

# WESTERN RECORDER

Faith, Hope and Love these three.

CONTEND EARNESTLY (*εναγωνισθητε*) FOR THE FAITH WHICH WAS ONCE FOR ALL DELIVERED UNTO THE SAINTS.—JUDG. 3.—A. T. EATON.

35th YEAR.

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The Baptist Commonwealth, of Philadelphia, says that the old Philadelphia Association reports an actual decrease in the membership during a year of 545 members. The Lord's arm is not shortened!

Dr. Campbell Morgan's church in London requires every member who joins on profession to attend regularly for three months a class which meets on week day evenings, where they are instructed in the doctrines of the church, and the privileges and responsibilities of church membership.

The Congregationalist notes the fact that at the inauguration of President Lowell, of Harvard, and President Nichols, of Dartmouth, each said that he prayed for strength, wisdom and patience.

The Journal and Messenger says that at a recent Ministers' Conference in Minneapolis, Dr. L. A. Crandall said, "Jesus Christ never said that baptism was to be the door into the church; it is a Baptist heresy. \* \* \* Jesus Christ left no orders as to what form a Christian church should take."

The Journal and Messenger adds that "Dr. Crandall is the chairman of the Board of the American Baptist Missionary Union and one of the foremost figures in the Northern Baptist Convention. Those who know are aware that he came to us from the Free Baptists, and has never professed to have changed his original views."

The pope has authorized a catechism in which the question is asked, "If a Christian should be offered a Bible by a Protestant, what should he do?" And the answer is, "He should reject it with horror, and if he may have received it inadvertently he should immediately throw it into the fire, or give it to the parish priest."

## THE MANLINESS OF LUTHER.

By T. T. Eaton.

In the Museum at Berlin, upon the grand stairway in the center, is the picture by Kaulbach before which, of all the great works which make the Museum so famous, visitors are wont to linger longest. It is called the "Era of the Reformation," and looking upon it we realize as never before, how many great men were on the earth in that age of giants. The artist has gathered them into one large hall—poets and philosophers, discoverers and rulers, scholars and artists. Here stand Kepler and Copernicus demonstrating the truths of astronomy, yonder the proud face of the great Elizabeth looks imperiously over the scene, and near her the calm brow and deep eyes of Shakespeare. The hero soldier Gustavus stands in all his martial strength and prowess; Erasmus and Reuchlin are walking in slow dignity clad in their scholars' robes. Albert Durer is here and with him all the great Italians of the age so famous in art and literature. Great rulers with their crowns and sceptres, great soldiers leaning on their swords, painters, scholars, discoverers, poets, all forms in which human greatness has ever shown itself, with the insignia of their callings, are here in their grandest power.

But in the center, in the focus of all the highest the world knew, stands a pliantly robed monk; and over sovereign, and soldier, over poet and scholar, falls the great shadow of Luther. The sceptre of Elizabeth, the sword of Gustavus, the brush of Durer and the pen of Shakespeare, were noble implements, nobly used, but what were they to the sword of Luther's power, with which he achieved his victory—even the "Sword of the Spirit"—the open Bible he holds in his hand?

In what consisted the greatness which gave Luther this pre-eminence, which makes us feel that it is right—Shakespeare should sit silent in his shadow and great soldiers like Gustavus look up to him with reverence? Why does Luther's name stir our hearts as Erasmus' and Reuchlin's do not?

There is but one answer. Others were great poets, great scholars, great artists, great rulers and great warriors, but Luther was a great man. The crown of his character was his manliness—that combination of qualities which goes to make a hero in the truest sense of the word. Mankind always does reverence to true heroism and will to the end of time.

Courage is the foundation of manliness and Luther has been truthfully called the bravest man of his time. His was not the bravery of the savage or of the brute which shrinks not because it realizes no danger, but his was that true courage which is based on love for the true and the right and an utter indifference to self so only duty is done. While yet he was in the monastery there came a plague to the town. Others fled from it and begged him to do so, insisting that his life was too valuable to be thrown away. He answered that his place was with the sick and the dying. The sun, he did not doubt, would continue to shine no matter what became of him. "I am no St. Paul," he said. "I am afraid of death, but there are things worse than death, and if I die, I die."

But Luther's wonderful courage appeared most conspicuously when he faced the Diet of Worms—and human history presents no grander scene since Paul went to his death, "more than conqueror." Well does Fronde say "At Worms there was, on one side, a solitary, lowborn peasant

monk, and on the other, the legate of the dreaded power which had broken the spirit of kings and emperors, personally supported by the Imperial Majesty and the assembled princes of Germany, before whom the poor peasants had been taught to tremble as beings of another nature from themselves." What wonder that one of those brave warriors, George of Freundsburg, touched Luther on the shoulder as he passed through the ante-room, saying "Little monk, little monk, thou hast work before thee that I, and many a man whose trade is war, never faced the like of."

He had also a manliness to face poverty and to be indifferent to money making, worthy of all praise. If "success in life" means to gather wealth, then Luther's life was an utter failure. Yet we cannot conceive of a hero as caring for money getting or concerned for the accumulation of wealth. The Pope tried bribes, as well as entreaties, great wealth and high position in the world were offered, if only this poor peasant monk would fall down and worship. But such things were not the slightest temptation to the great soul of Luther. He was as simple in his life as in his character. A salt herring and a piece of bread sufficed for a meal. When the princes who loved him, offered him money, which he could have taken honorably he declined it, and while he was changing the face of the world he worked at the turning lathe for a support. His friends presented him with plate, it was sold to relieve the suffering. For all the hungry and the distressed appealed to this man; as great in his generosity as in everything, and never appealed in vain. Once he went four days without food because he had given his all to homeless nuns, turned out of their convents to starve. What can the world, the flesh or the devil do against such a man?

Courage, truth, generosity, thoroughness, sincerity, tenderness—these are elements of true manliness and in all these Luther was pre-eminently great. He had that passionate conviction which is indispensable to truth and thoroughness of character. There was nothing half-hearted about him. What he believed, what he loved, what he hated, was with all the strength of a strong nature. Well might Richter call his words "half-battles," for words from a man so sincere, so true, so earnest and so brave must always be half-battles. It was this passionate conviction which made Luther a so much greater man than Erasmus, which enabled him to move mankind and change the course of human history as a hundred men like Erasmus could not have done. It is this same depth of passionate conviction which, as a recent writer has well said, constituted a fundamental difference between reason and faith. "Reason says that on the whole truth and justice are desirable things. They make men happier in themselves and make society more prosperous. But there reason ends, and man will not die for principles of utility. Faith says that between truth and lies there is an infinite difference; one is of God, the other of Satan; one is eternally to be loved, the other eternally to be abhorred." Wise words these and true. Therefore may faith be called the nerve power of the mind, for without it there can be no great work accomplished. Carlyle tells us that a believing nation is a nation of heroes and that no man can do faithfully who does not believe firmly. It is the power of passionate conviction which enables one to move his fellow-men.

Moreover, Luther had all the tenderness of true manliness. As we look at his private life, read his letters to his children and his friends, see his love for flowers and

his chivalrous pity for helplessness which once made him shelter a trembling hare in his bosom, we can echo the words of the great British philosopher and say that here was one of the most lovable of men. He was so playful and affectionate, so thoughtful for little children, so devoted to his friends, and as grand in his pity for weakness as in his hatred for wrong. From vanity he was entirely free. He protested against his followers calling themselves Lutherans—asking "Was Luther crucified for you?" He was very modest and fond of peace. It has been said that a stranger meeting him would have been impressed that his chief characteristics were modesty and affection. His very freedom from all trace of vanity, in itself would have proved him one of the manliest of men. His gentleness has made him great.

The essence of his greatness was that he believed and loved and hated with all his heart. It has been well said that "to this day the great hot heart of Luther is the liveliest thing in Europe." In this hot heartedness, which was the crown of his glory, we can all imitate him. We may not be great theologians, great orators, great poets or great rulers, but we can be great where Luther was greatest, in sincerity, in truth, in courage, in tenderness and love—in all that goes to make up true manliness. The highest of all greatness is within the reach of any earnest soul. My friends, will you take that thought home to your lives?

And now as we consider the character of this great man in all its grandeur and loveliness we see the deep truth in Kaulbach's picture where high above conquering warrior, crowned ruler, profound scholar, gifted artist, immortal poet, the painter places the figure of Luther, holding an open Bible in his Titan hand.

Simplicity, in truth, is less dependent upon external things than we imagine. It can live in broadcloth or homespun; it can eat white bread or black. It is not outward but inward. A certain openness of mind to learn the daily lessons of the school of life; a certain willingness of heart to give and to receive that extra service, that gift beyond the strict measure of debt which makes friendship possible; a certain clearness of spirit to perceive that best in things and people, to love it without fear and to cleave to it without mistrust; a peaceable sureness of affection and taste; a gentle straightforwardness of action; a kind sincerity of speech—these are the marks of the simple life, which cometh not with observation, for it is within you.—Henry van Dyke.

Modern socialism does not make as much headway as some of its prophets expected. There is something lacking in its power. Some of the clearest thinkers among the socialists are beginning to believe that there must be a place, after all, in the social system, for the Church and the personal religion it stands for. No true social life will ever be attained until the whole fabric is permeated with the supernatural love of God and of fellow-man for God's sake. The materialistic socialists will not acknowledge it. And therefore their systems are doomed to failure from the beginning. But the present Church must be sure that it is built upon that one law of love to one's neighbor for the Lord's sake.

Prosperity is not a blessing if your wants increase at a more rapid pace than your possessions.

## THE IDEAL CHRISTIAN LIFE.

By J. R. Reynolds.

For I bear them record that they have a zeal of God, but not according to knowledge. For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God.—Rom. 10:2-3.

These words from Paul describe a condition of the Jews which made them a disobedient and gainsaying people, that blinded them to the light and privileges of the Gospel, and that hindered them from recognizing and entering into the ideal christian life. They had a zeal of God, but they were destitute of knowledge, therefore their work was all wrong. We have a class of people over the country today doing the same thing. They are known as "Come-outers," "Holyrollers," "Sanctified folks," etc. The burden of their message is Glory hallelujah, I am saved, sanctified, and living above sin. They have a zeal of God, but not according to knowledge. A zeal without knowledge always promotes work which cannot last and which is a decided disadvantage to the Kingdom of Christ. This is true in anything, and leads us to investigate the "Ideal Christian Life."

The Ideal Christian Life consists of the combination and development of certain fundamental principles in the lives of redeemed men and women which were prominent in the life of our Lord. These principles are the intellectual, the emotional, and the practical.

1. The intellectual in religion, is and has been sadly overlooked. Having knowledge, being correctly informed, is one of the supreme needs of this age. Paul recognized this necessity when he said to Timothy, "Study (give diligence) to present thyself approved unto God, a workman that needeth not to be ashamed, handling aright the word of truth."

We are contending today with the great anti-mission spirit and the heresies it has founded and fostered. The anti-mission spirit is the blubbery child of ignorance in religion. The holiness in the flesh theory of today, is clothed in pharisaic garments and stands in the rural districts, on the street corners, and in the market places, and belittles and berates the churches, and thanks God it don't belong to any of them, calls them Babylon, etc. Whoever attends one of these so-called holiness meetings, and is not disgusted with its destitution of well balanced brains, is to be pitied; for he will soon throw away his watch chain and collar-buttons; and will cry to the top of his voice, "I'm saved, sanctified, up-to-date, living above sin, sold out to Jesus Christ, watchchain, collar-buttons and all, hallelujah! We do need good sense in religion."

Your ability depends largely upon the measure of your intellect, and the power of your intellect depends largely upon the character and extent of its cultivation, and upon this depends very largely your supreme usefulness in the Redeemer's Kingdom.

We can only do successfully what we know how to do. I cannot practice law, because I do not know law. I cannot run an engine nor survey for a railroad tunnel, because I do not understand engineering. This is true in any line of work. Especially is it true with reference to living the Ideal Christian Life. The intellectual in religion embraces a knowledge of God, His Book, His works, His world, etc.

2. The emotional in religion is the second fundamental. Emotion is soul power. The moving of the soul, soul rapture or soul anguish. It is the expression of the soul on the mountain peaks of heavenly vision, or in the valley of shadows and distress. When on the mountains of joy in communion with God, the expressions of the soul are usually amen, glory to God, praise the Lord tears, shouting, etc. When in the valley of shadows and distress, the soul usually finds expression in cries for deliverance. Tears of sorrow flow freely.

Jesus was emotional when He said, "I have glorified thee on the earth: I have finished the work which thou gavest me to

do." He was emotional when He said, "Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together as a hen doth gather her brood under her wings and ye would not." Paul was emotional when he said, "God forbid that I should glory, save in the cross of our Lord Jesus Christ." It was a glorious enthusiasm crowning a consecration which grew out of a crucifixion, and it found expression when his soul cried out in the climax of his argument against the teaching of the Judaizers. A soul on fire with zeal for God cannot but be emotional.

It isn't popular now to shed tears of joy or sorrow in church, and if a good old deacon says Amen, he disturbs the meeting or an old sister should venture to shout, in some places, the people would make big eyes while the brethren gently lead her out where she could get fresh air and come back to consciousness. Many can sing: "Where is the blessedness I knew when first I saw the Lord, Where is that soul refreshing view of Jesus and His Word?"

3. The practical in religion consists in the doing of the work. "Be ye doers of the work." Knowledge and zeal materialized. The embodiment of thought which comes from a life of union with Christ and which is a good testimony concerning our relation to Him. "Then are ye my disciples if ye do whatsoever I command you." "He that abideth in me and I in him, the same bringeth forth much fruit." Living a consistent Christian life. Helping to carry out the Great Commission, work, work.

Now these principles developed and blended in the life of a child of God on the earth, constitutes to my mind, the ideal Christian. But either of them alone cannot develop properly, and will produce a very undesirable Christian. The intellectual alone in religion produces cold blooded formality and modern infidelity. The Chicago University type of religion. Higher infidelity. "The finality of religion" which is made up of dislocated human intellect. An intellect which has lost its chart and compass and is being driven by uncontrollable brainstorms upon the breakers of infidelity. Dreadful finality. A religion without a proper foundation. The cause of Christ is suffering everywhere intensely, because of cranks, who for the want of proper intelligence, have allowed their zeal to run off with them to the utter disgust of all sane minded people. No telling what form it will assume. It has taken the form of "Doveyism," "Christian (?) science," "Holiness in the flesh theory, or modern Pharisaism," and many others.

But let this old world have one generation of Christians who are intellectual, emotional, and practical, and there will be a mighty revolution in its religious condition. "But alas! O Lord how long?" Carrollton, Ky.

PERILS OF THE APPORTIONMENT.

From the first we have realized that the apportionment of the missionary budget among the Baptist churches might easily lead to violation of Baptist principles and infringement on the liberty of Baptist churches and church members. In some points this has already occurred. We are aware that the apportionments are sent to the churches merely by way of suggestion, and any open attempt to force the churches to raise the amounts assigned would be resisted stoutly as an encroachment on Baptist liberty and independence. What we have to guard against are insidious and unintentional changes which bring undue pressure to bear on the churches to raise their apportionments.

We have received the printed reports of the Apportionment Committees for New England, New York, and Northern New Jersey. In each of these reports full lists of the churches in each district are printed. In the report for New England the amounts contributed by each church for the American Baptist Missionary Union, the American Baptist Home Mission Society and the American Baptist Publication Society are

printed opposite the name of each church, and an asterisk indicates whether the amounts equal the apportionment to the church. Even the name of churches which contributed nothing are printed with blank spaces opposite the names. In the New York and New Jersey Reports, the amount of the apportionment and the amount given is printed opposite the name of each church so that all can see whether a church raised the full apportionment or not; and here again blank spaces appear after the names of churches which gave nothing toward the Budget.

Now it is evident that, although unintended, this is a kind of moral coercion. It brings a pressure on churches to raise the full amount of the Apportionment, and puts shame on the churches which do not. In some cases these churches may have given for other objects of benevolence even more than the amounts apportioned in the Missionary Budget; but they are made to appear as poor or mean because they have not contributed to the objects assigned by the General Apportionment Committee of the Northern Baptist Convention. It is only necessary to call attention to this matter for everyone to see what a flagrant violation of the fundamental principles of Baptist liberty and independence it is. It is entirely proper to print the amounts contributed by the various churches, but the printing of the names of churches which do not contribute, and the indication in any way whatever, that churches have not given the amount of the apportionment is in the nature of a libellous and coercive publication, and should be discontinued at once and forever in Baptist affairs.

There is another point which ought to be mentioned in this connection. The most cherished and most fundamental principle of Baptists is the right of immediate communion of the soul with God without the intervention of man, or a body of men, or a church. According to this the Holy Spirit is the proper guide for all Baptists in enabling them to decide how much they shall give or to what objects they shall give. Again we admit that the apportionments sent out to the churches are only by way of suggestion as to how much the missionary societies require for the conduct of their work. But as a matter of fact the apportionment to the churches are so large as a rule, that when the churches have raised the apportionments there is little left to meet appeals for other objects whether urged by the Holy Spirit or not. We do not accuse our brethren of intending it, but it ought to be carefully considered whether, in assuming to indicate how much the churches ought to give, and in bringing so much pressure to bear upon the churches to raise the Budget, the Apportionment Committee has not violated a precious and fundamental Baptist principle and usurped, or at least encroached on, the office of the Holy Spirit. Any tendency of this sort will surely harm the spiritual fervor of the beneficence of our churches, and fail of the highest and best success.—Boston Watchman.

## SELECTED BRUTALITY.

The ornaments of our homes are a part of the mental training of our children, our domestics, and even our young friends who favor us with their frequent presence.

What pleasure is there in gazing on graphic representation of carnage, in looking at lifelike pictures of agonized men and animals in their death throes? Such work may prove an artist's skill, but it does nothing for the betterment of humanity.

The realistic in literature, in the descriptions of scenes of vice or murder, may serve a useful purpose as the plot proceeds and unfolds the mechanism of cause and effect.

There can be no purpose in a realistic picture of brutality and bloodshed.

What good end is attained by blenching our fair walls with pictures of a dying deer seized by a pack of hounds, or two wild beasts tearing each other to atoms, or a frenzied bull goring a horse while the bull is pierced by the spear of a human monster, or two men bruising each other in the prize ring, or dying men and horses flung in horrid heaps upon the battlefield? All these things occur; and it is terrible

enough that they do, and that we must read about them and hear the details. But why should we perpetuate them in art for unborn generations to gaze upon?

There is so much that is sublime, dramatic, tender, beautiful, and exalting in the world for painter and sculptor to depict, so much that acts as an inspiration to the beholder, that soothes, rests, or stimulates the mind, heart and eye, instead of merely arousing a sensation of fascinated repulsion!

Why do people put pictures of dead birds or fish on their dining room walls? I can imagine nothing more calculated to spoil the appetite and upset the digestion. One likes to forget the market stalls while at dinner.

In a lady's boudoir, sweet with suggestion of refined femininity, I have seen the picture of a deer at bay which tore the heart of any sympathetic observer. Possibly the lady attached a symbolic meaning to it, and as a successful hunter of hearts she may have often seen her game "at bay."

I have had my call spoiled by almost life-sized bull-fight scene on a drawing-room wall, and I have had a bleak winter day suddenly bloom with glory of a summer afternoon at the shore by a bit of marine view opposite me as I waited the arrival of my hostess.

Why not select the things which will delight and please our own eyes and those of our friends when we are adorning our homes?

The sad, awful side of life will force itself upon us fast enough as we go along, without buying it and putting an expensive frame about it!—Ella Wheeler Wilcox, in Philadelphia Press.

## THE EASE OF DUTY DOING.

Only those really know the ease of living who never try to dodge the hard things in life. For the easiest time to do a hard thing is when it first makes its appearance. If we would double its difficulty, we need only postpone it once; if we would make it four times as hard, a second postponement will insure this. And if we would have the drag and the nightmare of shirked duty always with us, so that life itself becomes a chronic burden, we must simply make our postponement of our hardest duties permanent. Tribulation lies ahead for any one who will not grapple his hard tasks promptly. Joy and strength and the exhilaration of ever-increasing power are assured to one who seeks the ease of instant duty-doing. We are hardest on our selves when we try to save ourselves from hardship.

## WHAT IS HOME?

Recently a London magazine sent out 1,000 inquiries on the question, "What is Home?" In selecting the classes to respond to the question it was particular to see that every one was represented. The poorest and the richest were given equal opportunities to express their sentiment. Out of eight hundred replies received, seven gems were selected as follows:

Home—A world of strife shut out, a world of love shut in.

Home—The place where the small are great and the great are small.

Home—The father's kingdom, the mother's world, and the child's paradise.

Home—The place where we grumble the most and are treated the best.

Home—The center of our affections, round which our heart's best wishes twine.

Home—The place where our stomachs get three square meals a day and our hearts a thousand.

Home—The only place on earth where the faults and failings of humanity are hidden under the sweet mantle of charity.

Christian Advocate.

It is eminently true in religion that intimacy leads to imitation. There is an elevating influence in association with a high souled individual. How much more is there an uplifting influence in intimacy with Jesus. His presence shames from sin and stimulates to duty and to holiness. Such intimacy will show its result in conformity to His likeness.

THE ORIGIN OF THE ANABAPTIST CHURCHES.

By John T. Christian.

There are some very important, and many other more external points of likeness between the Waldenses and the Anabaptists, that here come into consideration, and are found in so great numbers that they force themselves on the attention of every one who is in some measure willing to see. The peculiar attitude that the Waldenses, as well as the Anabaptists, took toward the Old Testament, and especially toward the historical writings (Keller, Johann von Stupitz, 101, 162, 166, 342, Leipzig, 1888. Library of J. T. C.), can by no means be accidental or derived from the prescriptions of the Bible itself. The Baptists retained their versions of the Bible for two hundred years after the appearance of Luther's version. These translations were made by the Brethren both in the Romance and Teutonic languages as early as the close of the thirteenth century (Walther, Die deutsche Bibelübersetzung des Mittelalters Brunschw. 1889). The Roman Catholics after the time of Hilderbrand, A. D. 1080 absolutely prohibited the use of the vernacular versions. Innocent III, in his writings on the Waldenses at Metz, A. D. 1199, gave authoritative expression to what had long been the opinion of the hierarchy on the matter. The Synods of Toulouse, 1229, Tarragona, 1233, Beziers, 1246, and Oxford, 1408, prohibited the translation of the Bible into the vernacular languages and the reading of the Scriptures by the laity. The Waldenses translated the Scriptures into the Romance languages. A Manuscript called the Codex Tepenses, because it was discovered in a monastery at Tepl, in Bohemia, was edited by Klimesch, a Roman Catholic. It has developed that this was a Waldensian translation of the Bible. This and other translations of the Waldenses had a marked influence upon the translation of Luther. Roman Catholics are unwilling to admit that the first printed German Bible was a Waldensian Bible, and the ultra-Lutherans are reluctant to admit that the Anabaptists had the old version of the Waldenses as the facts indicate. The Baptist became the heir to the oldest German Bible and used it for hundreds of years after Luther. The fact that the Waldensian Bibles, and in these alone, the Epistle of Paul to the Laodiceans appears, and the Baptist Bibles of the sixteenth century contain the same epistle, can by no means be accidental.

There is a curious fact that shows that there must have been an intimate connection between the Waldenses of Savoy and France, the Brethren of Germany, and the United Fratrum of Bohemia. They all used the same Catechism for the instruction of their children in divine things. So far as can be ascertained, this small Catechism was first printed in 1498, and editions can be traced down to 1530. It existed in French, Italian, German and Bohemian (Lindsay, A History of the Reformation, I. 155).

The attitude toward capital punishment in the two bodies, toward the question of church yards, the use in their worship of certain forms of prayers, the singing of the same hymns, of observing the Supper, principles in church building, the grey dress of the Apostles, and itinerant preachers, many similar and very peculiar technical expressions in ecclesiastical things—where are the passages in the Bible to be found for all of these things from which they could be derived? (See particulars in Ernst Muller, Gesch. der Bernischen Täufer. Frauenfeld, 1895. Library of J. T. C.). The agreement between the Waldenses and the Baptists even in the form of asking a blessing is remarkable (Halbertsma, De Doopsgez. en Hunne kerkomst). Keller (Die Anfänge der Reformation und die Ketzerschulen) gives these points of agreement between the Waldenses and the Baptists and many more besides. Another recent writer who holds the above view is A. Nicoladoni (Johannes Bunderlin von Linz und die oberösterreichischen Taufergemeinden in den Jahren 1525-1531. Berlin, 1893. Library J. T. C.).

Van Huizen considers that many of the most distinguished Baptist families in Hamburg, Altona, and Emden, were of Waldensian origin (S. Blaupot ten Cate, A Historical Inquiry, Southern Baptist Review, October, 1857). But few have been willing to study the religious and family life of the Reformation; and yet nothing can be more important. When it is studied, it will be seen that the history of the Baptists is not a unique phenomenon, unconnected with the past. There was a continuity in the religious life of the period. Cate says: "We are compelled to agree in opinion with Cornelius van Huizen, who says that the Baptists in Switzerland and Alsatia had no other origin than the Waldenses."

The Waldenses came in great numbers to Flanders and Waldo himself is said to have preached in that country. There we find the Waldenses at the beginning of the Reformation, and there we find the Baptists. So far as the Netherlands were concerned the artisans were strong in their trade organizations. They had long known their power, and had been accustomed to exert it. The blood of a turbulent ancestry ran in their veins. These Dutch and Flemish artisans had what they believed to be the truth, and they possessed in a high degree the martyr spirit. The Waldenses in Flanders often bore the name of Tesserands, or Weavers, and the first Baptists, especially in Overijssel, were nearly all weavers. And not only is this so, but also between 1520 and 1530, perhaps earlier, but of this we are not sure, certain Baptists from Flanders, and Brabant came to Twente, and there at Almelo, Enschede, Borne, and Hengels built weaving establishments. At Almelo, the first linen manufacture was introduced from Flanders, by the family of Warnars, or Warnars. Klass Nome, the first renowned minister of Zaandam, was a weaver and a farmer. In 1543 he was imprisoned, but afterwards escaped. According to tradition, the linen weaving at Krommenie, which is almost entirely in the hands of the Baptists, is of Flemish or French origin

(Blaupot ten Cate, Historical Inquiry, The Southern Baptist Review, 361).

The same origin can be ascribed to the Baptists of Switzerland. "It is well that just these principles," says Heberle, "are found in the sects of the Middle Ages. The supposition is therefore very probable that between these and the rebaptizers of the Reformation there was an external-historical connection. The possibility of this as respects Switzerland is all the greater, since just here the traces of these sects, especially of the Waldenses, can be followed down to the end of the fifteenth century." (Heberle, Die Anfänge d. Anabaptismus in der Schweiz. In Jahrbuch für deutsche Theologie, 1858. III. 276. The Newberry Library, Chicago). Or as Lindsay says, "The Swiss Anabaptists were in no sense disciples of Zwingli. They held their distinctive principles and were a recognized community long before Zwingli came from Einsiedeln, and were the lineal descendants of the mediaeval Waldenses. They welcomed the Reformer; some of them were in the company who challenged the authorities by eating meat during Lent in 1522; but a fundamental difference soon emerged. After the Public Disputation in 1523, when it became clear that Zurich meant to accept the Reformation, a deputation of the Brethren appeared before the Council to urge their idea of what a Reformed Church should be" (Lindsay, A History of the Reformation, I. 445).

Conrad Grebel, the celebrated Swiss Baptist, received his teaching from the Waldenses. His brother-in-law, Vadian, the burgomaster, who would be most likely to know, says of the Anabaptists: "They received the dogma of rebaptizing from the suggestions of others." Fusslin, the historian of those times, says: "There were before the Reformation people in Zurich who, filled with errors, gave birth to the Anabaptists. Grebel was taught by them; he did not discover his own doctrines, but was taught by others."

This contemporary testimony of the connection of the Swiss Baptists and Grebel, their leader, with the old Waldenses has been confirmed by the patient research of German scholars. Heberle thus writes: "In carrying out their fundamental ideas, the party of Grebel paid less attention to Dogmatics than to the direction of the church, civil, and social life. They urged the putting away of all modes of worship which were unknown to the church of the Apostles, and to the restoration of the observance, according to their institution, of the two ceremonies ordained of Christ. They contended against the Christianity of worldly governments, rejected the salaries of preachers, the taking of interest and tithes, the use of the sword, and demanded the return of apostolic excommunication and primitive community of goods."

We repeat, the extent and importance of these details can be explained on no accidental grounds. The Baptists and the earlier evangelical Christians occupied the same territory, made their missionary journeys in the same manner, used the same translations of the Bible, had the same customs, pronounced the blessing in the meals in the same words, held like views of the civil magistrate and civil governments, and indeed in an hundred details, which can be explained on no other principle than that of the continuity of history and of identical origin.

FOURTH PERIOD OF BAPTIST HISTORY.

Rev. R. L. Buckland.

It is, from Luther's time to the present, one great struggle toward the principles of Baptists, and an increasing acknowledgement and adoption of them as the soul and life of evangelical religion.

Let us survey the field. No controversy had arisen or was yet to arise about immersion. And with reason. Immersion was regarded as the natural and proper administration of baptism. The Church of Rome, while approving sprinkling, still always taught immersion. It was never denied, nor did it attract attention when practiced by heretics. Thomas Aquinas had set it forth in his Summa as the normal rite. The Gregorian decretals, the canon law of the church, did the same. The reformers in their confessions did the same. Hence we need look for no controversy upon this now distinctive practice, in the ages before the Reformation, nor to any extent during its progress.

We have seen that Germany was leavened with Waldensian Baptist sentiments up to the days of Luther. Bohemia held thousands of Picards—cave dwellers, who, according to Theobald, were Anabaptists, and whose confession or faith, held long before Luther's day, was Baptist. Wickcliffe taught the same opinion, and many of the Lollards held Baptist principles.

Luther's first power was in appealing to the word of God alone: his own grand doctrine, justification by faith alone: these had been held by thousands before him. When he asserted, in his treatise on Liberty, that "a Christian man is lord of all things, and in subjection to none," he spoke the truth which humble Baptists had rejoiced in for ages; and thousands of hearts instantly responded at once. Those who had longed for the utterance of such truth in high places, hailed his appearing and flocked to him at Wittemberg.

Among these were men from Zwicken, who had proclaimed the same truths more clearly, upon the basis of God's Word, and who longed to have them united in by all. But the impetuous monk could not tolerate those who would go further than himself, and they were unsuccessful with Luther, yet found men of equal learning with him, who adopted their doctrines. They left Wittemberg, some to seek in Bohemia those Picards who were prepared for the faith, and others to proclaim it in the valleys of Switzerland and the Tyrol, the haunt of Waldenses for ages past. Thousands were gathered into churches in Silesia and Bohemia by Nicholas Storc, Hutter, and Gabriel Scherding; great numbers, under Stubner and others in the

Alpino regions. Grebel, Mantz and Hubmeyer arose in Switzerland. Grebel was baptized by those who held these principles before him, and in turn baptized many converts himself in the water of the Rhine. These were by no means ignorant men. Equal to Luther and Zuingli in power and learning, acquainted with the Scriptures in their original tongues, skilled in theology, and honored in the schools of theology, they were at least the peers of those who would call them mystics and ecstasies.

Unable to conquer them by the word of God or by argument, the Zurich magistrates employed force. They were imprisoned and tortured to extort confessions and recantations; and when they would not yield, were drowned under the famous sentence—*qui iterum mergit, mergatur*—who plunges again, let him be plunged.

Then the Baptists met in retired places at midnight, or before the break of day, to worship and baptize. They were called "bathing men and bathing women." They were charged with "the fanatical delusion of thinking to form a church free from sin," because they received none but believers.

Great numbers of them, in Bohemia and Moravia following their doctrine of non-resistance, left home and lands to go into banishment for conscience' sake. Poland and the regions about were filled with Baptist sentiments, and dotted with Baptist churches, whose confessions of faith declare immersion to be the only baptism, and believers, holy men and women, to constitute the church of Christ. Their lineage is perfectly distinct from that of the advocates of force.

These also had many followers; they practiced polygamy in some instances and at a later date were wild enthusiasts. They united the worldly principles of Luther as to civil power, with the Millenarian views, and rejection of infant baptism, of the true Baptists. They frequently practiced effusion or sprinkling. These were men destitute of true faith, who set up their visions and dreams above the word of God. Connected in their origin with the peasant war, their influence culminated at length in the reign of Bocold, at Munster, in 1534. This arose from the fancies of Matthison, and drew to itself the elements of disease that abounded in the confusion of the times; but its principles were diametrically opposed to those of the true Anabaptists or the Baptists of that day. It was enough that our forefathers believed in the reign of Christ on earth, to enable their enemies to class them with those who would take his sceptre and set up a kingdom of their own in his name.

Far removed from this brief turmoil, which quickly rose and died away, the peaceful Baptists flourished in secret, in Bohemia, Moravia, and Poland; and afterward, in the Low Countries, they were blessed under the pious labors of Menno, and even grew amid the persecutions of Alva, who slaughtered far more of them than of all the Reformed, beside. They were the first of all in heroic devotion to support William of Orange, with their money, and sympathy, and prayers, in his darkest day; and their churches survived the desolations, and rose, with returning peace, to great numbers and strength.

Here, at length, the light of peace, and civil rights and religious liberty dawned upon them. Their heaven had long before entered England, and met the spirit of religious liberty there. English Christians, also banished for conscience' sake, taking refuge in Holland, met them there. History, as it is unfolded, will show more connection between them, and though both the English and the Dutch Baptists arose from the study of God's word, and drew their origin and order directly from it, and so were spiritually without fathers, autochthonous, we may safely hold that the Holland Baptists were their elder brethren and forerunners in the faith of Christ.

Such were the far-famed Anabaptists of the Reformation. They were no more—mystics and ecstasies than many Baptists of our own land now. Some of their leaders were slow in reaching true views of baptism, as they came step by step to the truth; but it was a baptism of believers on profession of their faith in Christ. Some unquestionably adopted other scriptural views without that of immersion; but when they rested their whole order and practice on the Bible they came to it as the plain consequence.

This was the birth period of bitter agony in the awakening of God's church to come up out of the wilderness. In it we see a Baptist biblical faith, struggling for utterance and life, underlying the Reformation; and, as expressive of the living principles of the word of God, constituting its soul, and life, and spiritual power.

It was truly said, in that day, that whenever the Reformers would find arguments to conquer Rome, they used those of the Anabaptists; and when they contended with Anabaptists, they were compelled to use the arguments of Rome—the authority of the church, and the established customs and traditions of the past. They could not appeal successfully to the Bible. This inconsistency was again and again urged upon them by Romanists, and it was with truth declared that there is not, there cannot be, any middle ground between the Baptist Faith and the Faith of Rome.

The spiritual power of the Reformation lay wholly in those Scriptural principles which it held in common with us. Its elements of decay and formalism were in those principles which we reject. In one word, the long struggle of God's church against the overlying dominion of the Papacy has been, up to the present day, a struggle of New Testament Baptist principles for life and power. These made the Reformation, these will complete it. These, in their living hold on men's hearts, have moved and are now moving the world with the power of a divine life.

The later course of Baptist History is plain. The people who held this faith, once delivered to the saints, have multiplied, have shown it to be of God, have exemplified its excellencies in promoting human welfare, favoring civil liberty, elevating the race, and advancing the cause of

Christ. Its power has been demonstrated in the heathen world, turning nations to God; and in lands burdened with a dead formal faith, re-creating them with the gospel.

**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.

*Bible Miniatures.* Amos R. Wells. \$1.25 net. Revell & Co.

In this volume the author gives vivid character sketches of one hundred and fifty heroes and heroines of the Bible. He has sought in each essay to lay hold upon the salient points of the character delineated and portray them in such a way as to fix them in the mind. In this he has succeeded admirably and has produced a book that will afford pleasure and profit to all Bible lovers. The work will be useful not only to preachers but to Sunday School workers and to all who are engaged in the study of the Bible. The book deserves high commendation.

*The Analyzed Bible—Romans.* G. Campbell Morgan. \$1.00 net. Revell & Co.

This volume is in keeping with the announced plan for an inspirational commentary on the whole Bible by Dr. Morgan. The author is well fitted for his task and is giving a series of volumes that will enrich the Bible student's library, mind and heart. He attempts no exhaustive exegetical or critical work but simply gives a running analysis of each book. The charts are also valuable for the purpose of affording a bird's-eye view of the teachings of the books. A thorough study of this volume on Romans will make the great Epistle a new book.

*The Threshold of Manhood.* W. J. Dawson. \$1.25 net. Revell & Co.

A series of popular addresses to young men full of vigorous denunciation of evil, timely and powerful teaching and heart-searching appeal. They glow with intense earnestness and compel attention. The author is in full sympathy with the young man and honestly attempts to deal with his intellectual difficulties and to understand his social needs. He emphasizes the need of honest and manly piety at the critical period of the young man's life. The churches and the homes must contribute more largely to the young man's life. This is a timely and helpful book.

*The Superintendent's Handbook for 1910—Axtell.* *The Teacher's Handbook for 1910—Axtell.* 35c each. The Cumberland Press.

These are the best of the handbooks, both for the superintendent and the teacher, that it has been our privilege to examine. Short notes, memoranda, a register, an outline life of Christ, and for the superintendent suggested and suggestive programmes make up the books.

*The Standard Bible Dictionary.* Cloth, \$6.00; Half Morocco, \$10.00; Full Morocco, \$12.00. Funk & Wagnalls.

This is a new one-volume Bible Dictionary along original lines with abundant illustrations and maps. Thirty-seven Bible scholars of wide international reputation engaged in its production. The material is largely drawn from original sources. The American and English revised versions, as well as the King James Version are used. The Hebrew and Greek are translated so that those who are unfamiliar with these languages may get an intelligent idea of the words before them. It is an intensely liberal work adopting the methods and findings of the modern school. The writers are all inclined to take too seriously the standpoint and views of the so-called Higher Criticism. They seek, however, to be conservative in their treatment of disputed questions. True orthodoxy can but reject their views on the atonement, etc. It is a handsome product of the book-makers' art.

*Christian Reunion.* Frank Spence. Hodder and Stoughton, London.

The author of this volume was for over forty years identified with the business, religious and philanthropic work in one of England's largest cities. In presenting his plea for the restoration of "The Ekklesia of God" he gives the conclusions that he has reached from a long study of the conditions existing in this city. His proposition is that "if the apostolic Ekklesia were restored, Christian reunion and its innumerable blessings would follow in its train." His statement and plea afford a refreshing change from the usual hackneyed denunciations and appeals for "Christian Union." Yet he gives no evidence that he is ordained and fitted to lead the way to the consummation that seems, by many, "devoutly to be wished." The writer fails to grasp either the genius or the spirit of the "Ekklesia" as set forth in the New Testament. Certainly no true Baptist can approve his concept or adopt his conclusions. The book, however, makes interesting reading and affords an encouraging view of the changing thought and attitude toward the church. The reader will be provoked to investigation and thought. In this way the author and his message will perform a helpful mission.

**Sunday-School  
Lesson**

Sunday, November 21, 1909.

Paul's Story of his Life.—2 Cor. 11:22-28; 12:1-10.

Motto text—"He said unto me, My grace is sufficient for thee: for My strength is made perfect in weakness."—2 Cor. 12:9, verse 22.

In order to understand this, the verses preceding must be read. False teachers had arisen in Corinth and the Corinthians had submitted to them. They had exacted and received a slavish obedience, they had been given such large salaries that the members were impoverished; they had captured them by their acts as men trap animals; and they had showed great arrogance and treated the people with indignity.

It would be almost incredible were it not that just such things have happened in all ages of the world. Witness the followers of Dowie, of Mrs Eddy, of Sandford, etc. And even in the churches of Christ men who claim to be leaders are often submitted to most supinely, and the brethren are too cowardly to oppose them. We need Pauls in this day, as men who will withstand even Peter to the face.

These men disparaged Paul—as men in this day do. They forced him to boast, a thing abhorrent to him, but necessary if he would free the Corinthian Christians from the bondage of these leaders. These men boasted they were Israelites, and it is to that boast which Paul replies in this verse. Hebrew is the national name; Israelite the theocratic one, and the seed of Abraham denotes the inheritors of the promises.

These leaders had accused Paul of weakness. Therefore he boasts of what he had suffered, never letting the Corinthians forget how he detested boasting, even when it was necessary. "In labors more abundant, in stripes above measure, in prisons more frequent, in deaths oft." Exposed to death. In all these things there was simply no comparison between these men and Paul. All generations of the saints have reason to be glad that Paul was forced to tell these things. They give great light upon the life of that chief Apostle.

"Of the Jews five times received I forty stripes save one," that is thirty-nine stripes. The law forbade more than forty, and for fear they might exceed the Jews stopped at thirty-nine. "Thrice was I beaten with rods." The Roman punishment. He was stoned at Lystra. At one of the shipwrecks he floated around on some part of the wreck for a night and a day. These shipwrecks are not mentioned elsewhere, that in Acts 27 came later. And then Paul gives a record of his sufferings which makes it marvelous that his frail body should have survived. He concludes "Besides those things that are without" which ought to be translated "Besides those things which I omit. And he concludes with what must have been the greatest burden on his strength and time the care of all the churches.

There was another and still more conclusive proof of his Apostleship, and that was in revelations given him by God. These had been many. He specifies the greatest of them. "It is not expedient for me doubtless to glory." Paul has pre-

viously dwelt upon his repugnance to boasting and the folly of it, now he speaks of the unprofitableness of it. He goes on to speak of the evidences of God's goodness and approval. "I knew a man in Christ above fourteen years ago." He is speaking of himself as is shown in verse 7. "Whether in the body I know not." Of the reality of the things he saw and heard there is no question. What Paul did not know was whether his body or only his spirit was taken up into heaven. "Such an one caught up to the third heaven." The highest heaven, God's abode. Called Paradise in the verse below. The atmosphere of the earth is one of the heavens, and the stellar region another in common language. The third is Heaven.

There could have been no higher testimony to Paul's apostleship and God's favor. This was the first time when a man without dying was carried to Heaven and returned to his earthly life. Enoch and Elijah never came back to live, Lazarus and others died. John afterwards received a similar honor. There he heard things too sacred to be spoken of which he was forbidden to tell. "Of such an one will I glory." The translation which he had experienced was a proper ground of boasting because it was a gratuitous favor. It implied no superiority on the part of the subject of this act of divine goodness, and therefore might be gloried in without assuming any special merit in himself. "Of myself I will not glory," that is he would not boast of his personal qualities as entitling him to admiration.—Hodge.

Verse 6. While boasting is foolishness, yet Paul would not be a fool because he would speak the exact truth, which is rarely done by praises of themselves. Paul was willing to leave the Corinthians to judge of him by what they saw and heard.

"And lest I should be exalted above measure through the abundance of the revelations." Even this great Apostle was in danger of conceit and God had to guard him from it. "There was given to me a thorn in the flesh." God gave it. Nothing happens to a saint but by the will of God, and all which happens is for the glory of God and the good of the saint. "A messenger of Satan striking him with his fist is the Greek. There is much and useless speculation as to what this thorn in the flesh was. I think that epilepsy best fits the case. It was some physical malady. Comparing it to a blow of the fist would indicate that it was something which came suddenly and went suddenly. This was not the case with soreness of the eyes from which Paul undoubtedly suffered. There was nothing in that chronic ailment at all like a fist blow. It appears from Paul's gratitude to the Galatians (Gal. 4:13-14) that the thorn was something which was mortifying, as an epileptic fit when he was preaching or visiting strangers would be.

Paul tried the prayer of faith on this disease of his. Thrice he received no answer, and the third time he was refused. But he received a greater blessing than the removal of his thorn would have been—the strength and grace of his Lord. In these he might well rejoice. "The experience of God's people shows that bodily pain has a special office to perform in the work of sanctification. In the unrenewed its tendency is to exasperate, when self-inflicted its tendency is to debase, and fill the soul with grovelling ideas of God's religion,

and with low self conceit. But when inflicted by God on his own children, it more than anything teaches them their weakness and dependence, and calls upon them to submit, when submission is most difficult."—Hodge.

MISSOURI LETTER.

J. N. Barbee.

The seventy-fifth meeting of the Missouri General Association has passed into history. Many and wonderful have been Baptist denomination events during all these years, and the Baptists have grown from a "hand full" to about 200,000—40,000 colored. We have grown from poverty to riches; from what at least was called by others ignorance to wisdom; from little prominence into an envied position and standing. It does seem, in very fact it is true, that the God of the Bible of the Baptists has, in a most signal manner manifested his approval of what Baptists in Missouri have undertaken to do. Especially is this true in regard to missionary operations, at the basis, of course, of which is the State Board.

With the prestige of men and money we now have and what the churches ought to do, at the next annual of the General Association, which will meet at Nevada, October, 1910, there ought to be a showing of 50,000 additions to our churches. One trouble is there are so many omissionary Baptists. Then, too many were born in the objective case; they object to plans, and methods; and not having any of their own, they are a kind of nonentity.

Just think what would be the result if the 177,000 white Baptists in the State would give five cents a month for missions. But hundreds never give anything.

Educational Institutions Opened Well.

As far as is known to your correspondent all our institutions opened quite flatteringly. William Jewell, LaGrange, Hardin and Stephens, the two latter for women only; Drs. Green, Crouch, Million and Peeler are bringing things to pass—Green at William Jewell; Crouch, LaGrange; Million, Hardin; and Peeler, Columbia. The men with their schools are making history.

Pastorless Churches.

It seems that there are more or less pastorless churches all the time. Probably always will be. There seems to be a condition of unrest among the preachers that is somewhat alarming. Especially if you are inclined to be pessimistic. Too many preachers are a good deal like a portable machine. Well this is a restless age, and some ministers get struck with a passion to try to keep up with it as well as men of other callings. I am somewhat at a loss to understand exactly why it should be, when thirty or forty years ago pastorates were held down from fifteen to forty years. Maybe in very few instances now somewhere over the country. Don't know whether the churches or the preachers are to blame, or whether either is in fault, but it occurs to me that there is a "screw loose" somewhere. The sad feature is, it is injuring the churches and not doing the preachers any good. I presume churches get restless also, and believe in moving—the preacher at any rate, and maybe lose more than has been gained during his incumbency, as it is sometimes six months or a year be-

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fore another pastor is secured. God will hold somebody responsible.

Three Pastors Leave Kansas City.

Three of Kansas City's churches are pastorless. McConnell, Dillard and another pastor whose name I am unable to recall, have recently resigned from Kansas City churches. Dr. McConnell goes to Waco, Texas, Dr. Dillard to Delmar Avenue, St. Louis. Have forgotten where the other brother went. These churches are among the leading and best in that city.

How music, that stirs all one's devout emotions, blends everything into harmony—makes one feel part of one whole which one loves all alike, loving the sense of a separate

Know the true value of time, watch, seize, and enjoy every moment of it. No idleness, no laziness, no procrastination; never put off till tomorrow what you can do today.—Lord Chesterfield.

FROM MEXICO.

National Baptist Convention.

Our Mexican National Convention held its seventh annual session in Guadalajara, October 13th to 17th. The convention is composed of all the Baptists in Mexico, who meet together annually to make reports of their work and deliberate on the best ways and means of advancing the Master's kingdom. As Guadalajara is not centrally located, there were only about fifty delegates present, and some of these came a thousand miles to attend the convention. A beautiful spirit of harmony and devotion prevailed through all the meetings. In the dispatch of business, we followed closely a programme which had been carefully prepared and published in advance.

Besides a sun-rise prayer meeting each morning and preaching every night, the business meetings during the day were opened with devotional exercises. The programme was designed to cover all the important departments of our work. Strong papers were presented on the following subjects, which were afterwards thrown open for general discussion: Missions among the Tarascan Indians, Sunday Schools, Temperance, the B. Y. P. U. Work, Medical Missions, Religious Literature, Absolute Authority of the Bible, the Work of the Holy Spirit, etc. The general discussion of these subjects was very instructive, not only to the delegates, but also to the large crowds who attended all the meetings.

Rev. J. S. Cheavens preached the introductory sermon, which was strong and clear. Subject, "Death and the judgment," text Heb. 9:27. Rev. George H. Brewer, of Mexico City, preached a very able doctrinal sermon, based on John 3:7. The annual missionary sermon was by Frank Marrs, our "Old Reliable." It came up to high water mark and will be published for the benefit of all the churches. All hearts were stirred by the masterful sermon preached at 11 o'clock on Sunday on the Commission, by Alejandro Trevino, president of the Baptist Theological Institute in Monterey, and pastor of the First Baptist church in the same city. Trevino is one of the strongest Mexican preachers of any denomination in the Republic, and his church is easily the strongest evangelical church in Mexico.

The closing sermon on Sunday night was by Jose Maria Morales, who came more than a thousand miles to be present at the Convention. He is an old soldier, who carries in his body the scars of battle. He witnessed the surrender of Maximilian at Queretaro in 1867, and saw the so-called Emperor when he handed his sword over to General Escobedo. That day's work sounded the death knell of foreign supremacy in Mexico.

Some of our churches are in the mountains, far removed from the railroad, hence we find it very difficult to gather complete statistics. The following are only approximate: Nine new churches were organized during the past year, giving us a total of seventy-five, with a membership of 2,633, there having been an increase of 20 per cent in the number of members during the year. In our three Theological Institutes there are forty choice Mexican young men preparing for the ministry; we also have one Missionary Training School for young women, which has twenty students. In our other schools and colleges there are about 900 students, including both sexes.

During the year our churches

raised for self support \$2,746.33, and for missions \$1,953.33, making a total of \$4,699.66 (Mexican currency).—On the last day of our convention, following Trevino's great sermon, we raised in cash and good subscriptions \$1,074.90, this to go to missions.

The present convention was not so largely attended as some others have been, yet we expect from it permanent and far-reaching results. To this end several important measures were thoroughly discussed and adopted. One of these looks to the enlargement of the mission work fostered by the convention. For the past two years, with money raised by our weak and struggling Mexican churches, we have employed a missionary for all his time among the Tarascan Indians in the State of Michoacan. As a result, candidates have been baptized and a small church organized this year. After paying all the expenses of our missionary for the year, we have in the treasury a balance of more than a thousand dollars. So the convention has instructed its Board to employ another missionary for the same work, so soon as a suitable man can be found. We also have pledged ourselves to join hands with our brethren in Brazil and the Argentine Republic in extending some much needed help to the struggling Baptists in Chili.

The convention appointed a Sunday School Board of seven members and instructed them to confer with Doctors Frost and Rowland, with a view to the appointing of a Sunday School secretary who may give all his time to work among our churches and Sunday Schools. We have in view a most excellent brother, who speaks English fluently, and he is available.

Now, last, but not least, our evangelistic work. The incomplete reports just received from the churches show 523 baptisms for the conventional year now closing. There is a fine revival spirit all over the country; the general trend is in that direction. A committee has been appointed on evangelism, and a plan proposed whereby we may hold revival meetings in all our churches and mission stations, neighboring pastors assisting each other if a regular evangelist is not available. We think the Lord's set time has come to visit Zion, and we wish to put ourselves in line with His purposes and plans. I have never seen our entire Mexican force more harmonious, enthusiastic and hopeful than they are today. May the dear Lord enable us to move forward along all lines during the coming year and gather a great harvest of souls.

J. G. CHASTAIN.

Guadalajara, Mexico.

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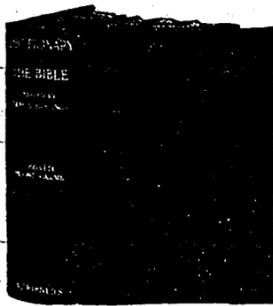
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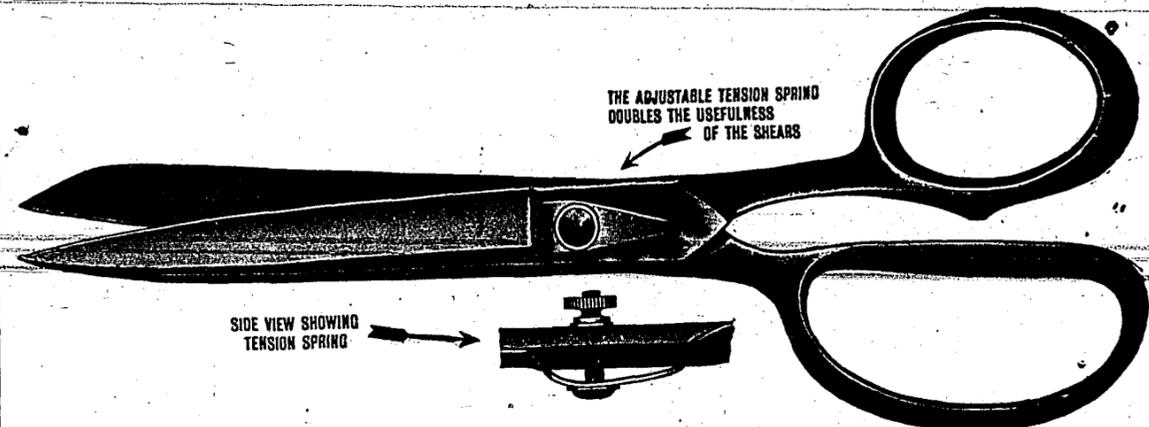
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**BE STRONG.**

By Maltbie D. Babcock.

Be strong!  
We are not here to play, to dream,  
to drift.  
We have hard work to do, and  
loads to lift.  
Shun not the struggle; face it. 'Tis  
God's gift.  
  
Be strong!  
Say not the days are evil—who's  
to blame?  
And fold the hands and acquiesce  
—O shame!  
Stand up, speak out, and bravely  
in God's name.  
  
Be strong!  
It matters not how deep entrenched  
the wrong,  
How hard the battle goes, the day  
how long.  
Faint not, fight on; tomorrow  
comes the song.

**OUR PULPIT.**



**THE RACE NOT TO THE SWIFT.**

Rev. H. G. Morrison.

"I returned, and saw under the sun, that the race is not to the swift nor the battle to the strong."—Ecl. 9:11.

I ask you to note the first words of our text. The writer begins by saying "I returned." Now what does he mean by that, and where had he been, and why does he tell us he came back again? He means that there had been a time when he sat in his house with a hot and angry heart. He had thought it a shame that some should be so swift, and that others should be so beautiful or strong. What was the use of striving for the prize when some of the athletes were so unfairly handicapped? It was a cruel world, unbalanced and unjust, and his heart was in revolt against its ordering. Then he went out into the world's highways. He moved up and down among the haunts of men. He ceased to theorise, and set himself to watch what was actually happening upon the stage of action; and then, with a mind furnished with large experience, he came home to meditate upon it all. "And I returned, and saw under the sun"—things were a different complexion now. Men might be swift, but they did not always win. Armies might be strong, but they did not always triumph. There were incalculable powers abroad, balancing, adjusting, compensating, so that turn where one would in human affairs, there were unexpected and dramatic issues. Now if you like, says the writer, you may call that chance; or you may take it from the other side and call it God. But whatever you call it, the certain fact remains that the rearranging and revising power is there. And so, says the preacher, I came home again, a wiser, a humbler, and a happier man, for I had seen that the race is not to the swift, nor is the battle to the strong.

Tonight, then, I shall try to illustrate that truth, and then to show the moral values of it. And in the first place do as this writer did, and look with your own eyes upon your own environment. One of the favorite words of Dr. John Brown—the gentle author of "Rab and His Friends"—one of the words that

was often on his lips was the word unexpectedness. And as we look on the men whom we have known since childhood, and whose lives we have watched unrolling in the years, there are very few of us within this house who cannot discern that unexpected element. Was there not one in our schoolboy days who was our hero? Were we not certain he was going to be famous? He was so clever, so brilliant, did with such perfect ease the things that we laboriously struggled with! But the years have passed, with their discipline and chastening, and he has disappointed all our hopes; and some dull head, that once we might have jeered at, has been lifting itself up bravely towards the crown. Now I do not investigate the cause of that failure; that does not lie within our present scope. It may have been instability, or secret sin, or lack of the master-key of courage. But whatever it be, like the Preacher we return, taught by the years and what our eyes have witnessed, and we feel how true it is of our own circle, that the race is not to the swift, nor the battle to the strong.

Or once again, widening our view a little, we may trace our text through all kinds of achievement. You have but to think of the books by which we live, or of those lives of thought and action which are richest heritage, to be face to face with that incalculable element which lies in the divine method of surprise. Would you not expect the best work to be done by those who possess (as we think) every advantage? If a man is to write a great book or a great poem, must he not have leisure and libraries and health and strength? So we imagine, as the Preacher did, and then we face the facts and we return, taught by our survey that there is a power abroad which travels counter to our expectations. We think of Homer, and learn that he was blind; of Epictetus, and he was a slave. We think of Amos, and he was a herdsman; of the Apostle John, he was a fisherman. We think of Bunyan, a tinker and imprisoned. We think of Burns with his hand upon the plough. Where is your leisure there, and where your libraries—where is your atmosphere of cultured ease? There is a hand at work we cannot stay, and it hath exalted those of low degrees. I stood, a week or two ago, among the statues in Westminster Abbey, lingering, with many a wakened memory, amid the long shadows of the Poets' Corner. And does that storied corner speak of riches? Here are "a company of glorious paupers." Of learning? Little Latin and less Greek. Of strength? Count up the numbers who were dead at forty. It speaks of struggle against tremendous odds, of poverty and suffering and despair; yet these have won their triumph on the field, and carried off the laurel in the race. So I returned, as every man returns, feeling how inscrutable is providence; how often those who have everything have nothing, and those who seem to have nothing gain the crown. So "I returned, and saw under the sun, that the race is not to the swift nor the battle to the strong."

Again, our text has singular significance in that universal search—the search for happiness. It is not those who have most to make them happy who always prove themselves the happy people. There are people of whom we instinctively say, "Well, he should be happy. He has everything that this world can offer him. He has health and money and friends and a sweet home, and he has not a care or worry in the world." Yet sometimes

when we get to know such people we find them not so happy as we thought; and men who are burdened and battling with a thousand ills have more of the laughter and of the song than they. I wonder if in all the homes of Philippi there were any such praiseful men as Paul and Silas. Philippi was a noble and luxurious city, rich in the arts that minister to pleasure. Yet if you want to find the gladdest hearts in Philippi you must leave its palaces and get you to its dungeon, where, beaten and bruised, and in the stocks at midnight, two aliens are so happy that they sing. We talk about the eager race for riches; but at the heart of it, it is a race for happiness. We speak of the grim battle to succeed; it is really the battle to be happy. And if one thing is certain, when we return again, from looking in the eyes of men and women, it is that that race is not always to the swift, nor is that battle always to the strong.

And this is conspicuously true of Jesus Christ, the Man of Sorrows and acquainted with grief. I like sometimes to contrast the Man of Nazareth with the emperor who was reigning then, Tiberius. Tiberius was the most powerful of living men; the ruler of all that was fairest in the world. There was no control to his power; no limit to his wealth; no check or barrier upon his pleasures. On one of the most enchanting spots of earth he chose his home—on a lovely island with a delicious climate. Does not the thought of that conjure up happiness? Would not you be happy if all that were yours? Yet Pliny, who ought to know something of the matter, calls him "tristissimus ut constat hominum"—confessedly the most gloomy of mankind. Now think of Christ, with nowhere to lay His head, despised and rejected, jeered at, crucified. Hearken to His words about "My joy"—"My peace, that the world cannot give and cannot take away." Who wins in that race for happiness and peace? Is it the mighty Caesar or the rejected Christ? The race is not always to the swift, nor is the battle always to the strong.

And then our text applies to the spiritual life, for not many wise, not many mighty are called. God hath chosen the weak things of the world to bring to nought those that are strong in battle. Recall the Pharisees, those guardians of the past, those men whose whole profession was religion. Trained in the law and looking for Messiah, will not they be the first to press into the kingdom? Yet, "Woe unto you, Pharisees and scribes," says Christ, "swift though you seem, the race is not for you." It is for weeping harlots like the Magdalene, and penitent and adoring publicans like Mathew. I know no sphere in human life where the element of unexpectedness so largely enters as in the sphere that we call spiritual, and in the movements and changes of the soul. When I was in college we had great revival times, associated with the name of Henry Drummond, and as I look back on these glad and golden days one feature of them stands out very clearly. Some of the men who had every advantage, and who came out of pious and God-fearing homes, went on their way utterly un-

influenced by the grace of God that was so freely working. And some who came right out into the light, and have been walking in the light from that day forward, were the last men you would have ever looked for, if you had known them as their fellow-students did. There is not a minister but could tell you the same story; there is not a mission-worker but would echo it

some from whom brightest things were hoped, proving intractable; and some who seemed hard as granite, yielding joyfully. So we return from service for the Lord, with larger experiences of how the battle goes, taught by the tale of trophy and of failure that the race is not to the swift nor the battle to the strong.

And now in the closing let me suggest to you some of the moral values of this truth; and first, it is mighty to keep us from discouragement, and to cheer us when the lights are burning dim. Thank God, we can say in our weakness, I may still win my crown, for the battle is not always to the strong. You are not swift, nor clever, nor remarkable? But the race is not always to the swift. You are not gifted with unusual strength? But the battle is not always to the strong. It gives a chance to mediocre people, to commonplace and undistinguished thousands, when above all might and brilliance is a power that has a way of working to unexpected ends. "Whatsoever thy hand findeth to do, do it with all thy might." Do not say, "Ah, if I had the gifts of so and so." A little gift, in the hand of a great God, may work far mightier issues than you think.

Then it is meant to wean us from all pride, and to keep us watchful, humble, and dependent. Is there any one here of swift and subtle intellect? Remember that the race is not always to the swift. I put no premium on mediocrity. I honor talent wherever it is found. I love to meet with bright and brilliant men. I love to look upon strength in any form. But if you are swift, do not despise the slow; if you are strong, do not condemn the weak. It is a strange world, rich in dramatic touches, and the battle is not always to the strong.

Lastly, it clears the ground for God, and leaves a space to recognize Him in. If the strongest were sure of triumph in every battle there would be little room on the field for the divine. Whose is the hand that in the race of life so often wreathes the chaplet for the slow? Whose is the arm that so upholds the weak that after the strife theirs is the cry of victory? "There's a divinity that shapes our ends, rough hew them how we will." So we return, we who were once so blind, with eyes that have been opened to see God, and now we know that just because He reigns, the battle is not always to the strong.

**LOYALTY TO BAPTISM.**

Rev. H. C. Fish, D.D.

Any branch of Protestantism marshaling an array of battle against Rome, can scarce expect success while wearing a conspicuous part of the uniform of that hated power: proofs of which we have seen in the controversy of some champions of Protestantism with Romish ecclesiastics, and which the Romanists themselves have often admitted. Bishop Bailey, of Newark, New Jersey, recently said to a minister of a Pedo-baptist denomination: "We Romanists have little to fear from you; the controversy is not between us and you—it is with the Baptists. There are but two parties in the contest, ourselves and the Baptists." This was a frank confession, and we commend it to the consideration of those who speak evil of us. The Baptists are the very vanguard, the advance line, the assaulting column, in the fight against Rome. Viewed in this light, there is no injustice like that done to the Baptists. When Protestants assail us,

they are injuring their best friends and defenders. Could Rome destroy the Baptists, she would hold jubilee, and fix another carnival week in her calendar. What doubtless injustice, then, to us and to ourselves, when Protestants would do us harm.

But, treat us as they may, we cannot accept as scriptural a rite of man's appointment. We cannot be parties to an act whereby a divine ordinance is displaced. Nations have their escutcheons, their crests, their monuments, and ensigns. Armies and navies have their shields and banners; and families their badges and coats of arms. Their object is to express and cluster into a close compass some certain qualities or events, giving them resemblance in these devices. And we know what associations gather around these devices, and how sacredly they are regarded, and how proudly they are displayed. Now, baptism is a device, a badge, a coat of arms, so to speak, in Christ's kingdom. It was chosen and appointed by Christ, to express and to cluster into a close compass certain truths and events, by means of resemblances—as when the washing in the pure water shows our inward cleansing; or, our being buried in it, and rising from it, our death to sin and rising to a new life; as also (and particularly) the burial and resurrection of our Redeemer. And it is against the expunging of this sacred device that we protest. For this, deem us not "illiberal!" Call it not "narrow-mindedness" when we avow our attachment to the genuine old family badge! Honor our loyalty, then, who, at some sacrifices now (and more in the ages gone by), would save from affront this old significant symbol of Christian baptism, borne aloft on so many a hard fought field, by men of iron nerve and adamant faith!

These are our reasons why we can neither give up our identity, nor coalesce with others in church fellowship; which, it may be added, would be found to be, in the end, equivalent to giving up our identity, as observation and a sound logic would show.

Here, then, amid whatever of opposition or misconception or reproach, we are called upon patiently to stand as a testimony to the truth. As we understand it, there is no alternative. Nor can the charge of exclusiveness be brought against us. We are the excluded, not the excluding party. If a business firm, or an organization of any kind, be rent by the introduction of new rules and regulations, the innovators, not those who stood by the old rules, are responsible for the division. So here. It cannot be charged that unity is broken by those who stand to the rule, but rather by those who depart from it, or come not up to it. And coming up to the rule, and this alone, will restore it. Unity on the basis of dispensing with the rule, instead of being a unity of subjection to Christ, were a combination against him; an agreement to treat with contempt his laws. The Lord keep us from such unity! Better a thousand time our existing Christian sects, than disloyalty to the truth! And if there are consequences of a time seemingly calamitous, let us remember that God does not ask us to share with him the responsibilities of his government. Our duty is to obey. He will take care of the consequences. If it is his will that there ever shall exist an outward unity in all particulars among his people on earth, he will, in his own good time, indicate the methods of its accomplishments.

Moreover, for our encouragement, let us remember that the

church of Christ has always been strongest when most uncompromising. The "Broad Church" project, realizing the idea of a liberal, roomy comprehensiveness, endeavoring to conciliate opposition by making concessions, has always, and in every form, proved a miserable failure. Strength, impregnability, aggressive power—these features of the church have been seen in her, not when her creed has been, like the latter's conformatory, shaping and fitting itself to everybody's head; not when her pulpit has been ready to produce truth "to order," as the clothier does his garments; not when she has abated her claims and concealed her objectionable feature, but when bold, authoritative, absolute, unyielding. It is a proposition capable of being sustained, that just in proportion as the church of Christ, desiring to enlarge her door, to increase her members, and to show herself generous and liberal, has endeavored to put off her exclusiveness, just in that proportion she has put off her power and lost her energy, and, in the end, her influence. Not to go further, what an illustration of this is found in our own denominational history! When young Eugenio Kincaid, went to an old Baptist itinerant preacher to get some book to settle his mind upon the subject of baptism, and the aged man gave him one from his saddlebags, Eugenio thought he had made a mistake, and ventured to say, "Did you not give me the wrong book, sir? I see this is the New Testament." Stretching himself up at full length, and looking Kincaid fairly in the face, the white-haired patriarch sternly said: "Young man! if you want any better book on baptism than the Bible, don't come to me!" It was a representative act. We have been built up by the New Testament. We have grown because we have held it uncompromising. How striking the words of the text, as a statement of our denominational experience! Is it too much to believe that the Master had his eye upon us when he uttered them? "I know thy works: behold, I have set before thee an open door, and no man can shut it; for thou hast a little strength, and hast kept my word, and hast not denied my name. Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee. Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation which shall come upon all the world, to try them that dwell upon the earth." How has he kept us, amid sharp and long temptations! How has he set before us an open door, which no one has been able to shut! How has he multiplied us, until we have the largest number of communicants of any one Evangelical body in the world! Surely, it has been for this reason (it could have been for none other), that, feeling ourselves possessed of but a little strength, we have yet resolutely clung to and kept the Divine word.

So must it continue, if our future be worthy of the past. We are essentially a reforming body, and hence cannot be popular. Ceasing to be challengers and champions of the truth, it would find other representatives, and leave us behind, as mummies of a buried life, fossilized relics of a heroic race, that was, and is not. Believe me—if true to our mission, we shall yet be hated even of our brethren. It is better to expect it; and those who are faint-hearted, let them fall out of the ranks. In-

deed, it is a sorrowful and humiliating thought that any Baptist can turn back upon his own churches, and cast himself into the arms of a Pseudo-baptist church, where his influence is against what he holds to be the truth, and in support of what he believes to be error. But a multitude, praised be God, instead of faltering, will bind reproach to their brow as a shining diadem, and exultingly declare with Paul, "I glory in mine infirmities; for when I am weak, then I am strong!" They will persist in the old habit of demanding a "Thus saith the Lord," and say with Cyprian, the eminent Latin Father of the third century: "God hath testified that we are to do those things that are written: whence have you that tradition? If it be in the Gospels or the Epistles, then let us observe it." And with Cyril of the fourth century: "It behoveth us not to believe the very least thing of the sacred mysteries of faith without the Holy Scriptures. This is the security of our faith, not what is delivered of our own inventions, but what is demonstrated from the Holy Scriptures." And with Jerome, who survived twenty years of the fifth century: "Those things which, without the authorities and testimonies of the Scriptures, men invent of their own heads, as from Apostolic traditions, are smitten of the sword of God."

Men of this high-souled loyalty to revealed truth we welcome to our ranks. Come, and let us be fellow-helpers to the truth. Come, and let us bear the reproach of Jesus. Come, and let us accept and verify what Ronge uttered as a slur, "If Roman Catholics have made a Pope of a Book!" Come, and let us gird ourselves for a religious contest, both sure and soon to come, unparalleled since the days of the great reformation, between Inspiration only, and Inspiration with "church liberty" and tradition. Come, and let us make yet more formidable Rome's acknowledged foe. Come, and let us combine, with higher aims and a holier and deeper enthusiasm, to justify the Baptist position, and to pioneer the way of all the churches up to that point where shall be solved what Schenkel terms "The Protestant church problem, namely, to incorporate the particular churches into the one true church—and so to identify the church of the believing with the church of the baptized." Nor can the issue be doubtful: for, in the language of Hubmeyer, that learned and eloquent Baptist reformer and martyr, whose voice comes sounding down to us through almost four centuries—"Divine truth is immortal: it may perhaps, for long, be found, scourged, crucified, and, for a season, be entombed in the grave; but, on the third day, it will rise again victorious, and rule triumphant forever."

PRIZE ARTICLE.

The Congregationalist offered a prize for the best answer to the question, "If I were to go to college again." The prize was won by Dr. W. T. Bartley, whose answer follows:

One of my friends at Yale once said that I had been less changed by going to college than any one else that he knew. If I were to go again, I should try to be changed more: I should want to let the college "beneficently assimilate" me. I should remember that to catch the "Yale spirit" one must be open to it. I should know that not books only, but the men who teach and

the men who study, influence the student in ways of value.

I should want to know the men better. When I remember how much I lived by myself; how I had only a speaking acquaintance with some who roomed in the same entry, and for the most part did not know where were their homes, or how they lived in college; when I remember that out of some two hundred classmates there were a few whom I did not quite surely know by sight at the end of the course. I wonder that I was so unsocial. Some of those men have already climbed to high places. It would have been well to know them better during "bright college years." I did not know then—nobody did—that the youngest boy in our class, whose voice was just changing when he entered, would be today a physiologist of international reputation or that another would become a surgeon who could operate successfully on the brain; or that a man above whom I had ranked in a prize examination would become a member of a President's "Tennis Cabinet;" but I now see that it would have been as wise to know those classmates as to know Greek. To have sung college songs oftener with them on warm evenings at the Fence would have been as profitable as it would have been pleasant.

I should try to know more of what young men think, were I to go to college again. Often, as a minister, I have felt that if I only knew people's hearts better I could better meet their needs. Knowing their ways of thinking, I could be not only well-meaning, but able to express my good-meaning. I have been spending years in a slow and careful study of human nature, but I might have got much of that knowledge long ago among my fellow-students had I known them better. In looking for high standing I lost sight of things more useful. When the mouths of those young men spoke out of the abundance of their hearts, I ought to have been listening.

If I had another chance I should do more with the English language. I should give more attention to our own literature. I should try to become a good writer. Reporting for the News and trying for an editorship would have done me good, but I supposed I had no time.

I should try to become a good speaker and should work for a place in some of the public contests. By all means I should go into debating. Quick thinkers and ready speakers are needed everywhere. In short, I should add to the direct influence of studies the indirect influences of comradeship and should remember that it is better to handle the English language well than to be versed in several languages now dead.

An uncle of mine, who had lost considerable sums by unfortunate investments, used to exclaim, "If only a man's foresight were as good as his hindsight!" I make the same lament over my college course. And yet much would still be the same. I could not relax my moral standards. There were ways of speaking and acting in which I could never have joined, even for the sake of being a "good mixer." I still believe that a young man should be something of a Nazirite

at college. The college town is not a Rome in which one must do as the Romans do—unless it is right.

In studying languages I probably should not use translations. I used to regard them as I now regard Sunday newspapers, with loathing. If I did use them at all (in taking my course a second time), it would only be after thorough study, to straighten out some

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tangle that had baffled me. Because I used to translate without a "trot," I have for many years reaped the fruits of that self-denial for it forced me to weigh words carefully and choose them well.

So, if I went to college again, I should do differently, in the hope of getting more of the benefits worth getting. Yet notwithstanding all, I am thankful for what I did get. I learned to love my college and my classmates, even if I did not know them well, and I follow their course now with keen interest.

Even as it was, my studying won for me the salutatory—just what President Taft had—and the fourth place in rank. I have today an appreciation for the literature of several languages, and have little trouble with the meaning of phrases in "unknown tongues;" and if anything is "all Greek" to me, it is quite easy. These tastes give me much pleasure and help me to love my library.

Therefore, if in college I was such a "grind" as to let many good things go by, I am not harping on the sad words, "It might have been!" Though I should do many things differently if I could have my chance again, I am thankful as it is for the good gifts that came to me from *alma mater* Yale.—W. T. Bartley.

THE SUICIDE OF THOUGHT.

G. K. Chesterton

There is a great and possible peril to the human mind: a peril as practical as burglary. Against it religious authority was reared, rightly or wrongly, as a barrier. And against it something certainly must be reared as a barrier, if our race is to avoid ruin.

The peril is that the human intellect is free to destroy itself. Just as one generation could prevent

the very existence of the next generation, by all entering a monastery or jumping into the sea, so one set of thinkers can in some degree prevent further thinking by teaching the next generation that there is no validity in any human thought. It is idle to talk always of the alternative of reason and faith. Reason is itself a matter of faith. It is an act of faith to assert that our thoughts have any relation to reality at all. If you are merely a sceptic, you must sooner or later ask yourself the question, "Why should anything go right; even observation and deduction? Why should not good logic be as misleading as bad logic? They are both movements in the brain of a bewildered ape?" The young sceptic says, "I have a right to think for myself." But the old sceptic, the complete sceptic, says, "I have no right to think at all."

There is a thought that stops thought. That is the only thought that ought to be stopped. That is the ultimate evil against which all religious authority was aimed. It only appears at the end of decadent ages like our own.

There is an old saying that a poor excuse is better than none. Well, it is not. In the first place, there is no need for apologizing nor offering excuses for omitting a thing that it was not your duty to do. If it was your duty, nothing short of an excuse that is honest and sound will answer. Christ tells us of men who, when they did not want to do a certain thing, began to make excuse. That was the only way to find excuses—to manufacture them. When men would justify themselves for the neglect of duty, they are obliged to invent their own excuses, since there are none already in existence.—Selected.

## Editorial

### BURIED IN BAPTISM.

The study of only one of the parts of a complex subject, however honest such study may be, is most likely to be inadequate, because its relational parts are not sufficiently kept in view. "Buried in Baptism" is the scriptural caption of an article in *The Presbyterian of the South*, by Rev. W. S. Bean. From his discussion of this figurative use of buried, he evidently thinks he has proved to a certainty that Christian baptism can not consist of immersion only. But his partial view of the numerous data involved, in a comprehensive investigation of this subject, has betrayed our Presbyterian friend into a false conclusion—which is certain to result from a one-sided view of any many-sided subject.

The writer begins: "Our brethren of another denomination insist that burial in baptism is the only mode; and because the rite signifies burial, no other form is admissible." That's correct, if the essayist means that we of another denomination insist on immersion only as Christian baptism. But we do not hold that no other form is admissible just because, and simply because, baptism signifies burial. We do, however, maintain, after studying all the philological proofs as to the signification of the Greek verb expressive of this Christian rite, that *baptizein* throughout the entire course of ancient Greek literature, never once signifies to pour or sprinkle—never can be properly translated by either of these English verbs—and, consequently, we see a striking and beautiful fitness in this burial metaphor to show forth immersion.

When Mr. B. argues as he does here, he predicates on a part, while we predicate on the whole. And though the act of immersion is not left to be inferred from a figure of speech, we regard Paul's language as a bold and speaking way of expressing it. For does not a burial suggest an immersion, which neither pouring nor sprinkling can do!

Our Presbyterian investigator apprises us in the first paragraph of his essay that he "has gone carefully over the question with Greek Testament and concordance in hand," and one of the results of his search he records in the following language: "The word bury is not used by a single evangelist in speaking of the actual disposal of the body of our Lord. The word used is *tithemi*, set, put, lay, place; while Mark has *katatithemi*, to lay down." First, then, this statement indicates an ignorance of Biblical Antiquities, as though forsooth, to place in a sepulcher or to lay in a tomb, is not tantamount to burying, in the language of that day. As well say that to give up the ghost and to die are different things. Such distinctions are not worth beans, whether a peck of them or a single one. But again—it's a pity, while Mr. Bean had his concordance and Greek Testament in hand, that he did not turn to the first of the Gospels as found in our New Testament. For in the twelfth verse of chapter twenty-six, Matthew narrates the visit made to Jesus by the woman who brought an alabaster box of very precious ointment and poured it on his head. Then, censuring the indignation of the disciples at what seemed to them such deplorable waste, Jesus

said: "In that she poured this ointment on my body, she did it for my burial." The infinitive of *enthaplo* with the articles is here used by our Lord. So Jesus himself spoke of the disposal of his body as a burial. And surely he deserves to be esteemed as indisputable authority on this verbal matter.

How it happened that our erudite essayist with his Greek Testament and concordance in hand should have skipped this beautiful passage, we can not readily divine. For this one verse renders his entire contention nugatory. His initial mistake of necessity ends in an erroneous, unscriptural conclusion.

And so, contrary to our Presbyterian essayist, the body of our Lord was disposed of by burial; and his burial strikingly and pictorially sets forth our immersion into the name of the Father, and of the Son and of the Holy Ghost—so that, as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

### THE BROTHERHOOD OF MAN.

Because some have over-stated the fact of the Fatherhood of God, we can not afford to ignore the fact of the Brotherhood of Man. The relation of these two facts is not, as some have supposed, that of cause and effect, but to the contrary, one may and does exist independent of the other. The worth of the doctrine of the Brotherhood of Man must be determined by correct definition, rather than popular usage.

For our part, we believe that there is, or rather ought to be, such a thing as a Universal Brotherhood. And to such an extent has the idea of brotherhood taken hold upon the heart of mankind, that fraternalism seems to have become the key-word of the century. Within proper limitations, this is as it should be, for of "one blood," made he all the nations of the earth. Our common origin creates an obligation and constitutes a brotherhood. The fact that man is the unit of the race should make of mankind a unity, and constitute a community of racial interest. The solidarity of humanity is rightly the deathless dream of history. Every land a home, and every man a brother is the finality of fraternalism. We may deny the obligation, but we are our brother's keeper. We need the larger vision and the broader horizon. We all need the lesson that was taught the apostle by the vessel let down out of heaven. If we all cannot say, "Our Father," we may at least say "Our Creator."

But better far, than a brotherhood of blood, is the blood-bought Brotherhood. It is great to be a son of Adam, but it is greater to be a child of Christ. Consanguinity of soul has proven more effectual than consanguinity of body. The scarlet thread is the mystic tie that binds and holds this unbroken brotherhood. By blood we all belong to the universal brotherhood, but through his blood we may all belong to the brotherhood which is created in Christ Jesus.

### THE IMMANUEL MOVEMENT.

We have purposely refrained from expressing ourselves upon this much mooted movement until we could more carefully scrutinize its claims, and observe something of its practical workings. Hence, however unjust may be our observations, we believe them to be unbiased. We must confess also that the greatest difficulty we have encountered in attempting an esti-

mate of this movement, has been a deficiency of definition. Even the acknowledged leaders of Immanuelism have manifested a sad lack of perspicuity in their attempt to define the mission and *modus operandi* of the movement.

Our first criticism of this cult, is its claim to Scriptural authority. Some of the followers of this fad, and we regret to say, not a few, come with the contention that as Christ and his disciples healed the sick while he was on the earth, so at present it is within the power and province of his followers to do likewise. This we emphatically deny and respectfully call for the proof. As we see it, the power to heal the sick and raise the dead has not been communicated to the disciples of today, but to the contrary, perished with the apostles. Besides the argument from Scripture proves altogether too much for those making the argument. Admittedly the power possessed by Christ and his apostles, was not only the power to heal the sick, but also to raise the dead. So far as our information extends no Emmanuelite has tried his magical power on a cemetery.

If, as some others claim, the movement is only intended to teach that we should pray for the sick in connection with human means, then it is entirely superfluous, for the churches have ever taught and stood for this truth. If every particular truth demands a separate and distinct movement, then truth as a totality will cease to have any necessary sphere.

A majority of the Emmanuelites, however, seem to emphasize the mind, as the real curative agent in this connection. However much of truth there may be in this regard, it has already been fully and foolishly emphasized by Christian Scientists. That these so-called Christian Scientists believe that the Emmanuelites have stolen their thunder, is evidenced by the recent plain words of Albert Farlow, the High-priest of Christian Science. The world has had an ample sufficiency of the mind-cure madness, and will look with suspicion upon anything that is akin to it.

That the movement is attended with deadly danger, is easily apparent. It would be quite natural and logical for the mental-ministerial-healer to encroach upon the distinctive domain of the physician and thus endanger the lives of many. In fact, it is just at this point that Christian Science becomes criminal, and we have no reason to expect anything better of a cognate cult. If the minister is not satisfied with his divine call to preach the gospel, and must go into the healing business, for mercy's sake let him acquire a knowledge of anatomy and medicine. Without this knowledge, he cannot diagnose a disease, much less cure it. To our thinking, the Emmanuel movement is minus a mission, and without the sanction of Scripture or common-sense.

### DEDICATION.

On last Sunday morning, at eleven o'clock, the pastor preached the dedicatory sermon for the Baptist Church, of Westport, Ky. The excellent dinner which was served proved a great drawing card, and a vast number were unable to gain admission to the building. The honored pastor, brother J. S. Satchwill and his noble people deserve great credit for their splendid achievement. The building is well arranged and is a neat and commodious structure. For some years the Baptists of the town have been worshipping in a union building.

As ever and always, the arrangement proved unsatisfactory, and now the Baptists are "keeping house" for themselves. The church, like the family, needs a home all its own. The pastor has been untiring in his unselfish efforts to make possible this home for the Baptists, and is due the thanks of our people for his success.

### PELLAGRA.

The disease known by this name, though quite common in Italy and some other countries, has only recently made its appearance in America. Its progress however, has been so rapid, that already, stringent precautionary measures have been adopted. In South Carolina, where the greatest number of cases have appeared, the State Board of Health is actively engaged in preventing the spread of this deadly disease. In this connection a National Congress will shortly convene in Columbia, S. C., from which it is hoped that great good will come.

It is commonly conceded, that the disease is caused by eating decayed corn. It is noteworthy that the same diet will produce Blind Staggers in a horse. And while the disease, in a horse and a man, manifests itself in different ways, several of the symptoms are the same in both cases.

Competent authorities pronounce Pellagra as the deadliest of all known diseases; the fatality being greater than even that of the Bubonic Plague. So far nothing approaching a specific has been discovered, and even the bacterial theories concerning the disease have proven unsatisfactory. Since, however, decayed corn is the causative agent, it would seem that a preventive, if not a specific, must be sought along sanitary lines. The Pure Food Law, which in our judgment, is the most important piece of legislation which has been enacted in the past fifty years, is certain to prove a corrective, if indeed, it does not finally result in stamping out this dread disease.

### MODERNISM.

This term is used to designate an intellectual and religious tendency, rather than an organized movement. In its last analysis, it is a protest against superstition and tyranny in the Roman Catholic Church. One of the things against which it most loudly protests is the infallibility of the Pope. In this respect, the movement only voices the opinion that has long been held by many of the Romanists. Already the Pope has issued an encyclical against the Modernists, which is *prima facie* evidence that they are on the right track. To say the least, they are candid and honest, and are intensely in earnest in their enterprise.

While it is the professed intention of the leaders to keep the movement within the church, it is difficult to say where the movement will end. It is boldly prophesied, by not a few, that it will ultimately result in many leaving the Roman Catholic Church. Whether this shall be the result or not, it has already taught the Pope, that there are those within his church who are ready to break away from themselves in spite of his impotent deliverances.

Our age is peculiarly noted for its toleration. We much fear that this is due to indifference and want of conviction, rather than to genuine charity of soul. God cannot look upon sin with any degree of allowance—why should we?

## EDITORIAL VARIETIES

It is said that the fox that lost his tail tried to make all others foxes believe that short tails were fashionable. There are others.

The last words that left the lips of Grover Cleveland were: "I have tried so hard to do right. History will say that he succeeded."

Of one thing, at least, we are assured, and that is that the North Pole has been discovered, and that too by an American. America forever!

It is quite natural for a man who gives five dollars to some charitable enterprise and mentions it fifty times, to be believed that he has given \$250.

It is reported that 25,000 persons partook of the Lord's Supper, in a baseball park at Pittsburgh. This of course is splendidly spectacular, but is as destitute of scriptural warrant, as the doctrine of baptismal regeneration.

During his schoolboy days, Grover Cleveland saw a bunch of young donkeys and asked of a bystander what was their age. He was told that they were six months old. Without a smile, he further asked: "Are their ears the same age?"

Dr. Henry Alford Porter is succeeding admirably at the Walnut Street Baptist Church. Though called to succeed, probably the most versatile genius of this generation, he is meeting in a masterly manner the many demands of this great work.

Dr. John W. Rollins and Miss Emily B. Weeks, were recently united in marriage in the First Church, of Lexington. Miss Weeks is one of Lexington's most winsome and worthy women, and the "man in the case" is well worthy of her affection.

We haven't heard of the launching of any new "movement" for well-nigh a fortnight. This is strange. Probably it is the deadly calm which precedes the storm. Surely it cannot mean that the churches are to be given a fair chance to win the world to Christ.

We quote from one of our exchanges the following preamble: "Whereas, All our churches and pastors should be willing and anxiously desire to adjust themselves, so as to meet the demands of the times in which we live; therefore, be it resolved, etc." This is exactly what our churches and pastors should not do, but to the contrary should preach the same gospel until the demand is only for the gospel.

Though we have received many gracious but undeserved words of praise concerning our connection with the Recorder, we have hitherto studiously refrained from allowing any of them to appear on the editorial page. It has been suggested to us that this is unjust to ourselves and also to our friends. While we may slightly vary our rule, we promise not to burden our columns in this particular.

We re-publish this week from the Baptist Standard, of Texas, a splendid article from Dr. Fred D. Hale, on the union of Baptists and Disciples. We ask of our readers a careful perusal of this timely article, and hope every one of them will clearly see the folly of advocating a cause so hopeless. If Hale handles all the queries of his department, as well as he has this one, his answers will be "like apples of gold in pictures of Silver."

One of the secrets of Stonewall Jackson's success was, that he inspired men with his own spirit. On one occasion his army reached a deep stream where the bridge had been burned. Gen. Jackson immediately summoned an engineers' corps, and also some carpenters among his own soldiers. The engineers immediately went to work on the plan for the bridge, but two hours later the head carpenter appeared and reported, "The bridge is finished General, but them air pictur's ain't come yet."

It was our pleasure, on last Sunday afternoon, to deliver the address at the laying of the Cornerstone of the Pewee Valley Baptist Church. Several of the members who entered the organization of the church, thirty-seven years ago, graced the occasion with their presence. Brother Levi Collins placed the box, which contained many interesting articles, in the center of the stone. The veteran warrior, W. E. Powers, offered prayer. Brother Walker, the pastor was master of ceremonies. The building is of stone, and splendidly adapted to the work of the church. Pastor and people are greatly to be congratulated on their new building.

AMONG THE Churches.

Walnut St. (Third and St. Catherine) - Pastor Henry A. Porter: The Man Who stood Alone, Gen. 6. Echoes from Sodom, Gen. 13:12. By letter, 1; by relation, 2. S. S., 466. Broadway - Pastor W. W. Landrum: Why We Love Him, I. John 4:19. The Healing Gospel, Rev. 22:2. S. S., 260. Buffalo Lick - Pastor S. A. Cooper: The Lame Man Healed, Acts 3. Some Reasons for Standing Fast in the Lord. Since last report - additions, 10; by letter, 4; for baptism, 6; baptized, 6. Clifton - Bro. B. T. Kimbrough. Drawing Near to God, Isa. 58:9. Happiness in the Home, Eph. 6:8. S. S., 130. Calvary - Bro. J. G. Bow: Lord's Supper, I. Cor. 11:20. Cleansing of Naman, II. Kings 5:13. S. S., 140. By restoration, 1. Crescent Hill - Pastor J. F. Griffith: Communion Service. The Righteousness that Saves, Matt. 5:20. S. S., 136. Under watchcare, 2. Chestnut St. - Pastor J. M. Weaver: The Lord's Supper. Bro. T. C. Bagby: Salvation by Grace. S. S., 150. Deer Park - Pastor J. H. Thayer. The Great Inheritance, Joshua 1:1-9. The cleansing Blood, I. John 1:7. S. S., 73. The church tendered the pastor and his wife a reception on Friday evening. Work moving on nicely. East - Bro. H. O. Meyer: The Lord is My Shepherd, Ps. 23:1-2. Glorifying in the Cross, Gal. 6:14. Eighteenth St. - Pastor B. V. Bolton: Choosing God's People, Heb. 11:24. The Lord's Supper, Luke 22:7-23. S. S., 53. Eleventh and Jefferson Sts. Mission - Bro. H. J. Parks: Moses and Aaron Contrasted. S. S., 53. Fourth Ave. - Pastor E. S. Alderman: Every Man in His Place, Judges 7:21. A Prophet's Appeal, I. Kings 18:21. S. S., 198. German - Pastor Wm. Argow: Jesus Our Spiritual Food, John 6:54. Jesus the Door, John 10:7. S. S., 61. Hope Rescue Mission - Supt. Wm. M. Bruce: Bible Class attend., 29; subject, Heb. first and second chapters. We have had sixteen professions of conversion at the Mission during the week. Hazelwood - Pastor Chas. B. Althoff: Wisdom, Dan. 12:3. The Lost One, Luke 15:3-7. S. S., 104. Highland - Pastor L. W. Doolan: The Gideons, John 3:16. Bro. F. F. Sorén spoke at the evening service of his work in Brazil. S. S., 195. For baptism, 3. Immanuel - Pastor J. C. C. Dunford: Eighth Commandment, Ex. 20:15. Services conducted by The Gideons, led by Mr. John W. Nicholson, of Wisconsin. S. S., 168; Fischer Ave., 74. Lytle St. Mission. Supt. J. D. Hunson: The Two Ways, Luke 15:11-24. S. S., 49. Long Run - Pastor Joseph E. Fulton: The Crucifixion, John 19:18. Things Temporal and Things Eternal! II. Cor. 4:18. Saturday a. m.: An all important question, Matt. 22:24. Called as pastor Sunday morning, services to be two Sundays a month hereafter instead of one Sunday as heretofore. About 40 at Sunday School. Preached Sunday afternoon at Long Run schoolhouse. Oakdale - Bro. W. D. White, of the Anti-Saloon League was with us in the morning. Pastor Erwin L. Averitt: Holiness Unto the Lord, Zech. 14:20. S. S., 100. The pastor addressed the boys Sunday club at the Y. M. C. A., at 3 o'clock. Ormsby Ave. - Pastor G. D. Billeisen: Neighborliness, Matt. 5:7. The Seven words of Christ on the Cross, Matt. 27:40. S. S., 143. Baptized, 1. Parkland - Pastor E. G. Vick: The Lord's Supper, Luke 22:14-20. Abiding in Christ's Love, John 15:10. S. S., 118. Portland Ave. - Pastor L. W. Smith: Christ's Law of Conduct, Matt. 7:12. The Two Sisters, Luke 10:38-42. S. S., 119. Thirteenth and Kentucky Sts. - Pastor J. C. Burkett: Relations of the God-fearing Man, Ps. 10:3-13. The Resurrection of our Bodies, Rev. 20:5. S. S., 51. Thirty-sixth and Grand - Pastor John I. Earp: Walking With God, Gen. 5:24. The Two Reports of the Spies, Num. 13:25-33. S. S., 54. Tabernacle (New Albany) - Pastor L. Wells: Lord's Supper, I. Cor. 11:23-26. What Think Ye of Christ, Matt. 22:42. S. S., 96. Third Ave. - Bro. Gordon W. Hill: Providence of God. Bro. W. E. Mason: The Incarnation. S. S., 150. Twenty-sixth and Market - Pastor R. E. Reed: Wells of Salvation, Isa. 12:3. Why Will Ye Die? Ezek 18:31. S. S., 436. West Broadway - Bro. C. C. Davison preached morning and evening. S. S., 46. For baptism, 1; baptized, 2.

NORTH KENTUCKY PASTORS' CONFERENCE.

Covington. First - Pastor A. C. Davidson: Some Lessons to Present Day Toilers, Matt. 13:18. Daniel the Daring, Dan. 6:10. S. S., 205. Madison Ave. - Pastor W. A. Burns: Missions, John 21:20. The Rejected Stone, Matt. 21:42. S. S., 167. Baptized, 1. Immanuel - Pastor J. A. Cooper: Sunday School Rally. Second Coming of Christ. S. S., 257. Southside - Pastor F. P. Gates. Spirit Led Sons, Rom. 18:14. The Christian's Possessions, I. Cor. 3:22. S. S., 200. Baptized, 11. Newport. First - Pastor W. J. Bolin: The Royal Rule, Heb. 10:9. Luke 23:43. S. S., 430. Dayton. First - Pastor R. H. Tolle: Ps. 30:15. Acts 4:12. S. S., 214. Bellevue. First - Pastor J. B. Jones: The Be-setting Sin, Heb. 12:1. The Fear of God, Eccl. 12:13. S. S., 98. Latonia. First - Pastor C. S. Ellis: Some Hindrances to Prayer, Jas. 4:3. S. S., 161. Baptized, 2.

SEMINARY NOTES.

By G. C. Mitchell.

A small cloud is beginning to loom up in the distance. It seemeth no larger than a man's hand, but gird yourselves, boys, and run before the chariot for the flood cometh. Its examination day coming soon. Tuesday evening S. P. McCrearet, missionary, spoke to Foreign Mission Volunteers on "Some Chinese Christians I Have Known." Bro. H. M. Harris is leader of the Volunteers' Bank. At their meeting Friday night quite a number were added to the band as associate members. Bro. Soren, pastor First church, Rio Janeiro, Brazil addressed the students. His main thought was "Don't run down Catholicism; give them something better." We are glad to welcome Bro. Eden of Georgia, who takes up his work again. He has had great success as an evangelist this summer. Our evangelistic band has been doing some earnest and fruitful work. Bro. H. O. Meyer, whose experience in Chicago and other Western cities, together with his qualities of natural leadership, make him a valuable organizer and leader, had charge of the work. Assisting him were Brethren W. C. Reese, S. S. Bussell, J. L. Robinson, each leading a band of students. They held services on street corners each evening. It is one thing to stand in a pulpit and preach and quite another to stand on a corner when you deliver the goods or lose your crowd, and speaking under very adverse conditions. Fifty were converted. Evangelist Cannon closed a meeting with Ten Mile church, C. P. Brookshire, pastor. Pastor baptized eleven Sunday Fourteen conversions. Tom Brown has accepted the care of Lewisport church.

Students Preaching Sunday.

T. C. Duke, Elkins Station, Saturday. ME. Olin, Sunday; one baptized. W. T. Welch, Concord, Ky. E. C. C. Kneely, Ninth and O sts; accepted as pastor. W. S. Brock, Jefferson town morning; Middletown, evening; for Anti-Saloon League. Olin Hamilton, Booker Ky. Fred Johnson, 26th and Bank Lutheran. J. W. Steen, Clayville. W. R. McEwen, Bullitt's Lick. J. I. Foster, First, Henderson. J. C. Daniel, Mt. Pleasant. E. A. Main, First English Lutheran. A. L. Crawley, Waddy. E. T. Vickman, Swedish Mission. C. Davison, West Broadway. C. W. Reese, South Ekorn, morning; at Waddy in the evening for Anti-Saloon League. B. L. McKee, Franklin St., both hours. H. O. Meyer, East church, both hours. W. L. Hatcher, Union, Ky. G. C. Mitchell, Lamb, Ind.

THE STATE.

Dr. W. D. Nowlin, of Mayfield, is in a great meeting with Pastor Tull, of Pine Bluff, Ark. There were ten professions on the fourth night of the meeting. The meeting at Southside, Covington, in which Pastor F. P. Gates was assisted by Evangelist W. H. Sledge, closed with

eighty additions. Bro. Gates took charge of the church last spring. They had about 100 members. They have had about 100 additions. Gates writes: "Sledge is a man of God, full of the Holy Ghost and power. The Lord was with us from the first night. It was a great meeting. . . . Sixty-eight by experience and baptism, ten by letter, and two restored." They gave \$115 for State evangelist. They are singing the "Long meter doxology." Pastor and evangelist did not fail to honor the Holy Spirit, nor to recognize their dependence upon Him.

Deacon A. B. Johnson writes from White Plains: "The church in White Plains has just passed through a splendid revival. Our pastor, Elder A. C. Slaten, was assisted by Elder Z. Ferrell, missionary of Little Bethel Association, who did all the preaching. Some two years ago Bro. Slaten became our pastor, and we feel that the work has gradually been growing since he came, and this meeting has been a great uplift to both pastor and people. Bro. Ferrell has begun his second year's work as missionary of Little Bethel Association, and we believe him to be the right man in the right place. A strong preacher, an able personal worker, who it seems never tires. As a result of our meeting twenty-five precious souls were saved, one had the joy of salvation restored, five united with the church by letter, four by experience and baptism, and more to follow with a glorious revival in the church."

Bro. O. O. Green writes from Versailles: "At the invitation of Pastor J. T. Bowden I went over to New Liberty and assisted him in a meeting for twelve days. Bro. Bowden has been on the field only a short time, but he has already gotten into the work and things are moving on. He had preached for one week previous to my coming, so that the foundation had been laid for a good meeting and it came as it always does in answer to preparation and prayer. The visible results were: Twenty additions, fifteen by baptism and five by letter. This is one of the historic churches of Kentucky and can boast of a noble past. It is still strong, united and aggressive."

Bro. R. A. Barnes writes: "I closed a good meeting with the Elkhorn church, Bro. C. M. Johnson, pastor. Results, four by baptism, one by letter. One of the baptized ones was an immersed Methodist, but I explained to her that there was a difference between Methodist immersion and Scriptural baptism, and she gladly came to us for baptism. They gave us \$40.55 for State missions, which I think did well for a poor church in Russell Creek Association. I trust the Recorder is prospering. I go to Enbank, Pulaski county, for my next meeting."

Pastor Granville B. Dockery writes from Horse Cave: "On the fourth Sunday in October I closed an eight-days' meeting with Mt. Tabor church resulting in a general revival, with two added by letter, and fourteen baptized, with others to follow. In this meeting I had the able assistance of Bro. J. W. Spillman. One thing I think that added much was we had some of the finest workers I ever saw, principally women of intelligence, untiring energy, unswerving devotion and backed by an unblotted religious character."

OTHER STATES.

The third anniversary of the pastorate of Bro. J. A. McMinn, of the Columbia Street church, in Hattiesburg, Miss., shows that his work has been greatly blessed. Eighty-three were received into the fellowship of the church during the year. Some of the best of Mississippi Baptists live in Hattiesburg, men who make the glory of God their great purpose in life.

The Shelby church, Shelby, N. C., will build a handsome house of worship at once.

The house of worship of the Farmville church, Pitts county, N. C., was dedicated October 31st. President R. T. Vann, of Meredith College, Raleigh, N. C., preached the dedicatory sermon.

The Wadesboro church, N. C., is making large preparations for the meeting of the North Carolina Baptist State Convention in December.

Sister B. F. Jolly writes from Vandalia, Mo.: "We have a small membership, only about forty, but it is an earnest little band, and we beg your prayers. We have just elected as our pastor Rev. J. H. Pennock, formerly of Maulden, Mo., but recently moved to Harrisburg, Ark. He is a pastor to be proud of, and we feel fortunate to have obtained him. He assisted our former pastor, Rev. J. N. Robertson, in our meeting and won the people's confidence and high esteem. We need a church house. Pray for us."

In a ten days meeting with Pastor C. E. Smith, Roseland, La., twenty-four were received into the church.

Evangelist Zeb Thomas aided Pastor Geo. Wright in a meeting at Spencer Creek church, near Vandalia, Mo., in which thirty-nine united with the church.

Pastor W. F. Watson, Alexandria, Va., has had Bro. Jno. J. Wicker with him in a two weeks meeting. As a result saints were edified and sinners convicted and converted, thirty-eight received for baptism and twenty by letter and restoration.

The meeting at Clifton Forge Va., in which Bro. Lloyd Wilson did the preaching resulted in one hundred and nine additions, and left Pastor George Green happy and with a determination to do more in the service of his Master than ever before.

Pastor J. D. Scott of the Edinburg church, Mo., closed his meeting with twenty-two baptisms and a great spiritual uplift for the entire community.

Bro. John Mumford has been set apart to the full work of the Gospel ministry by the church at Norton, Kansas.

In the meeting at Stanberry, Mo., Bro. J. H. Dew doing the preaching, twenty-nine were added to the church. Bro. W. E. Davis is their happy pastor.

Pastor E. W. Chewing, Knox City, Mo., in a two weeks and a half meeting received into the membership fourteen by experience and baptism, three by letter, and one restored.

Bro. J. H. Earl has been set apart to the full work of the Gospel ministry by the church at Pueblo, Colorado.

Bro. T. T. Martin held a meeting of two weeks with the saints at Clinton, Mo., which resulted in twenty-eight additions for baptism and five otherwise.

Pastor W. D. Mathis, Dayton, Tenn., closed an excellent meeting of two weeks with thirteen added to the church by experience and baptism, eight received by letter and several reclamations.

A good meeting at Carthage Tenn., T. H. Funderburk, pastor closed with twenty-eight additions.

Bro. J. T. Pope aided pastor A. J. Watkins in a meeting at Fordtown, Tenn., which resulted in twenty-five additions.

A most gracious and refreshing meeting was held at the First church, Gadsden, Ala., in which forty were added to the membership. Bro. R. S. Gavin was the preacher.

At Fort Payne, Ala., a good meeting closed with twenty-six additions.

Bro. Marion Holly has been set apart to the full work of the Gospel ministry by the church at Hamilton, Ala.

The Broad Run church, in Lewis county, W. Va., has set apart Bro. Jas. S. Bailey to the full work of the Gospel ministry.

A series of meetings at Roles Chapel W. Va., resulted in fifteen baptisms and the church greatly strengthened.

Anthony's Creek church, W. Va., have set apart their new meeting house to the worship of God. This is the only Baptist church in this section of Greenbrier County.

At Hot Springs, W. Va., a meeting was held resulting in fifty-seven conversions. A church was constituted with forty-seven members, thirty-four united by experience and baptism.

Bro. Geo. A. Thompson, aided Pastor T. H. Fitzgerald in a fine meeting with the church at Minden, W. Va., three additions. As a partial result of the meeting six new subscriptions were sent to the State paper. A good example for other pastors.

The church at Watonga, Okla., has closed a good meeting with twenty-five additions.

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Some how Associations have not yet done so. Many have done nobly. Are you one of these? Is your church one of these? If so, we thank you in the name of the Lord. If not, will you not do something now, and see that your church does something. "Whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward." - Jesus. These old and infirm preachers and widows, and their dependent children - some of them worse than orphans - are our Saviour's "little ones." They are His poor. They are our poor. They are YOUR poor, reader! How have you been treating them? "He that hath pity upon the poor lendeth unto the Lord; and that which he hath given will HE pay him again." The Lord would be your "debtor." Are you willing to make HIM a loan? It is one of the best ways to "lay up for ourselves treasures in heaven." Some of them are now calling for something extra to purchase their fuel before winter sets in. Winter is now at their doors. Will you, when you sit down to a meal of good things, in a good warm room, well clad and well sheltered - will you not think of these?

BOARD OF TRUSTEES.

By J. D. Maddox, Cor. Sec'y.

DEAR RECORDER: Having resigned my work in Henderson in July, I came here for rest and recuperation. I barely missed typhoid fever and a general breakdown. The Lord has spared me and I have been supplying and holding meetings for the last two months.

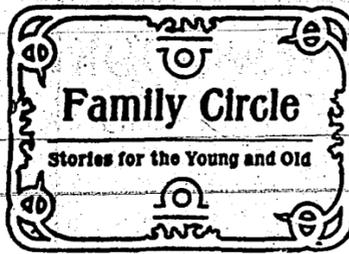
Just returned from a meeting in North Alabama, where the Lord gave us a good meeting and greatly revived the church. Am now engaged in a meeting here with Brown Memorial church. At the request of many of my Kentucky friends to keep them posted as to my whereabouts and my work, I take this means of speaking to them through the Recorder and assuring them of my lasting appreciation of their interest, and of my deepest concern about the Master's cause in Kentucky. May the blessings and the power of God be upon Kentucky and her host of loyal Baptists.

E. B. GILL

Atlanta, Ga.

W. M. U. NOTES.

The W. M. U. column has given way this week to other pressing matters. It will appear next week as usual.



FOR LITTLE THINGS.

L. M. Montgomery.

Last night I looked across the hills  
And through an arch of darkling pine;  
Low-sung against a limpid west,  
I saw a young moon shine.

And as I gazed there blew a wind,  
Loosed where the sylvan shadows stir,  
Bringing delight to soul and sense,  
The breath of dying fir.

This morn' I saw a dancing host  
Of poppies in a garden way;  
And straight my heart was mirth-pos-  
sessed

And I was glad as they.

I hear a song across the sea,  
As sweet and faint as echoes are;  
I glimpsed a poignant happiness  
No care of earth might mar.

Dear God, our life is beautiful  
In every splendid gift it brings,  
But most I thank Thee humbly for  
The joy of little things.

## THE YESTERDAY BABY.

Surely we have all of us heard people of an older generation—old-fashioned folk—dilute on the perfection of a by-gone time when life was simpler, smoother, sweeter than it is today. Surely many of us can even bring to mind some particular old-fashioned gentleman, let us say, sitting before an open log fire, quietly smoking his cigar or his meerschaum, and between puffs saying to those of the younger age who are grouped around him:

"The present day may be very advanced and wonderful, my dears. Modern inventions have worked miracles! This is the age of wealth and of progress? No doubt, no doubt! But I tell you one thing, you young people!—and here his blue eyes twinkle under his shaggy white brows—"the modern French chef can not make pies like those my mother used to bake! Mrs. Gold-and-gilt's house is the eighth wonder of the world? No doubt of that either. But all the same you don't know what a home should be if you have never been to the old Carter mansion in Virginia."

Perhaps the personality of this particular old-fashioned gentleman as he draws a picture of the best side of the long-ago momentarily holds our imagination; but actually he in no way touches us. In the midst of the clash and bang, the gilt and glare to which our hearing and sight have become accustomed, and in the modern rush and hurry that makes a day seem finished almost before it has begun we listen much as we might listen to an explorer's account of the manners and customs of a foreign people. We may be interested, but at most our sympathy is only impersonal. The book of memory out of which he reads is a closed one to us of today. The quiet pleasures that he describes—of sitting around the library fire in the evening, of parties where lemonade and sponge-cake were served, of the repeated hammer of the knocker and the entrance of friends without either invitation or especial amusement being held out to them—seem far away; so far away that to me personally the possibility of joining the rank of the old-fashioned was an event set for the far, far distant future.

But something happened that made me aware that I have suddenly taken my place with those of another generation. I, too, have a lament because I have seen something very precious creeping away, not to the long ago yet, but into the yesterday-time—which is the first day's journey on the road to the long ago. On the day when I began to wonder if we are to lose the dear, sweet, gurgling morsel that we have all held and petted, and accept in his stead the little hermetically encased human specimen as the baby of today. I opened the first big page of my newly old-fashioned book of memories with a lament—not for the pie that mother used to make, nor of memories out on the front stoop of a summer evening, nor for the stage coaches, nor for the peace and quiet of an older day's town—but for the yesterday baby!

The yesterday baby did not live long ago—he is scarcely out of dresses yet. He lived in a big sunny room, and his chief territory was a quilt on the floor, on which he stretched, and crept, and rolled, or lay on his back and made of his rigid little body a stiff arch that became suddenly flexible in the middle.

Whereupon he bubbled gleefully and hammered his heels vigorously.

His nurse's name was Nana. She was not so very young and she was comfortably plump, and she could hold a sleepy baby very comfy indeed. But just now she sat mending the yesterday baby's dress, while the one who had torn the rent gurgled and squirmed himself around like a chestnut worm on the quilt at her feet. If he rolled over and crept too far she picked him up with the sweeping motion of a scythe cutting a sheaf of grain and sat him again in the middle of his padded territory. Perhaps she crooned a little song to him and he looked up into her face and laughed. She tossed him a string of empty spoons to distract his attention from creeping, and went on with her sewing and her song of

"Tawn, Tawn, th' piper's sawn,  
Stole a pig an' away he rawn."

Then perhaps the door burst suddenly open. Older brother and sister came romping into the room. Seven-year-old sister, the motherly one, threw herself down on the quilt where yesterday baby could get a good fistful of curls to pull! "Ouch! you bad, bad little thing!" as she got his little fist open and kissed him in punishment. He laughed faintly and put his thumb into his mouth, which suggested that he was hungry. He whimpered a little and Nana looked at the clock. Finding it was dinner-time she poured a quantity of milk—just ordinary good country milk into a little tin saucepan—added a pinch of sugar and set it to heat over the gas-jet.

How many of you can remember the aroma of the white liquid heated in this way? Horrid and smelling of gas? Not a bit of it! Perhaps when I have become good and by special and newfound means have taken Olympus I may again know a beverage that can compare with that old-fashioned milk. It is not a bit like the sterilized product of today; no more like it than the fowl roasted in an oven is like one turned over a wood fire. Surely some of you who remember with me will agree that if the taste was as good as the smell the young divinity of the nursery was fed on nectar indeed.

A little later with a cry of "That's mother!" the children rushed into the hall. The baby, not to be outdone, crept as far as the door-jam, where, his energy exhausted, he sprawled with a wail of chagrin. Mother snatched him up and covered him with kisses and went into the nursery, where she sat down with the baby on her lap and the other children clustered around her. The children all chattered at once, the baby alone sitting calmly until the prattle ceasing a little, his own soft cooing guggle was heard. There was a knock at the door and cousin Kate came in.

"I came right upstairs," she said. "I was sure I should find everyone here! Hello, babbins!"—she smilingly held out her arms—"want to come?" and the baby went.

"A-gle-e," softly cooed the yesterday baby.

"Did you hear that?" said mother and cousin Kate in unison. "The precious he said 'Kate.' Wasn't he clever?"

"A-gle-e," said the infant prodigy again.

Cousin Kate held him dangerously near her face, and his inquisitive forefinger poked a hole through her veil. He then pulled her earring nearly through her ear and decided that he wanted to go back to mother.

And so it was all day, and every day. The nursery was the very hub of the whole household and everything else revolved around it. Mother's room and the nursery were "home," and mother shared the nursery as completely as the children shared the room which was hers. But whether on Nana's lap or mother's sitting solemnly on the knees of some appreciative visitor or sprawling on his quilt, the yesterday baby was lord of all he surveyed and all the family were his admiring vassals.

And now to tell my little story of which all this is the prelude:

An old-fashioned mother, whose nursery had been just such a one as that described, came to New York to visit a niece. The niece had often asked her, but her home was a day's journey from our great Eastern metropolis, and the old-fashioned lady had found the trip too far until the arrival of a grandnephew brought about the delayed visit. If there was one thing the old-fashioned lady dearly loved it was a baby. She had had many of her own, all grown now to manhood and womanhood. It is her pity that I most vividly remember as holding the very essence of flannelly warm, orris sweet, gurgling babyhood.

put out its chubby arms at the first glimpse of her dear sweet face. Well, as I said, this old-fashioned lady came to New York to stop with her niece and see her great nephew.

The first question, even before her bonnet was off, was: "And now let us go and see the baby! The precious! Where is the nursery?"

"We must not go now, aunty. He is having his bath."

"But that is the very time of all others to see a baby! Do let us go quickly."

"Miss Strong does not allow anyone in the room when she bathes him."

"Who is Miss Strong? Where is his nurse?"

"You don't understand, aunty dear. Miss Strong is a scientifically trained hospital nurse?"

"And have you, his mother, nothing to say about your own child? Do you never allow anyone to see him bathed?"

"Oh, no; never! His body is especially exposed to germs when the pores are open and unprotected."

The older lady looked quite crest-fallen. She had heard nothing about lurking germs in her thirty years' experience of bathing babies. A little later she asked if by then the bath might not be over. This time she was told that it was his hour for resting. The morning wore on.

"Am I not to see the baby at all?" aunty asked.

"I have sent a note up to Miss Strong asking her to send for us when his food has been sufficiently digested."

The old-fashioned lady quietly waited. Finally the assistant nurse appeared.

"Miss Strong says, madam, you may go up now for a few minutes. Please avoid talking or laughing before him. He is inclined to be slightly nervous today. There was a trifle less albumen in the analysis of the milk this morning, which accounts for it; but we have to be especially careful that he suffers no further change at present."

The old-fashioned lady followed, wondering. It was all a strange language to her. Her sweet face grew soft as the young mother put her hand on a door-knob gently. But where was the nursery? They entered a bare room with painted and enameled walls—that they might be washed, she was told later. The room was darkened by drawn shades, for the sunlight streamed outside. Against one wall was a crib curtained around, not with filly muslin and lace, but with plain, washable curtains.

"Ah, dearie," breathed the aunt to her niece. "I did not know that baby was ill. Why did you not tell me?"

She was about to approach the bed softly, swiftly, as she had approached innumerable cribs of sickness; but the detaining hand of Miss Strong was laid on her arm. Quietly, but forcefully, "Do not come too close, madam. Germs are most readily communicated through contact."

Almost as though someone had hit her, the aunt stood still. "What has he? The poor lamb; he looks not at all ill!"

"He is in splendid health," said Miss Strong; "but I beg you will not talk where he can hear you. You see he is getting quite upset by it. He is never permitted to see strangers, nor anyone, more than is necessary. We wish to avoid making any impression on the immature brain."

It was an almost shy look that the old-fashioned lady gave to the rigid personality of Miss Strong.

"I want to give him this," she said simply. In her arms she had a rag doll, dressed in old-time dainty with quaintly painted face—the same red bowed mouth and short white nose and round blue eyes that she had painted and that babies for thirty years had kissed.

Miss Strong took it between the tips of her fingers without more than an indifferently glancing at it. "Materials are very unsanitary. You see we could not very well sterilize a thing like that; besides he is allowed no toys."

A pink color mounted into the cheeks of the old-fashioned lady.

"I see," she said gently. "Of course, I would not for the world do anything that you consider unwise or that interferes with your treatment." But out in the hall her lips quivered a little.

"I suppose you think modern ways a little strange, aunty," said the young mother. "You see, baby is being brought up according to scientific principles."

What the old lady thought has not been put on record. But she found New York depressing and soon went back to her home in the suburbs of a less modern city.

She wrote a letter, such as visitors are wont to write, and at the end were these lines: "I am, dear, a mother of yesterday babies; but I send my love to the little today baby. You may give it to him without danger—it has been carefully sterilized."—Pictorial Review.

## THE GREAT SECRET.

Loving God is the secret which reconciles all. This is the secret of being occupied, with interest, in the things of earth, without ceasing to love the things

of heaven. But ye-divided hearts, who have dreamed of a compromise between heaven and earth, and have appeared tormented with fears and scruples, now know the cause of your condition: Ye fear God, but ye do not love him. Love had speedily cut the difficulty; everything for God, nothing for self, is its motto. Everything for God, provided God is mine. Then let him enrich or impoverish my life, let him extend or limit my activity, let him gratify or oppose my tastes; if I have my God, I have all things at once.—Alexandre R. Vinet.

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MADGE AND THE "WATER-BOOK."

Madge was lonely. She came slowly up the stairs on her way to the nursery, feeling that she would have a long, miserable afternoon. Mother had gone to do necessary shopping, and there was no one at home but the nurse, and she was busy with baby brother.

As she came by her Aunt Jennie's room, she paused and peeped in. The fire was burning brightly in the open grate, and the warm coals sent out a cheer that was not to be found in the nursery. She loved her aunt's room. She liked to look at all the pretty toilet articles, gaze in the bright little silver mirror, and open her ribbon box, that always smelled of violet. She was never allowed to play here when Aunt Jennie was away.

As she stood at the door a thought came to her and told her that she could do no harm just by warming her feet at the grate. This was the very moment when she ought to have remembered—but she did not. She went in, at first timidly, and then, as she heard no one coming, she sat down on the very edge of the little rocker.

For a long time she was content with looking about, but by and by the wonderful "water-book" seemed to be looking right at her.

She always called it the water-book because there were lovely purple streams in it flowing right past the houses, and then there were red boats with brilliant things draped over their sides, tall buildings of marble, and from the windows gardens seemed to be hanging while everywhere was the soft, quiet water, and steps leading down to the boats. On Sunday afternoons Aunt Jennie always looked over the water-book pictures with Madge, and told her all about them. She said the city was Venice.

Madge thought it could be no harm to take the book over to the sofa and just look at it a very few minutes. She looked at her hands, and they were quite clean—and anyway, she meant to tell Aunt Jennie all about it when she came home, and she was sure she would say it was the right thing to do when she was so lonely. She hoped she would say that.

Wrong thoughts are like little plants, they grow and grow; and so it was not long before Madge had the book spread out upon the sofa, and was turning the leaves to find a certain picture that she liked so well. Just as she found it, she heard nurse calling. It would never do for her to come in Aunt Jennie's room—she knew what would be said then—so she reached out and took the tongs, and laid them across the book to hold it open, and ran up to the nursery. It happened that nurse had a lovely surprise for her in the way of a game and some taffy, and a good time for baby brother, too.

Madge really meant to steal away and put the book back, but she was having a good time, and then mother came home and asked her to help hide away brother's birthday present, and then it was tea-time, and so they were eating supper before she remembered. There was Aunt Jennie smiling sweetly at her,

just as if, when she went up-stairs, she would not find the water-book with the tongs across it!

Good thoughts are like plants, too, and as she sat there, looking at her aunt, the little seed-thought began to grow and tell her she had done wrong. It seemed to grow right up in her throat and choke her.

She felt she could not stand it another minute. "Please forgive me!" she cried, and then she left her place and ran to Aunt Jennie and hid her face in her lap. "I want to tell all about it—and right before mamma!"

And so the story came out, and Aunt Jennie forgave her on the spot. "I knew you would tell me by and by," she said.

"Why, did you know when I left the table?" asked Madge.

"Of course; I saw the book when I came in."

"And you were just as kind—"

Madge could not believe in such forgiveness before the asking. "I wanted you to tell me yourself."

Madge was silent awhile. "I tell you, Aunt Jennie," she said, at last, "please put away the water-book, and don't show it to me for a long, long time, just to punish me."

"I think that will be best," her aunt said. "Forgiveness is sweet, but the punishment makes us remember."

JUST PLAY.

Alice had a teddy-bear and a go-cart and a doll—oh, many dolls!—and a long list of other playthings. Poor, pale-faced Kitty looked down longingly upon her from the upper veranda.

"I wish she would come up and play with me!" sighed Kitty.

"Perhaps she would, if you asked her," said Kitty's mother encouragingly.

So Kitty leaned over the railing, and called down in a very coaxing voice: "Please come up here, and play with me."

Alice looked up. "Won't you?"—Kitty said. "I am lonesome. And I'm sick." A frown puckered Alice's forehead, and a cloud came over her face. She shook her head. "There'd be so much to move. And I like this place. I'd rather play by myself."

"She's mean!" said Kitty to her mother. And Bobby Hatfield, who had stood on the steps of the lower porch and heard, said to himself: "She's mean! She ought to be ashamed to behave like that to such a poor weak little girl."

Bobby was going to the beach. He had his pail and his spade. And besides them, he had a hope. He hoped that the same nice man that had helped him build a tower yesterday would help him build a bigger tower today.

Bobby put his foot down on the next step, and there he stopped. "Pooh! What could I do?" he asked himself. "What good would a spade and a pail be for playthings on an upper veranda?" Then, any way, Bobby knew that it would spoil the "hope" entirely. Of course, a boy would rather play with a big brown man, than with a pale thin girl who was two whole months younger than he was.

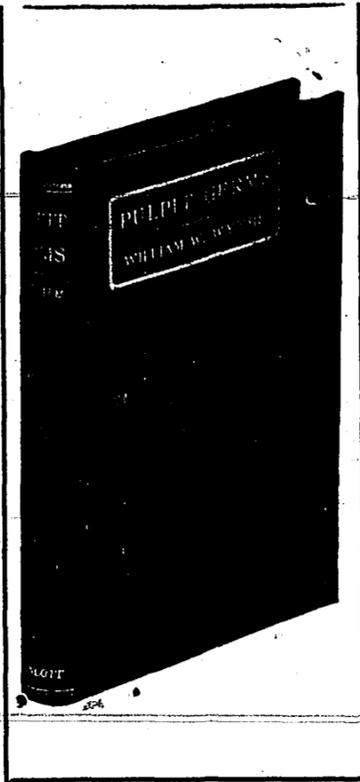
"Alice ought to go," scowled Bobby. "She could just as well as not."

Suddenly he started down the steps on a run. He went to the beach, and gathered shells. When his pail was full, a voice behind him said: "How is it, partner? Are we building more towers today?"

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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."

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Very slowly Bobby turned around. His face was very sober. "No, sir. Thank you. I guess I can't," he said. "I've got to play with a girl that's sick."

Bobby ran back faster than ever. He was afraid to stop. He wished that he had told the brown man that he was sorry; it was not very polite not to tell him that he was sorry; but he was afraid to go back. "I can't help Alice's meanness, but I can help mine," he panted. "But maybe I couldn't if I went back."

"Here I am!" he announced when he had reached the upper porch.

Kitty brightened rather uncertainly. "I've come to play with you," said Bobby.

Then she brightened very certainly indeed.

They had an astonishingly nice time. Kitty was fine, for a girl, at planting games. Really, Bobby thought that if she had been a boy she would have been fine at it.

When it was lunch-time, two men stood in the hall window, and saw them. One of the two was Kitty's

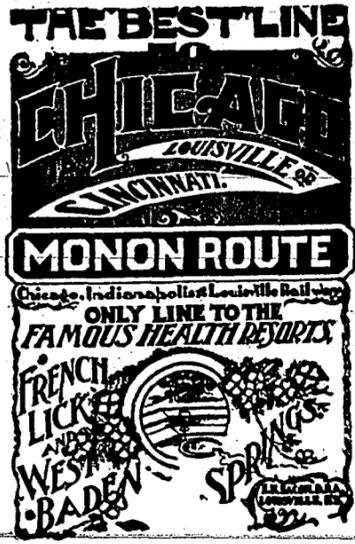
father. The other was a big brown man.

"I takes very small things to make children happy," said Kitty's father.

"Sometimes," said the big brown man; but he said it, without speaking, to himself: "Sometimes it takes unselfishness, and that is about the largest thing there is."

ANTS WORK FOR MAN.

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BAPTIST DOCTRINE—No. 21.

J. G. B.

Baptist Immersion.

A cultured lady, reared a Catholic, made profession of faith in Christ. The Episcopalians, Methodists and Presbyterians were soliciting her to join their respective churches. I was a visitor at the home prior to her profession of conversion. When I called after this event, I said: "I am not going to run after you to get you to join my church, but I have one request to make of you." She asked, "What is the request?" I replied, "Before you join any church carefully and prayerfully read the New Testament with a view of learning your duty, and then do whatever it requires." She answered, "I will do that." She did, and as a result joined a Baptist church. One of her former solicitors said: "Well, I suppose you have done right to join the Baptists, even if you did have to sacrifice principle to go with them."

She resented the imputation, and said frankly: "I have made no sacrifice of principle. I joined a Baptist church after careful and prayerful investigation, because I believe them to teach and hold the doctrine and ordinances as taught by Christ and the apostles, fully persuaded I was following the divine teaching."

Here is some of the evidence she had from the Scriptures on baptism:

"Then went out to him Jerusalem, and all Judea, and all the region round about Jordan. And were all baptized of him in Jordan, confessing their sins."—Matt. 3:5-6.

Now, if I should say, any number of converts joined the First Baptist church in Eufaula, and on a certain day I baptized them all in the Chattahoochee river, no one would have any trouble to understand what was done or how the baptizing was performed. Yet Matthew's statement is equally as plain.

Affusionists do not sprinkle and pour their candidates in the river. "And Jesus when he was baptized went up straightway out of the water."—Matt. 3:16.

Did anyone ever see anything like that at a sprinkling or pouring? Do the babies or adults go up out of the water after they are sprinkled?

"And there went out to him all the land of Judea and they of Jerusalem, and all were baptized of him in the river of Jordan, confessing their sins."—Mark. 1:5.

Here the statement is plain and positive, in the river of Jordan. Literally "in the Jordan river."

"And it came to pass in those days that Jesus came from Nazareth of Galilee and was baptized of John in Jordan. And straightway coming up out of the water, he saw the heavens opened and the Spirit like a dove descending upon him."—Mark. 1:9-10.

Now, candidly, it must take a great deal of imagination to see anything but an immersion in that plain, simple statement. No one would ever suspect anything else unless prejudicial training supplanted the plain teaching of the Word. A great many people are thoroughly convinced that Jesus was immersed in the Jordan, but vainly excuse themselves from following the Master's example.

A message came to me that a lady wished to talk to me upon the subject of baptism. I called at her house. Before I entered the

door she began to parade her objections against immersion. I said: "Madam, if you were thoroughly convinced that Jesus was immersed would you be immersed?" Her reply was: "No, I would not." I simply said, "Good evening," and walked away without entering the house.

I was on the train with a good Methodist brother. He introduced the subject of baptism. I said: "Do you believe that Jesus was immersed?" He answered: "If he was, it does not follow that I should be immersed." I pressed the question, asking him to say, "yes," or "no." After a number of evasions and attempted explanations, he finally answered: "Yes, I believe he was immersed in the river." Now, if baptism could mean a dozen things, which it does not, and cannot, still I would never be satisfied to be baptized in any way different from the example the Saviour set us. Many others are not satisfied, but still refuse to obey.

No one has ever been able to explain away the plain facts set forth in the baptism of the eunuch, which facts are about as clear a claim for immersion as words could present.

"And they went down both into the water, both Philip and the eunuch: and he baptized him.

"And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more; and he went on his way rejoicing."—Acts. 8:38-39.

Now, some have tried to quibble about the Greek preposition "apo" (used in the account of the Saviour's baptism, and translated "out of") not meaning out of, but from. Here in this case apo is not used, but "ek," and its literal primary meaning is out of. Affusionists have attempted to make capital out of the expression used concerning Paul's baptism. "Arise and be baptized," saying that "he arose, stood up, and was baptized," the very thing he must have done if immersed, and the very thing he would not have done if sprinkled.

Paul certainly ought to have been a competent witness of how it was done; and here is what he says about it: "Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection."—Rom. 6:4-5.

"Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead."—Col. 2:12.

Certainly, if a burial and resurrection are to be represented in baptism—and there is no room for doubt unless Paul was mistaken—then only a dipping, an immersion, can possibly fill the conditions required.

In none of the New Testament baptisms is the act of immersion in anywise impracticable or impossible. Many of the accounts and references to the ordinances demand an immersion to fill the conditions plainly set forth. Baptists believe immersion alone is baptism, because Christ was immersed in the river. John baptized in the river. The apostles practiced immersion, for Paul calls it a burial and resurrection. Both Philip and the eunuch went down into the water, and after Philip had baptized him they came up out of the water. Many others believe with us but prefer to follow Rome rather than to obey Christ.

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THE YOUTH'S COMPANION, BOSTON, MASSACHUSETTS.

"EAREGULAR."

Freshmen at Northwestern University were called upon to spell words in common use, each section having one hundred words. The following are some of the spellings:

- Irregular.*—Earegular, iregeler, iregealor.
- Accessible.*—Excessable, assessable, axesable.
- Counterfeit.*—Counterfit, conterfit, counterpheet.
- Apprentice.*—Aprentase, apren-tis.
- Chivalry.*—Shivalery, shivelry, chifalery.
- Magazine.*—Magazeen, maga-zean, Magizene.
- Plumage.*—Plumnage, plumage, plumaeg.
- Anthracite.*—Anthreecit, anthri-sight.
- Adage.*—Addage, addige.
- Municipal.*—Munissipple, Muni-ciple.
- Glacier.*—Glassear, glashier.
- Intelligence.*—Enteligance, intel-egence.

After the test Professor J. Scott Clark, head of the Department of English, said that the present mode of education in grammar and high schools is responsible for the large number of poor spellers. This is telegraphed from Chicago to one of the New York papers. If Professor Clark is misrepresented in that statement we will correct it; but the fact is that the teaching of spelling at the present time is not as effective in making good spellers as the method which preceded it. We have good reason for this conclusion. A vast correspondence passes under our eyes, and for the most part men who learned to spell thirty or forty years ago approximate correctness, while some who have gone through all the schools are decidedly defective.

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Besides, there has been a general complaint as to the qualifications of freshmen, and frequent criticisms upon the spelling of distinguished experts in different departments. The constantly increasing habit of dictation causes forgetfulness of the spelling of words, and in some instances marked deterioration has been seen. It is wise to keep a dictionary handy and look over important letters. The better one writes the more conspicuous his errors.—N. Y. Advocate.

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## The Farm and Household

J. T. Miller, of Cyclone, bought of E. P. Ross a two-year-old mule for \$140.

Henry Caywood, of Paris, bought a suckling mule colt from Mr. Rash, same place, for \$65.

Reuben Turner, of Versailles, sold to Lexington parties a pair of five-year-old mules, 15 hands high, for \$400.

Jas. M. Terry, of Cynthiana, sold last week a good two-year-old jack for \$700 to W. T. Godman, of Pendleton county.

John B. Winn, of Versailles, bought from different parties in Woodford county seven weanling mulecolts for \$81 per head.

Smith & Turney, of Cynthiana, bought last week of B. T. Bishop, of Paris, sixteen head of yearling mules at an average of \$90.

At Winchester R. B. Fox sold two steers, 650 lbs., at \$4.10 and some heifers, 670 lbs., at \$3.40.

Robert Howell bought ten yearling steers, 800 lbs., at \$4.25, and six at \$4.35.—Winchester Democrat.

Jas. Ballard bought at Winchester, ten yearling steers, 750 lbs, at \$4.25.

O. Chenault bought at Winchester about a dozen good weanling mules at an average of \$77.

Nicholas County.—The farmers in this county have devoted their time to wheat sowing and gathering potatoes for the past ten days. There will be a much larger acreage of wheat next year. The stripping of tobacco is practically finished.

Woodford County.—Corn crop is generally good in both yield and quality. Mr. Robert McConnell, Jr., shipped a carload of horses to Cincinnati last week. Some wheat has been sold here during the past week at \$1.15 per bushel.

Henry County.—Cattle weighing 800 to 900 lbs., are selling at \$4.50 per hundred. There is a good demand for stock hogs at 7 cents a pound. There is a much larger crop of Irish potatoes than we have had for several years. We have had one crop of new tobacco that has sold at 12 cents a pound. There has been a very small crop of wheat sown this fall.

Fayette County.—Farmers have about finished sowing wheat and stripping tobacco. The tobacco which has been offered on the market this year is much better than anticipated during the summer. The acreage of wheat sown this fall will be larger than that of the past year.

Montgomery County.—Tobacco is stripping out in excellent shape, the crop indicates very good weight. There is considerable tobacco being held for better prices. The growers say that unless they can get 15 cents straight a large portion will go into the pool. Corn has all been cut and shocked, and it is feared that in some cases the corn was cut and put into the shock too green, injuring it to a great extent. It is selling at \$3 per barrel in the field. Many raisers want to hold corn longer, believing the price will go to \$4 per barrel.

### CHOICE DESSERTS.

Creams and ices, with some pretty little dessert cakes to accompany, are a good first choice; for a formal occasion much inventive skill in the confectioners goes to presenting these in effective shapes and combinations. The more complicated among these we can hardly rival in home effort, but even with great simplicity there may be a daintiness in serving sufficient to satisfy the most fastidious.

Jellies and fruit in rich syrups or preserves and a wide range of gelatine preparations come next in usefulness for fine desserts of this class. The various blanc manges, charlotte russes, creams, sponges and whips give abundant opportunity for choice, but have the general character of delicacy and ornamental rather than substantial importance. An attractive appearance is almost an essential feature of these desserts. They are to give the last touch of refinement and taste to complete an altogether satisfying impression. The prettiest china and accessories are used to adorn the choice dessert that closes a fine dinner.

The sherbets and fruits in various forms are easily prepared at home. These are less cloying than ice cream, and their refreshing quality is especially grateful after a rich dinner. Even in ice cream fresh oranges and lemons will give a pleasant acidity quite different from the flavor obtained by using extracts. Fruit juices may be canned clear for use in these ices to excellent advantage.

Cranberry Ice.—Its fine color is one merit. Cook a quart of cranberries with a pint of water. Strain, and to a pint of juice allow one pint of sugar. Scald to make a syrup in a double boiler, and cool, adding a tablespoonful of gelatine dissolved in a little cold water, and the juice of one or two lemons. Have the freezer packed, and freeze as soon as cooled, as it must stand for the gelatine to settle and stiffen.

Raspberry Mousse.—Add a table spoonful of lemon juice to a cupful of rich raspberry juice; unless very sweet, mix the lemon juice with as much sugar as it will take up. Beat this gradually into a pint of whipped cream. Mix thoroughly, and dip it out into a chilled mold. Pack in ice and salt carefully protecting the edge of the cover with a strip of muslin if necessary, to avoid any chance of the brine entering, and bury in the packing for three hours.

Orange Mousse.—Take the zest of three oranges by rubbing carefully with cut sugar to take up the yellow oil in the rind, which gives flavor. Squeeze and strain the orange juice, and add to this sugar, with the juice of a small lemon, half a cupful or more of sugar, according to the sweetness of the oranges, and the yolks of four eggs. Stir all in a double boiler until the mixture thickens so as to coat a spoon. Cool, and whip in lightly a cupful of whipped cream. Pack with care in a mold as before, and freeze in the same way. The ice should be finely cracked and packed well above the form. Serve all these with light dessert cakes or wafers.

Orange Cream.—Soak half an ounce of gelatine in a cupful of milk, and dissolve over the fire with half a cupful of sugar. Add the zest of two oranges got by rubbing the rind with lump sugar. Whip a cupful of thick cream, and gently beat in the dissolved and flavored gelatine and a few drops of saffron or orange coloring. Stir occasionally until it begins to set; then pour into a mold. Serve with the quar-

ters of the oranges, dusted with powdered sugar, arranged as a border.—Dorothy, in Country Gentleman.

### STORING CABBAGE.

In storing cabbage, select a well-drained place, dig a pit four or five feet wide, and deep enough to hold any desired number of tiers of heads (five tiers probably would be most suitable). Over the bottom of the pit strew clean, dry straw, leaves or any kind of litter to a depth of five or six inches.

Now sever the cabbage-heads from the stumps, removing all leaves that are damp or show the least sign of decay, and lay the heads in the pit, tops down, in even rows. In placing them, see that they lie close together. Also, be very careful not to bruise them or you need not be surprised to find rotten cabbage when you open the pit.

Make the pile to resemble a haystack as much as possible, cover with some clean grass or straw, and throw on six or eight inches of dirt. Leave in this condition till cold weather approaches; then cover with more coarse litter, to prevent freezing and thawing. Some prefer to cover lightly and allow the cabbage to freeze, and this is all right, provided they stay frozen till used. It's the alternate freezing and thawing that ruins cabbage.—Exchange.

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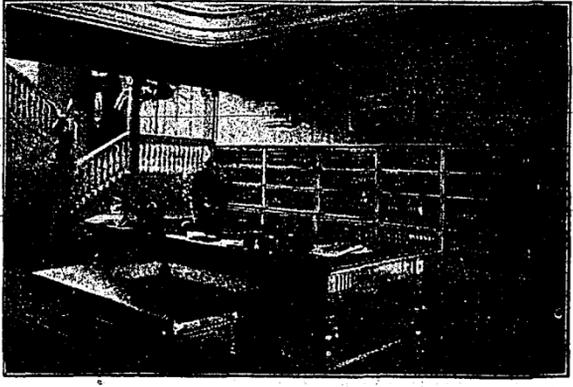
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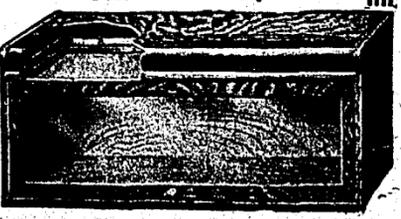
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ANNOUNCEMENT FROM OUR FOREIGN BOARD.

We announce the election of Mr. R. Ryland Gwathmey as treasurer of the Foreign Mission Board. Bro. Gwathmey is a deacon in Calvary Baptist church, of Richmond. For five years he has been connected with the Board as Office Assistant, and has served faithfully and well. In putting him into the important office of treasurer the Board feels that they have a true and tried man. It is not a small matter to handle about a half million dollars a year. Bro. Gwathmey is accurate and painstaking and we can most heartily and cheerfully commend him to the confidence of the brotherhood for the important position which he will hold in our denomination. He is a brother of Dr. Wm. Henry Gwathmey, who for many years served the Board as Recording Secretary, and who has left a precious memory in Richmond and the denomination.

Mr. John C. Williams, the former treasurer, resigned a few months ago on account of feeble health. For several years he has been in greatly impaired health, but his son, Mr. Russell C. Williams, has nobly carried on the work for his esteemed father. It will be of interest to the denomination to know that Bro. John C. Williams was elected a member of the Board in 1863, and was made treasurer in 1876. It will thus be seen that for forty-six years he was a member of the Board and for thirty-three years he was its efficient treasurer. This noble old soldier of the Cross, who has been for many years one of our leaders in all that was good, still lingers among us, though he cannot do the public work that he once did.

In this connection we may state that Mr. George Sanders has been employed as Office Assistant in the Foreign Mission rooms. He is a young man who stands well in business and religious circles in Richmond. For about ten years he has been connected with the National State Bank of this city, and is esteemed for his high moral character and his business qualities. At times he will have to write to the brotherhood in reference to the business of the Board, and we want them to know who he is.

R. J. WILLINGHAM, Cor. Sec'y.

Richmond, Va.

DEAR RECORDERS

I hope it is not too late for a few lines in regard to Owen Association which met with the Harmony church, Sept. 8th, the meeting was held some distance from the church, at Beechwood Springs for the sake of convenience and that the large crowd might have the benefit of the Mineral water which that place affords so abundantly. The crowd was said to be the largest in the History of the Association which is now in its 30th year. According to previous arrangements, Rev. J. A. Lee, of Glencoe was on hand at the appointed hour and preached the Introductory while he had the best attention. The annual sermon on Missions was preached the second day by J. W. Waldrop, of Owenton. All the churches were represented by messengers and letters and a large number of visitors from corresponding Associations. The Association was very harmonious in all of its business. The former Moderator, G. W. O'Banion having moved out of the bounds of the Association, Bro. T. O. Prather, of Richland church was elected Moderator who took hold of the work with energy and zeal to the satisfaction of all. F. M. Goddard was re-elected Secretary and Treasurer. The Recorder was ably represented by Bro. J. W. Waldrop.

F. M. GODDARD.

Rockdale, Ky.

DEAR RECORDER:

Spring Creek Church, in Tenn., closed a very interesting meeting on the 31st of October, in which I was permitted to do most of the preaching. It was a great joy after three years rest from that work to have an humble post in the Master's cause again.

This old church has had many troubles in the past few years and when they were drawn closer to their Lord the difference grew less. The church was much revived and nine were added before I left. Bro. Kuykendall has patiently and lovingly labored with these noble people and he and his faithful wife have a large place in the affection of both saints and sinners.

This church is composed of choice saints.

Our circle met with Athensville church, who know how to take care of the Baptists in a way to make them desire to come again.

Brethren Small and Ware, laymen Bair, Hoskins, Mitchell, neighbor pastors gave us fine work.

Bro. Mitchell gave us a tender, thoughtful sermon at eleven o'clock.

There seems a better day for us in the Master's cause.

B. F. HAGAN,

Trenton, Ky.

DEAR RECORDER:

We have just closed a gracious revival with my church, at White Stone Quarry. We were assisted by W. P. Taylor, of Arlington, who did the preaching to the entire satisfaction of all who were concerned.

The church was greatly revived and there were a number of conversions and additions, nine by experience and baptism, two of them coming from the Methodist.

Brother Taylor knows how to preach the Baptist doctrine and as the Baptists of White Stone Quarry church don't believe in pulpit affiliation, neither will they receive alien immersion. They delight in hearing the gospel in all of its glory.

The church seems to have taken on new life and we are planning for greater things in the future. The Baptists have unlimited sway in this community, as there is only one pedo-church anywhere near, and that is about three miles away, and our Baptists find that they have enough to do if they work in their own church, and if Baptists everywhere would keep hands off and put their time, talent and money into Baptist work, Baptist teaching and Baptist institutions, these societies would go into oblivion and the Baptist would take the world for Christ.

God bless the old Recorder and her faithful editor, and may her weekly visits continue to many homes.

J. H. TOW.

DEAR RECORDER:

We have just enjoyed the benefit of our annual protracted meeting here at Salem. Bro. W. J. Puckett, of Cave City, did us a fine week's work. His preaching was extra good. O, how he did feed us! But so sad to report him sick for the last week and could only speak to us in conversational tone when we were able to preach at all. We had five additions in all, and two other men claimed a hope in Jesus, but have not yet united with us. I feel the church is greatly strengthened by the meeting.

E. W. COAKLEY, Pastor.

Pembroke, Ky.

DEAR RECORDER:

I am now seventy-one years old and have read the Recorder ever since I was a little boy, my father taking it when it was the Baptist Banner. It is very dear to me; I could not get along without it. Long may it live to proclaim Baptist truth and principles.

C. H. YATES.

Gradyville, Ky.

DEAR RECORDER:

I now hand you my thirty-eighth renewal to the Western Recorder, which I desire to see in every home. Send me one copy of September 23, to complete file. I want to read, "Be of Good Cheer," which I had overlooked.

Yours truly, W. B. ROWE,

Island, Ky.

A distinguished specialist in Washington was called upon a week or two ago by an eminent government official for treatment for a nervous ailment.

"The first thing you must do," said the physician, after an examination, "is to give up both smoking and drinking."

Whereupon the eminent official became real peevish. "Look here, doctor," he burst out, "now you're talking just like my wife!"—March Lippincott's.

Between the knowing and the doing there is a deep gulf. Into that abyss the happiness of many a man slips and is lost. There is no peace, no real and lasting felicity for a human life until the gulf is closed, and the continent of good conduct meets the continent of creed, edge to edge, lip to lip, firmly joined forever.

Evil is potent not so much because it has command of money and the big battalions, but because it has control of the hearts of men.

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"Little's Cross & Crown System" appears on the back of all official badges, wreaths and year bars. (See preceding page for illustrations and description). Trade Mark Reg. U. S. Pat. Off. August 26th, 1905

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ITEMS OF INTEREST

News The World Over.

It is to be hoped this is the beginning of the end of Christian Science. In New York City Mrs. Gilbert, who has been a leader, has started a new church.

There have been several revolutions in the last two weeks. Central and South America have been on their good behavior for an unusual length of time.

The football season has progressed but a little way, and yet we are told of fifteen deaths. One naval cadet at Annapolis lies at the point of death with a broken back, and one cadet at West Point, E. A. Byrne, was killed outright.

Henry Whitney has returned from the Arctic regions, where he was hunting. In April this year he found Dr. Cook and his two Eskimaux very much exhausted after their winter in a cave, and without ammunition.

Whitney says he talked with Cook's two Eskimaux and they told him of the trip to the Pole. But Cook charged them to tell Peary nothing, and when Peary questioned them they were loyal to their promise to Cook.

A statue of Senator Quay has been placed in the rotunda of the new capitol at Harrisburg, Pa., and some of the people are protesting against it.

the force bill. Had he not come to the help of the Southern Senators it would have been made a law.

The Dante Alighieri Society of Italy has 50,000 members. This is an Italian patriotic society. It tries to prevent the depopulation of Italy caused by the emigration of so many.

Mrs. Otto Killiani, of New York, in an extended trip in England and Germany, studied the Suffragette question. She says that there is no agitation in Germany, and in England.

The census figures for marriage and divorce have been published. The number of marriages in proportion to the population is greater in the South, the greatest number being in Texas, Arkansas, Florida and Mississippi.

BARACA COLUMN.

Luther C. Reynolds, Baraca State Secretary for Kentucky, Editor.

Princeton, Ky., October 22, 1909.—Big mass meeting at First Presbyterian church in interest of the Baraca movement. Scripture reading by Rev. C. G. Prather, pastor of Methodist church; prayer by Rev. Stubblefield, and then the Baraca State Secretary was introduced by Mr. John C. Gates, a teacher of an organized class in the Christian Sunday School.

The editor believes that several Baraca Classes will be organized in Princeton in the near future.

Cadiz, Ky., October 24, 1909.—Our Baraca City Union held an "all day" rainy Sunday. Three big meetings were held. Much interest is being shown in the Baraca work.

Baraca class at Christian Sunday School numbers eighteen; at the Baptist Sunday School, 16; at the Methodist Sunday School, 17. In fact the Methodists are soon to perfect the organization of their second class, with about twenty-five enrolled.

Cadiz men are alive. I predict that in six months every respectable white man in Cadiz will be a Baraca.

The president of the City Baraca Union, John S. Crenshaw, is a power. He is "doing things" for Cadiz and God. He has caught the vision. He is after

men. He is getting them. God is blessing his efforts with remarkable success.

I find Tripp county largely in the hands of our Baptists. But somehow they have not yet got in line for men. Some few pastors are to blame for it all. They for some reason (?) have advised against the Baraca movement. They need to catch the vision.

The Baraca movement is the greatest thing ever founded by man. It is doing more for our men than any other force. The movement is now growing rapidly. Kentucky must have 1,000 new Baraca classes by our next World-wide Convention in 1910.

The Sunday School that has a Baraca Class will have the men. The Baptists or Kentucky want men in the Sunday School, the Methodists want them, the Presbyterians want them, the Christians want them—we all want them.

The Cadiz Baraca City Union is going to place a Baraca Class in every Sunday School in Tripp county. Then they are going into adjoining counties.

Any one desiring information in regard to the Baraca movement, write the Baraca State Secretary. He has literature for you. He is ready to help you. He is interested in men. He is helping to make Marshall A. Hudson a "millionaire."

Maysville, Ky. ELDER JAMES UTLEY SPURLIN.



Another one of the "honor roll" of Kentucky Baptists has been called to rest. Elder James Utley Spurlin was born May 3, 1824. "Born again" August 15, 1844, and baptized the next Sunday by Elder A. W. Meacham into the fellowship of Pleasant Hill church, Christian county, Ky.

This well beloved saint and faithful servant fell on sleep Saturday, October 30, 1909, and was buried Monday, November 1, 1909. A loved one writes: "We buried him at the old brick church where he was pastor for forty years." A great throng attended the last sad rites, showing their love for one who, a friend to all, was loved by all.

NEWS ITEMS. The Fifth Sunday Meeting of Barren River Association was well attended and very interesting.

Elders J. T. Downing and M. F. Payne closed a twelve-days' meeting recently with Mt. Poland church, Monroe county, Ky. There were eight professions and six baptized.

Elder L. D. Robinson has just closed a thirty-six days' meeting with Pleasant Home church, Barren county, Ky. thirty-three professions, twenty-eight baptized and two stand approved for baptism.

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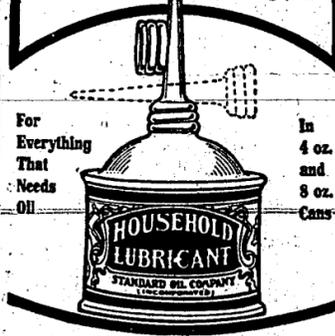
Pastor J. G. Davis assisted by Elder T. H. Durham has just closed a good meeting with the Capital Hill church; fifteen baptized.

Pastor M. F. Payne has been conducting a good meeting with Maple Grove church, Monroe county, Ky. The meeting has been going on more than two weeks. Elder John Patterson, an aged minister, has preached a few sermons during the meeting.

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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.

Live Stock Markets.

Monday, November 8, 1909.

Table with columns for CATTLE, HOGS, SHEEP AND LAMBS, and TOBACCO. Lists various types of livestock and their market prices.

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

Table with columns for TOBACCO, listing prices for different types of tobacco.

Table with columns for BUTTER and POULTRY, listing prices for various types of butter and poultry.

Table with columns for EGGS, listing prices for different types of eggs.

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