable to decide a scientific question, but who unerringly recognize a gentleman. There is a lesson in the quick decline of Peary's popularity."

Mr. Roosevelt has published the list of books which he took with him for reading in Africa. He was very careful in his choosing because the books had to be bound in pigskin and packed in an aluminum box. First, of course, as he belongs to the Dutch Reformed church, and not to the Unitarian, like President Eliot, was the Bible. Also Pilgrim's Progress is there, and Macaulay's History and Carlyle's French Revolution. Then there was Dickens and Cooper and Scott in fiction, but the greatest number were poets.

While the poorest classes from Southern Europe are pouring into New York, there is a steady stream of our best people pouring out of the Middle West into Canada. 70,000 and more of our farmers went over the border this year according to the report of the Deputy Minister of the Interior at Ottawa. At the rate of increase for the last two or three years the Minister looks for 115,000 next year.

### DEAR RECORDER:

Please change address of paper as above. We arrived here last week, substituting Bro. Z. C. Taylor, who, after twenty-seven years of labor in this hot city, is recuperating his health at home. Our stay here will be brief, but cannot afford to miss your excellent periodical.

Next Thursday am off for a 300 miles trip into the interior, visiting the churches and helping the cause of Christ. Over three hundred miles I shall have to make on horseback. Expect to return to this city by the first week in December. Pray for me!

Last night we had a great meeting. Several professed conversion and one lady was baptized. God bless you!

SOLOMON L. GINSBURG.

Bahia, Brazil.