

# WESTERN RECORDER

Faith, Hope and Love, these three.

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

85th YEAR.

LOUISVILLE, KENTUCKY, THURSDAY, DECEMBER 30, 1909.

No. 8.

Published Weekly by  
THE BAPTIST BOOK CONCERN,  
(Incorporated.)

636-638 Fourth Avenue, Louisville, Ky.

J. W. PORTER, D.D. Editor.  
HENRY C. MCGILL Business Manager.

### TERMS OF SUBSCRIPTION.

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

RECEIPTS and credit of payments is shown in about two weeks by the date on the address label. If proper credit has not been given within two or three weeks, notify this office at once.

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

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

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

TAKE NOTICE—When sending money to the Western Recorder or Baptist Book Concern do not direct letters to Dr. Porter. He is frequently absent from the office, and his private mail is not opened, so delays are thus occasioned.

It would be well if all of us had for ours the aim of Ruskin: "To divert a little of the large current of justice and charity from watching disease to guarding health, and from the punishment of crime to the rewarding of virtue, and to establish, here and there, exercise grounds instead of hospitals."

"True education is not directed to success in life, it is in itself advancement in life. It is not to tell a man what he does not know, but to make him what he is not."

The *Southwestern Presbyterian* says: "The church seems to be so full of machinery there is no room for anything else. Hardly is one kind of machine set up before some body hears of a new kind, and the old must be put off in a corner and the new set up." The new machinery is not called a society these days but a "movement."

The *Bible Student* says with truth and force: "The time will come presently when Ritschelism with its value-judgments will be laid away in the lumber room of discarded fads. To say that it makes no difference whether a man believes Christ to be God or not, so long as Christ looks like God to him, is like saying that arsenic will answer all the purposes of sugar since it looks like it."

That men should lord it over God's heritage when they can is natural. The strange thing is the pusillimity of the saints who submit because they do not wish a disturbance.

A writer in the *Congregationalist*, speaking of the great meeting in Boston, says he has carefully investigated the results of such meetings for a series of years. His conclusion is that the gain in ten years is small. But that the special efforts bring in more men, especially men who in ordinary times are entirely outside church influences.

### THE COMMUNION.

By Henry G. Weston, D.D.

The Communion is not merely a commemoration, telling what Christ once did—a monument of blessed service performed and love shown centuries ago in other lands, nor merely a prospect of good things to come; we are not shut up to remembrance and expectation, having only absent joys in our mind; we worship and meet a living and present Lord.

In this ordinance, the New Testament worship culminates. The end of Christianity for man is living fellowship with God. All Christian worship announces and celebrates the reconciliation of the worshiper with God in Christ; and this idea finds its climax in the Communion. All preceding religious rites appear here in spiritual meaning and fullness. Circumcision, which foretold the redemption of that people; baptism, which declares the redemption accomplished and owned of God by the resurrection from the dead; the sacrifice which smoked on Mosaic altars—are all gathered and fulfilled here. The various methods of worship—individual, social, spiritual, external, etc.—kindly provided by God to meet the manifold wants of man, and to accomplish the great purposes of spiritual training, are combined in this rite in their highest forms. Here is the act of the individual, for unlike any other social service, this requires distinct participation by every person. But it is more than an individual act, as we have previously seen—it is associated worship, and yet not a promiscuous gathering, but the worship of the church, solemnly convened for that purpose—and God, who has declared that he loves the gates of Zion more than all the dwelling places of Jacob, has given his largest promises to his assembled saints. Here is set forth Christ—Christ, the atonement—Christ, the life—Christ, the King. In the common preaching of the gospel, where Christ is declared, he is too often rejected by many to whom the tidings of salvation come. But in this ordinance, the public reception of Christ is co-extensive with the presentation of him. In accordance with this idea, in the primitive times, none but communicants were permitted to remain during the celebration of the Eucharist. In other religious ceremonies, in baptism and the preaching of the gospel, there is no absolute necessity for any accompanying vocal prayer or praise. The service is complete without them. But the communion cannot be, without audible address to God; the mere eating and drinking do not constitute the feast. The cup and bread must be blessed; the church's thanksgiving and request must come up before God. Devotion, moreover, in its highest moods, demands silence as well as speech. The soul in its soarings after Christ becomes impatient of words—they are too weak to bear the burden which it lays upon them, and the instinct of Christian always requires that there be a portion of time during the communion when every voice is hushed, that the heart, undisturbed by any intruder, in solemn silence, may syllable the emotions of love and gratitude which the tongue is powerless to express. Immediately after the reception of the elements, a contribution is taken for the poorer members of the church. The singing of a hymn closes a rite in which all other rites are brought together and intensified—in which the church has assembled as a body for the solemn purpose of the celebration—in which the pastor and

deacons, the full New Testament complement of church officers, have officiated—in which every individual member has taken an outward and equal part—in which Christ has been set forth and accepted in solemn symbols—in which the great facts of the gospel, past, present, and future, have been declared—in which the voice of prayer and praise has been heard. It is the complete circle of Christian worship, a fitting type of that coming kingdom of the Father, in which Christ is to drink the fruit of the vine new with his disciples.

Superstition has carried the elements to the bedside of the dying; the influence of the same false faith has caused them to be hastily spread and partaken of in the hour of danger on shipboard, and elsewhere; the eating of the broken bread has been made a prelude to sacred and civil office—a manifestation of brotherly kindness and the union of Protestants; but, however we may respect the motives of those who thus use the sacred rite, our study of the word of God forbids our compliance with any such custom. An institution occupying the place this does in the Christian economy, must be kept for the purpose for which Christ designed it.

Thus jealously guarded and exalted, there will be no necessity for fencing it about with these hindrances and restrictions, unknown to the New Testament, with which it has often been encircled; no need of surrounding it with such fastings and discipline, that the trembling soul dares approach but seldom and then with a fear and terror that almost destroys the true character of the ordinance. It is the great gospel feast; it is the table where Christ summons his beloved and ransomed ones and communes with them. Solemn as is the place, the celebration should be one of the devoutest joy. Here faith and hope confine them. Here every Christian grace should be in the highest exercise. It is none other than the very gate of Heaven.

### THE CEASING OF THE MANNA.

The giving of the manna to the Israelites was one of the most notable providences of the exodus. It happened when the pilgrims had struck inland, and were faced with the starvation of the desert. The desert was probably more fertile then than it is now, but even then it was utterly inadequate to provide for that mighty and marching company. Faced by certain starvation, as they thought, we can hardly wonder that Israel began to murmur. "Would to God," they cried, "we had been left to die in Egypt where at least we had food to satisfy our hunger." And it was then, in the hour of their extremity, when faced by the gaunt spectre of starvation, that God wrought the miracle of manna. From that day onward it had never failed, spite of all murmuring and all rebellion. If the gifts of God depended on man's faith, the manna would have vanished very quickly. But day after day, through fret and sin and cowardice, God held to His purpose as He always does, for the long suffering of God is our salvation. But now the forty years' journeying was over. The need was gone, and so the manna ceased. Israel awoke, and the ground was no longer white; it was all golden with the ripened corn. And I think you can picture the look of wild astonishment which would flash in an instant into a thousand eyes on that morning of the ceasing of the manna. There was deep dogfame in the giving of the manna. There was doctrine not less deep in its withdrawal. God had His les-

sons to teach Israel then, and through Israel to teach us all.

The ceasing of the manna should teach us that there is inevitable loss in all our gains. It was a great thing for Israel to gain the plains of Jericho, but when they had done so, they lost the bread of angels. For forty years they had been struggling forward to win the land of their hopes and of their dreams. Now it was theirs—they stood upon its soil; all they had battled and toiled for had been crowned. But now that it was theirs the manna ceased; the miracle of every morning was no more; and dimly this stubborn people would perceive that something is lost with everything we gain.

Now we talk sometimes about the gains of our losses, and it is true that we often gain by what we lose. There are many people who were never rich till God in His providence had made them poor. If we would win ourselves we must first lose ourselves—there is he that scattereth and yet increaseth—that is the first lesson every man must learn who seeks to follow in the steps of Christ. But remember that if we gain by what we lose, it is also true that we lose by what we gain. At every step we take, something must go—something perhaps which we reckoned precious yesterday. And he alone is wise and brave and cheerful who recognizes that inevitable law, and presses forward, undaunted, to the best with the courage to forget what is behind. We gain the promised land, and lose the manna; we gain experience and lose the morning dew. We gain the strength and energy of manhood, and lose the freshness and wonder of the child. We gain the peace and the beauty of old age, and lose the strength and energy of manhood. No man will ever succeed in this hard world who has not learned the art of concentration. There is no eminence today for any man who cannot say with the apostle, "This one thing I do." Yet in a world so rich, so full of voices, so teeming and tingling with ten thousand interests, who does not feel that if we gain by concentrating, there is much that we inevitably lose?

Now these are facts, and a wise man faces facts. He does not murmur nor cry for the impossible. He sets his face steadfastly towards Jerusalem and turns his back upon his boyhood's Galilee. For he knows that though the manna be withdrawn, there will still be the ingathering of the autumn, and he lifts up his eyes, and the fields are white to harvest, "some thirty, some sixty, and some an hundredfold." Selected.

"After you've been two weeks in the house with one of these terrible handy men that ask their wives to be sure and wipe between the tines of the forks, and that know just how much raising bread ought to have, and how to hang out a wash so each piece will get the best sun, it's a real joy to get back to the ordinary kind of man. Yes, 'tis so!" Mrs. Gregg finished, with much emphasis. "I want a man who should have sense about the things he's meant to have sense about, but when it comes to keeping house, I like him real he'pless, the way the Lord planned to have him!" Youth's Companion.

Live a life of feeling, not of excitement. Let your religion, your duties, every thought and word, be ruled by the affections, which are the expressions of them. Do not consider whether you are glad, sorry, dull, or spiritual at any moment, but be yourself—what God makes you.

## QUESTIONS ANSWERED.

BY SENEX.

The following is the substance of a brother's question: It seems that several years ago a Sunday School was organized in a hall in the place where the brother lives. Several miles from there is the meeting house where he attends church services. His pastor at that time helped to organize the Sunday School, and twice a month he preached there. Two revivals occurred in that hall resulting in quite a number of conversions and additions to the church of which this brother was a member. That pastor closed his work on the whole field and another pastor succeeded him.

It seems that this latter pastor has been opposed to the Sunday School in the hall and tried to break it up. This brother says on account of the pastor's action he refuses longer to hear him preach. He asks if he is right in so doing? He is if he is sure that the pastor is destroying a good work. He can get his letter and join the nearest Baptist church.

A brother, a member of a church, was granted a license to preach, and after a while he was excluded from the church for non-fellowship. Some time afterwards he applied for restoration to membership, but was rejected owing to objections on the part of several members who could not fellowship him. The church then gave him a letter, commending him as a Christian, but not in fellowship with the church. Another church received him on that letter. Then he asked for and received a letter from that church and united with still another church.

Some time afterwards he took a letter from this church, presented it to the one which had excluded him and was received into full fellowship. The question now is can the church recognize the license given him before he was excluded or give him a new one? The original license was never formally revoked.

This is a singular condition of affairs. If the man deserved exclusion then why give him a letter of recommendation to another church? And why receive him again if he remained as unworthy as when he was excluded? If he deserved exclusion then he should be deprived of his license to preach, and must have a new license, if the church decides to authorize him to preach.

A reader asks, "Can a regularly ordained deacon resign his office as deacon according to the teachings of the Bible and the church accept his resignation and enter it on their church book?" Undoubtedly this can be done with due propriety, and without conflicting with Bible teaching. It is just as proper for a deacon to resign his office as it is for a church clerk or a trustee or a pastor. And the church ought to accept such a resignation provided that the man is in good standing and without any charge against him.

A subscriber wishes to know if the verses in I. Cor. 11:17-20, inclusive, do not teach close communion; and if not, then what do they teach? Paul was condemning that church for divisions among the members and for lax morality. Their bad conduct extended even to the Lord's Supper, some of them becoming drunk on such occasions. It was a shameful state of affairs and the guilty ones deserved apostolic censure. But those verses have no direct bearing on the question of "close communion," or in better words, restricted communion.

A questioner says that he recently heard a Baptist pastor say in his sermon that Jesus Christ came down to this world to make sheep out of goats. He wishes to know if this is a correct doctrinal statement. I think that it is substantially correct, although the form of it is a novel one. Christ designated unbelievers by the word "goats," and He called believers by the name of "sheep." That pastor's evident meaning is that Christ came into the world to change sinners into saints or unbelievers into believers, or goats into sheep. These

three sets of terms are essentially of the same meaning.

"At a meeting of our church there was a vote on calling a brother as pastor. Two-thirds voted for one brother and one-third against him. On a motion to make it unanimous a good majority of the minority voted against it. He was called and accepted. Several of the minority will not attend church nor contribute to the expenses. What ought the minority to do, and what ought the church to do?"

No light is thrown by the brother in his note as to what were the objections of the minority. If their objection was on some minor point, for example, that they did not think he was a fine sermonizer, or objected to his delivery or something of that kind, the minority should make a determined effort to like him. They ought to pray to the Lord to give him grace and wisdom to overcome his failings. They ought to make it a point to be cordial with him and to praise everything about him which they can conscientiously praise. Try that first. Then, say he be lazy in preparing his sermons, let some older brother speak to him privately and urge him to study more. And so in regard to any other minor fault.

If the objection to him was that he was unsound in Baptist doctrine, it is open to the minority to send the proof to the Association and ask that Association to declare non-fellowship with the church unless the pastor resigns. The same thing can be done if the pastor was accused of any vice or immorality. Of course, the proof to the Association must be clear and true, and not surmises.

But whatever may be the reason of the minority they have no right to remain in the church and refuse to attend the services or contribute to the expenses. They ought to take their letters and join the nearest church. The church ought to bear with them patiently for awhile and try to reconcile them. But if they persistently refuse to attend and contribute, as there is nothing against their moral characters the church should offer to give them letters to some other church. If they refuse the letters, then there is nothing but to try first suspension and then expulsion.

## BAPTIST VIEWS OF QUALIFICATIONS FOR THE MINISTRY.

Francis Wayland.

The essential principle of Baptist belief is, that in all matters relating to religion, we know no authority but the Bible. In matters respecting the Christian church, we know no authority but the New Testament. We renounce the authority of tradition. We eschew all worldly policy, and resist the encroachment of precedents which would turn us away from the simplicity of the truth as it is in Jesus. Hence it matters not to us how many centuries have witnessed the baptism of infants. There is no warrant for it in the New Testament, and we may not practice it. It matters not to us that baptism by immersion is unpopular, and that so public and marked a renunciation of the world is distasteful to many who would otherwise profess Christ. We cannot help it, we must follow in the footsteps of him on whom the Spirit of God descended like a dove and lighted upon him as he went up out of the water. It matters not to us that, at an early period in the history of the church, various orders were introduced into the ministry, from which have arisen popes, cardinals, archbishops, bishops, archdeacons, deans, prebendaries, vicars, etc., etc. Jesus Christ has said, "It shall not be so with you, for one is your master, even Christ, and all ye are brethren," and, though it may deprive us of the attractiveness which belongs to names, and ranks, and dresses, and ceremonials, we feel obliged to follow the Master.

So it is in respect to the ministry. We have no right to establish any rules regulating the ministry, which Christ has not establish. No single church, nor all the churches combined, have any authority to bind what he has loosed, nor to loose what he has bound. To his word, then, we must

go for our directions on this, as on every other similar subject. What then do we find in the New Testament to guide us in this matter?

What can we learn from the example of Christ in the selection of the apostles and first preachers of Christianity? They were evidently chosen not on account of their religious character. There was, however, among them considerable intellectual diversity and difference of social position. Of the original twelve, John was probably the most cultivated, and mingled in better society than the others. Of the evangelists, Luke seems to have enjoyed the best, and Mark the least advantages of education. Paul had profited beyond many that were his equals in the learning of the schools. It would seem, then, that our Lord chose as the first preachers of the word, men of all variety of attainment, and very different grades of intellectual culture.

But we may come nearer to our own circumstances. The apostle Paul, after Christian churches were established and pastors were to be ordained, has on two occasions specified at considerable length, the qualifications of a minister of Jesus Christ. The first of these is I. Tim. 3:2-7. To save the trouble of reference I will transcribe the whole passage: "A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behavior, given to hospitality, apt to teach; not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous; one that ruleth well his own house, having his children in subjection with all gravity; (for if a man know not how to rule his own house, how shall he take care of the church of God?) not a novice, lest being lifted up with pride he fall into the condemnation of the devil. Moreover, he must have a good report of them which are without, lest he fall into reproach and the snare of the devil."

So, when Paul directed Titus to ordain elders, he gives the same directions almost to a word: "If any be blameless, the husband of one wife, having faithful children, not accused of riot or unruly. For a bishop must be blameless, as the steward of God; not self-willed, not soon angry, not given to wine, no striker, not given to filthy lucre; but a lover of hospitality, a lover of good men, sober, just, holy, temperate; holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers." Titus 1:6-9.

Such, then, is our constitution. Our laws must conform to it. It would seem from these passages that any disciple of Christ, of blameless manners, and pure character, meek, forbearing, temperate, sober, just, holy, thoroughly attached to the doctrines of the gospel, having a natural gift for teaching, and having had some experience in the Christian life—not a novice—has the qualifications for the ministry which the New Testament requires. These are found to be precisely the qualifications demanded in the missionary field, and the men who possess them are the men found to be pre-eminently useful.

But it will be said, of course, that our circumstances at the present day are very different from those at the time of the apostles. This is more easily said than proved. The whole world of heathenism was then arrayed against the church of Christ. Never was the cultivation of the intellect and the state carried to higher perfection. The poets and orators, the historians, sculptors, and architects of this heathen world, are, to the present day, our acknowledged masters. The church of Christ was sent forth to subdue this cultivated and intellectual world, and the masses associated with it. And what was the class of men of whom this church and its leaders were composed? They were stigmatized as unlearned and ignorant. The intellectual difference between them and the men whom they were called to meet, was as great in the times of the apostles as it has ever been since. Yet God chose the weak things of the world to confound the mighty. When men of more disciplined mind were wanting, they were called by the Head of the Church. But even here, the greatest of them all declared that he made no use of excellency of speech, or of wisdom, in declaring the

testimony of God; that he determined to of God; that he determined to know nothing but Jesus Christ and him crucified. There is nothing really in the relative condition of the parties, which would render a rule inapplicable now, which was applicable then.

But it will be said, if we act upon this, rule we shall drive off the learned, and intelligent and wealthy, and render ourselves a by-word to the whole community. We shall have nothing but ignorant and illiterate men to preach the gospel.

Well, if this is the rule of the Master, we can not help it. We know of no lawgiver but Christ, and we must obey him at all hazards. If there is any place in which he has a right to supreme authority, it must certainly be the church which he has purchased with his own blood.

But I would ask, How does this conclusion follow? Is every discreet, sober, temperate, holy, just man, gifted with power to instruct others, and fervently attached to the doctrines of the gospel, of necessity mean, illiterate, weak, and intellectually contemptible? Are high attainments in piety confined to imbecile intellects? Is there not as fair an average of piety among the more, as among the less cultivated?

Let us meet the question fairly. The apostolic qualifications are equally distributed through every range of culture, by adhering to the rule we shall have a large variety of gifts adapted to every situation, and after all, have such men as every Christian must say are best suited to the work of saving souls. Our rule would then seem to be, to require, in all cases, the apostolic qualifications, and consider every man a suitable candidate for the ministry who possesses them, whatever may be his attainments or position in society. If he be apt to teach, he will be neither an imbecile nor a pedant.

## HAECKEL AND EVOLUTION.

As is well known to our readers, the doctrine of evolution, which for so many years has held unquestioned sway, is just now in sore straits, especially on the continent. Its great main principle—"natural selection," on which our children are still regaled in their college courses, is smitten hip and thigh and has been replaced, by the world-renowned Prof. Hugo De Vries, of Leyden University, by what is called "Saltation," and the Germans quite generally are trying to unlearn what they know of the evolutionary hypothesis, in its Darwinian sense.

One of the last to give up the struggle was the celebrated Ernst Haeckel, than whom no man has led more young men astray from the path of simple faith and into the labyrinth of Monistic materialism. He has some time ago described himself as a tree still standing in the forest, when the woodman had cut down all his early companions, and there was an infinite pathos in that admission. For he has in a way outlived his fame.

Only last year it was clearly shown that he had endeavored to prove some of his naturalistic contentions, by drawings, which were entirely derived from his own hilarious imagination, without any basis in fact. The humiliation of that blow still rankles in the breast of the old giant and it is perhaps the morose mood, which was thus created, that has led him to admit the hopelessness of the evolutionary outlook. How all human wisdom fails, according to the Scriptures! whilst the truth of God, however bitterly attacked, survives all these attacks and remains the same forever. And this very thing is the unanswerable proof of its divine character.—Christian Observer.

"I believe few of us are aware how much consciousness of wrong, and even conviction of sinfulness, is latent in the hearts of cowards who worship in our churches; and when they see their experience mirrored, not in the unhealthy pages of a sensational novel, but in the wholesome utterance of the truth the conviction often becomes irresistible."—Vincent W. Ryan.

There are some professing Christians who have just enough religion to make them miserable.

ATHLETICS IN BAPTIST SCHOOLS.

By H. E. Watters.

*Athletics is an Evil.*

I would be far from degrading physical exercise and development. I greatly favor physical culture, but I am unalterably opposed to modern athletics, as we find it organized, taught and practiced in our schools today. Athletics develop brute force, with poor qualities of endurance; while physical culture develops nerve force and physical control, with wonderful enduring powers. It is a well known fact that while athletes have power to endure great physical tests that require muscular strength, yet they have little power to resist disease and readily fall victims to such maladies as pneumonia, typhoid fever, or tuberculosis.

The unthinking public is made to believe that physical culture and athletics mean the same thing. This is the bait to hide the hook; only the cloak to hide the wolf. Athletics does not now and has never meant simple, general physical culture. The word athlete comes from the Greek "athlatas," a prize fighter, and athletics, therefore, means "training for prize fighting, or prize contesting." Webster gives this as the accepted meaning of the word today, and no one who knows anything of the organization, training and conduct of athletics in our schools can say that Webster's definition is incorrect.

The root meaning and prime object of athletics, therefore, is not to give a well-rounded development to the student body in general, but to make athletes, prize-contestants, prize-fighters, so to speak, of a few students who are already exceptionally strong physically. I submit that this is an unholy thing for Christian schools to be engaged in.

*Arguments in Favor of Athletics.*

There are a few arguments that have been made in favor of athletics which I should like to notice just a little. First, that it develops men physically. This is the argument the dancing-master makes to the fond mother in regard to her daughter, and with about the same force. The purpose of the dance is not to develop men and women physically, and neither is athletics, except as above shown. Those who have poor, weak bodies have just about as much chance to get a place on a college team as a homely, deformed girl has of being popular at a dance. Physical culture will give truly scientific development to the body, reaches every case, and does not expose either body or morals to the dangers of the dance or athletics, therefore, there is no excuse for these on physical grounds. Sport is no longer sport, and loses its value as a recreation when it becomes a business. Who will say that athletics is not an organized business?

Second, they say a school cannot be built or maintained without athletics. This is just as true as the statement that a social entertainment cannot be successful without a dance, that a church cannot live in a city unless it allows its members to dance and play cards, or that a town cannot be run without saloons. I know many large and prosperous schools without an athletic association. Hall-Moody Institute has increased its enrollment from 1-3 to 560 in five years without athletics, while some schools with athletics have at the same time increased in the negative direction. So this argument fails.

Third, they say athletics is necessary to college spirit. This statement is true in the same sense that a town will have no life (yells, fights, and kindred amusements) without saloons. The college spirit that builds a school, is not the noisy, bluster, boisterous kind, but the quiet, consecrated love for the institution for its worth and work's sake. This kind cometh not from athletics.

Fourth, they say some boys are saved to school who would not otherwise attend. Just so, a brass band, a monkey, and a vaudeville act in the pulpit would draw some people to church who would not otherwise go, but they would get very little religion by going. My observation has convinced me that those who go to school for ball, get what they go after, and very little more, unless it be a broken head or limb. It is poor policy to ruin a dozen good boys in a doubtful effort to save one, especially when this one is made worse in the saving.

Fifth, they say boys must have some sort of exercise and recreation. Yes, but this does not mean that they must drill for prize contests and athletics means that; neither does outdoor nor indoor sports played for exercise and recreation mean athletics. But it is urged that interest cannot be maintained in exercise and recreation without the match games. Neither can a gambler be interested in a game of cards unless some money is staked. If our sports have so degenerated that false stimulus must be used, it is high time we were seeking other games.

Sixth, they say athletics, especially football, teaches self-control, subordination to superiors, courage and other manly qualities. These are great claims, but the proof is not forthcoming. A football team may be subordinate to their leader, but surely the most boisterous, ugly-behaved, inconsiderate, rowdy body of people that ever boards a train, is the average squad of football or baseball boys from some college or high school on their way home from an engagement. The most considerate, politest, kindest, bravest, noblest boys in any college are not to be found on the college team. Neither are the strongest, bravest, best graduates of the colleges members of the ball teams. The exceedingly few exceptions only prove the rule. Therefore, it does not require athletics to develop those manly qualities. The *New York Herald* says: "The manly qualities" argument loses much of its weight when you consider that out of the 300 to 3,000 students attending school only 25 to 30 get any athletic training."

But I admit that football does contribute something in this direction to those who practice it, just as I may admit that there are some food qualities in beer, but few of us would advocate drinking beer for the little food it contains. There is too much wholesome, harmless, and cheaper food

at hand. Some enthusiast has said that Waterloo was now on the football field at Rugby. Maybe so, but the trouble with the modern game is that it kills off all of the Wellingtons before they leave Rugby. What if it had been so with the former Wellington?

Now, after having given a passing notice to the leading arguments in favor of modern athletics, I will give a few reasons

*Why I Believe Athletics to be Evil.*

First, it holds up wrong ideals before the youth. Nothing is truer than that no man becomes better than his ideals. To study the ideals cultivated by athletics go to a club room, let the daily paper be brought in, watch the boys gather around it, and listen to their conversation. There will not be a word about the political, religious, or educational topics, not even of the great events that may be thrilling the world, but every eye will be on the sporting page. They talk of Birmingham, Memphis, St. Louis and Chicago—not of these splendid cities, but of their ball teams. They care nothing for the pictures of great national characters pictured on the front page, men whose lives mean something for humanity, but look long and wistfully at a sin-hardened face with a little skull cap above it, or at some pugilist displaying a big fist and tense muscles. Their heroes are "Jack the Twirler," "Jerry the Punter," and "Jeffries the Boxer." Their dreams are of twirling, batting and kicking. How vain is it for a mother to send for the decoration of her boy's room the picture of Washington, of Spurgeon or of Jesus, if he is the star pitcher of his team! What cares he for such tame, old-fashioned faces? Give him the picture of Jack the Twirler—not in the respectable garb of a gentleman, but in his ridiculous cap, sweater and knee pantaloons. How silly are his father's anxious exhortations to spend more time on his lessons and less on his ball! He is the star of the team. How nauseating are his mother's entreaties for him to study his Sunday School lessons well and to think seriously of religion! He is dreaming of victories on the diamond, and intoxicated with the shouts of the multitude. How stale is Latin; how insignificant is an oratorical triumph; how tame and distasteful is honest plodding labor, when his mind is filled with the dream that some day his face will be featured on the sporting pages of the big dailies as that of the champion pitcher of the South at a salary of \$10,000 a year.

Can any one say this is not a true picture or that it is not the natural course. Just as surely as the parlor dance leads to the ball-room, as surely as the social card game leads to the gambling table, as surely as dram-drinking leads to the gutter, so surely does college athletics lead to professional gaming. Does not every one know that the league managers look to the schools for men to replenish their teams? Shall they look to any Baptist schools for them? Shall our own dear, precious Baptist colleges any longer be training schools for professional gamblers? God forbid!

The greatest reason for the existence of Christian schools is that Christian ideals, and these ideals only, may be surely implanted in the lives of our youth. The chief reason for the existence and perpetuation of our Baptist schools, is that we may have a guarantee that Christian ideals, as Baptists interpret them, may be propagated and maintained by being implanted in the minds and hearts of our sons and daughters. Brethren, is the spirit of gaming a Baptist ideal? Is the football or baseball hero in his field dress the ideal we want placed before our sons? Is this the motive that inspires our hearts to give our means to found and perpetuate Baptist institutions? Do our hearts beat gladly when we hear a mother's cry, *yea plaintive wail, in the old home church, as she begs the prayers of God's people for her wayward son, the darling of her heart, the hope of her life, the boy that she fondly, tearfully, but proudly, kissed good-bye the morning he left home full of hope and ambition for a few years in a Baptist college?* She thought him safe in a Baptist school. Had she not a right to think so? But there, because of his fine physique and manly courage, he was selected for the athletic field; not because he needed physical exercise; not because he needed to develop physical courage; not because he needed to develop the spirit of obedience to superiors, but because he already possessed these to an unusual degree, the glorious heritage of a Godly mother and noble father, and they saw in him the possibility of making an athlete that would win in contests with other schools. But the fascination of the game was great, and having great energy and ambition being great, he developed rapidly; his companions and teachers flattered him on his skill and ability, the papers published his exploits; he was wild about the game, and what wonder then that he began to dream of the southern championship, and that when an opportunity came, he joined the Southern League? Once in the drift of professional gaming, he was, of course, caught in the vortex of its temptations, and wrecked upon the rocks of its vices. And again, I ask if the heart-breaking wail of his mother's voice in the old home church gives any gladness or consolation to the trustees of the Baptist school that wrecked and ruined this noble youth? Are the trustees of the sacred funds of consecrated saints of God, given for the developing of noble Christian ideals, true to their trust when they permit these sacred funds to be used to develop such ideals as above described and give to the world such fatal results? Have I overstated the case, or given an exceptional example? Do not I know of many such examples, some even from my own town? (Thank God, not from my school.) Do not all of my readers know of similar examples?

Second, *Athletics is Evil Because of its Associations and Tendencies.* These have been mentioned incidentally in discussing the ideals cultivated. But if we condemn dancing and social card playing because of their attendant evils much more then must we condemn athletics. Dancing may carry a young man into a refined home and bring him in close contact (too close) with cultured daughters of that home, so may the social card game. While athletics always carries him

out into the roughest, rowdiest element that goes to school or lives in a town.

What apothecary has scales delicate enough, or professor with a mathematical mind acute enough to estimate the infinitesimal quantity of elegance of manners or dress, gentleness of character, refinement of thought and sympathies imparted to a well-bred Christian young man by athletics? Furthermore, the dance and the card game by their associations with ladies, especially in the beginning, require a certain degree of elegance in language, while athletics is noted and notorious for its slang not to say vulgar language.

It seems to me that every influence of athletics tends to destroy elegance of manners, gentleness and nobleness of character, refinement of thought and language, pure and lofty ideals, in fact, destructive of everything a school is supposed to develop. It opens the flood gates of temptation to gambling, drinking, swearing, carousing and other vices.

*Third, Athletics is Evil Because Wasteful.*

First, it is wasteful of money and means. It is estimated that more than \$10,000,000 are spent annually in the United States on school athletics. This means one billion dollars a century absolutely wasted in this way. This is just double the amount given to missions. It would enable 100,000 poor young men to attend school each year, thus enabling one million men each generation to secure a college education who could not do so otherwise. What a mighty reinforcement this million of college bred men would be to the great army of human progress in America. Yet it is all wasted on athletics.

Second, it is wasteful of time. What college team does not spend at least two hours each day drilling and practicing, and this, too, over and above the time which is spent in other recreation, such as going to town, walks, pitching and catching ovals, running, jumping, etc.? Therefore, these two hours each day are wasted, since they are not needed, nor indeed used for purposes of recreation. If they are needed for recreation to the boys on the field, what shall we say of the hundred by two boys and girls standing or sitting about looking on? They get no exercise out of it, except vocal exercise. If they need the exercise, then athletics robs them of it, for were it not for this they would be exercising elsewhere. There are two hundred school days in each year, two hours lost each day means four hundred hours, forty days, or two school months actually lost by each student in athletics each year. But in addition to this Saturdays are lost, and then many days in the spring and fall are lost in going to play other schools; thus forty days or two months more are gone, or four months lost each year.

In the eight year course, thirty-two months or three and one-fifth school years are lost by each student that becomes an athletic enthusiast. Supposing there are one hundred thousand such in the United States, and this is a low estimate, it follows that more than three hundred thousand years are wasted each generation. The average yearly earning capacity of the high school graduate is \$600. Taking this as a fair average of the earning capacity of these hundred thousand high school and college athletes, it means a loss in production of nearly two hundred millions of dollars each generation. To this appalling sum must be added an amount much greater lost by the multitudes of bystanders. Add these great sums to the immense total given above and say this useless and preventable waste is not appalling and criminal.

Third, it is wasteful of life and limb. In the past four years sixty gallant lives have been sacrificed to the god of football alone. Eight hundred seriously injured and maimed for life have been reported. How many thousand other injuries that were not reported the Lord only knows. Surely many deaths were not included in the general reports. Those reports are necessarily incomplete, since there is no reliable bureau of statistics to gather information. That it is the usual thing for players to be hurt in this game, I submit the following extract from the *Nashville Banner's* athletic editor's report of the final practice on Dudley Field the night before:

Vanderbilt was to meet Auburn, just a few weeks ago. "The practice was something notable in that nobody was damaged during the fray." Note that this honest athletic editor, who is no doubt a great athletic enthusiast and well informed as to the game, says that even this practice "was notable in that nobody was damaged." The *New York Evening Post* says: "Mass play in football means injuries in every practice and every game." Who can say in the face of this evidence that it is not the usual thing for men to get hurt in these games?

The *Nashville Banner* of last week begins a leading editorial on football with these words: "The report of three fatalities in football games last Saturday has revived the discussion over the dangers of the game, with the usual suggestion of reform upon the one hand, and the contention upon the other that the game would not be football if it were so reformed as to eliminate this danger." To reform the game! This is what liquor men say of the saloon. It is what dancers say of the ball. But every time they reform them they form them worse than they were. The only way to reform evil is to destroy it.

The *Commercial Appeal* of last week makes the following sad remark: "Ten have already been killed on the football field this year and the season is not half over." The record for the year now stands sixteen killed and nearly 200 seriously injured. The following special from the University of Tennessee appeared in the *Commercial Appeal* of October 18th: "The football team has returned from Lexington, Ky., where they lost to Kentucky State Saturday. From all appearances the team was roughly treated. Will Johnson, of Memphis, received a stroke on the head, but is himself again. The nose of Rice, Tennessee's left end, hangs serenely upon the right cheek of its owner, where, it is said, it was kicked by the hoof of one of the opponents. Roulston was put out for the

rest of the season by receiving a twist of his already injured knee. McAllister's face is gruesome to look upon." Yet we are told that this is innocent fun!

Not so many are killed and injured in other games as in football, but the record shows that the number is not small in all the leading college athletic sports. Incomplete records show eighty killed and twelve hundred seriously injured, many maimed for life, in football in the past five years. An Associated Press dispatch of November 16th says: "Seventy-eight fatalities in football, and 175 in baseball in five years." But the baseball figures no doubt include many not in school. So that 150 fatalities in school athletics, or thirty each year, would, perhaps, be a fair estimate. The number of injuries in baseball and other athletics is not obtainable. But General Bell, of West Point Naval Academy, says: "The records show fewer injuries in football than in any other form of athletics engaged in by the students of the academy." Taking this together with the press report that there are more fatalities in baseball than in football, it will surely be fair to estimate that 160 are seriously injured in all other school athletics. This means 3,000 killed and 40,000 injured in a century. The real number is without doubt far greater. Think of killing 3,000, and seriously wounding 40,000 boys just for fun! Mother, is it funny if your boys are killed for sport? It is not funny to the nation when a leading cadet is killed as was done the other day. The nation felt the loss. He might have been a Robert E. Lee or U. S. Grant. I know one, who is now a leading preacher and evangelist of the Baptist denomination, who was twice carried off the football field of a Baptist school for dead. His life is worth more to the world than all the football games ever played. If one life is worth so much, what shall we say of the 3,000 slain?

They tell us that the brightest and best join the athletic clubs. If we grant this to be true, then forty-three thousand of the brightest and best of our young men are sacrificed every century to the god of sport! What a bloody sacrifice!

In the ages past it is said that the galling tribute was laid upon Athens to furnish seven of her noblest sons, and seven of her fairest maidens each year as a sacrifice to the monster Minotaur in Crete. Each year with sad hearts the Athenians would select of their bravest young men and sweetest maidens, and then with blanched faces would lead them slowly down the crape-hung streets to the ships that were to bear them away on their sorrowful mission. Slowly the black sails were spread, and slowly out of the harbor away from the city, and over the sea the mournful winds bore them to their horrible fate! but blacker and darker was the pall of sadness and desolation that settled on the city, and on the hearts of the loved ones left behind. At last a glad day came. Theseus, the gallant son of Aegeus, slew the monster, and Athens was free from the terrible tribute.

But what was the sacrifice of 700 sons and 700 daughters a century to the monster Minotaur compared to the 43,000 noble sons we offer up to the god of sport? Athens, heathen as she was, was without reproach in her sacrifice in that it was imposed upon her by a superior power. But what shall we say of the shame and the disgrace of our sacrifice when it is remembered that we offer the best of our boys voluntarily? Ah, do we? Do the fathers and mothers of these boys give them voluntarily? Are they not in nearly every instance, because of their nobleness and physical manhood, sacrificed against a pleading mother's will? Will not the trustees of our schools be held responsible to Almighty God for this shedding of human blood? O, that some gallant Theseus would come, and, killing this Minotaur, would free America from this awful tribute of blood!

Martin, Tenn.

Seeking the kingdom of God. First. Not many people do that. They put a little religion into their lives—once a week, perhaps. They might just as well let it alone. It is not worth while seeking the kingdom of God unless we seek it first. Suppose you take the helm out of a ship and hang it over the bow and send that ship to sea, will it ever reach the other side? Certainly not. It will drift about somehow. Keep religion in its place and it will take you straight through life and straight to your Father-in-heaven when life is over. But if you do not put it in its place you may just as well have nothing to do with it. Religion out of place in a human life is the most miserable thing in the world. There is nothing that requires to be kept in its place as religion, and its place is what? Second? Third? "First." Carry that home with you today—first—the kingdom of God. Make it so that it will be natural to you to think about that the very first thing.—The Standard.

Outgoing mercy makes room for incoming mercy. He who is unmerciful to his fellowman cannot expect mercy from God. There is a constant stream of mercy flowing into the heart of him who shows mercy to others. But he who shuts up mercy in his own heart, and denies it to his brother in need, will find the stream of God's mercy will cease its flowing into his life. "Be ye therefore merciful, as your Father also is merciful."

"True Christianity has many distinguishing elements. One of the strongest is mutual attraction among true believers. It would be a phenomenon of an alarming character were any considerable number of persons born again, saved by Christ, praying daily for the coming of his kingdom, and burning with zeal for souls of others to be without fruit. Where churches are barren it is because they have no life in them."

Many times God answers our prayers, not by bringing down his will to ours, but by lifting us up to himself. We grow strong enough to no longer need to cry for relief.—Rev. J. R. Miller, D.D.

**Sunday-School  
Lesson**

Sunday, Jan. 9, 1910.

The Baptism and Temptation of the Lord.—Matt. 3:13-17; 4:1-11.

Motto Text.—“In that he hath suffered being tempted, he is able to succour them that are tempted.”—Heb. 2:18.

“Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him.” Our Lord was living in Nazareth of Galilee, and was now about thirty years old. John was baptizing probably at the ford near Bethabara.

“But John forbade him, saying, I have need to be baptized of thee, and comest thou to me?” A testimony to the sinless life our Lord had led in those silent thirty years.

John preached baptism as a symbol of repentance, and he knew that he was a sinner, though his had been a life utterly free from all vices great or small. But this kinsman of his needed no repentance.

“Suffer it to be so now; for thus it becometh us to fulfil all righteousness.” Our Lord obeyed all the commands of God, thus giving the law a perfect obedience. Baptism would meet his followers as their first duty after regeneration. Therefore he would be baptized as the first act after his public ministry. Our Lord did not pick and choose among the commands as to what was essential and non-essential. Let no follower of his presume to do so. John yielded without further objection.

“And Jesus, when he was baptized, went up straightway out of the water.” It has always been a mystery to me, that pedo-baptists, loving their Lord and reverencing him, as the pious ones do, could read this verse and yet be content not to be baptized as he was. Suppose there were fifty “modes” that God would consider obedience, it would even then be a mystery, that they do not insist upon following the Lord’s mode.

“And lo, the heavens were opened, and he saw the Spirit of God descending like a dove, and lighting upon him.” John also saw him descend, but there is no reason to think that any others did. The sign was for John. During his life our Lord never used his divine power for himself. He lived as any man might have lived who was entirely free from sin, and was guided by the Spirit as such a man could be. “This is my beloved Son, in whom I am well pleased.” These words assured him that during the thirty years of his life of obedience he had fulfilled all the demands of the law and wrought out a perfect righteousness to be imputed to his people. The voice was heard by John and disclosed to him the deity of his kinsman in a way that left no doubt.

“Then was Jesus led up of the Spirit into the wilderness.” Mark tells us “it was among the wild beasts; therefore it must have been into a wild and uninhabited place. But where, there is no telling. The Holy Spirit does not favor holy places, and has wisely concealed from us almost all the places connected with the great events of that short life on earth. Our Lord did not rush into temptation of his own accord. When we are where the Spirit leads us we may be sure he will help us, and we shall not

be tempted above what we shall be able to bear.

“To be tempted of the devil.” God’s justice and equity must be vindicated to all his creatures. He had placed the first Adam in the garden of Eden in the prime of health and strength, and given him one weapon with which to defend himself from the snares of Satan and that weapon was his word. Adam had failed in the contest. It is to be shown to all the universe that God had not exposed Adam to a danger too great for human strength, nor given him a weapon insufficient for his defense.

The second Adam is in a wilderness, not in a garden; is hungered after a long fasting. He uses in his defense no strength that a human arm could not use—no weapon but the weapon which Adam had had—the word of God. And he vindicates God’s equity and proves that Adam could have stood in his purity and have defended himself from Satan’s wiles with that one weapon.

Jesus had the omnipotence of God, but here, as through his entire life on earth, he used only the strength which a man has in his own defense or for his own aiding.

How much Satan knew of his antagonist we are not told. If he knew that before him was the Second Person in the Trinity, the most which he could have hoped to accomplish was to lead that Person to give up his design of saving men, going back to heaven and leaving the race to the fate they richly deserve. But nothing appears from the story but the eagerness of the devil to make his antagonist distrust and disobey God.

“To be tempted.” Means to be tested. Temptation in the sense in which we use the word today was impossible for an incarnate God. He was tried in all points like as we are, but no possibility of failing, no inward leaning towards sin made the testing a temptation in the sense in which the word is now used.

It seems from Luke that the temptation had lasted for forty days. Matthew shows us the ending of it.

“And when he had fasted forty days and forty nights,” which Moses and Elijah had both done before him. The ridiculousness of the Catholic Lent is shown by its putting the forty days of fast at the end of our Lord’s life instead of at the beginning of his ministry.

“If thou be the Son of God, command that these stones be made bread.” A very easy thing to do. Satan’s temptations are generally to do easy things. Our Lord never worked a miracle when asked to do it by one influenced by wrong motives. He was standing in man’s stead, he was here, the second Adam. If he had used any power beyond man’s strength, either in working a miracle or in resisting the devil, he would have given Satan cause to say that God had been cruel to Adam in the garden of Eden in exposing him to temptation beyond his power of resistance. Godet says: “Had Jesus yielded to this suggestion, he would have violated the conditions of that earthly existence to which, out of love for us, he had submitted.”

He would have surrendered his place as a federal head of his people, and there would have been nothing left to do except to go back to heaven, leaving his chosen ones unredeemed.

“Man shall not live by bread alone.” The best answer to every temptation is to be found in God’s Word. Young Jews were requir-

ed to memorize Deuteronomy, and no doubt Mary had taught her Son with great care. Nothing any mother can do for a child will be a greater help in all after life than to have him memorize large portions of the Scriptures. This is found in Dent. 8:3.

Thus our Lord stands firm as our federal head. Whatever was man’s duty he will do. “But by every word that proceedeth out of the mouth of God.” He is speaking of physical needs. God can sustain life by other means, by the exercise of his power. When God saw best he would feed his Son; hungry though he be, he will wait God’s time. Thus is Satan baffled in his efforts to make this second Adam eat. He had succeeded with the first Adam, and succeeded when he was neither hungry nor faint.

“Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple.” He had failed to make our Lord surrender his place as man’s representative, he now assails him from another point. The pinnacle of the temple was either Solomon’s porch on the east side over the gorge of the Kedron, or the royal porch of Herod on the south side, from which Josephus says one looked into an abyss.

“If thou be the Son of God, cast thyself down.” The temptation here consisted in one of two things, perhaps both. Certainly it tempted to presumption. It is generally thought, also, that it tempted him to show himself as the Messiah in a way God had not decreed, and at a time God had not chosen. If he were the Son of God among men he wished them to recognize and receive him. If he came suddenly among them in the temple area, borne up by angels, coming apparently from the heavens, the people would welcome him with acclamation.

And Satan becomes very pious for the once. Our Lord has quoted Scripture. He quotes from Psa’m 91:11. Satan is in a hurry; God never. He wishes the Lord to declare himself quickly and in such a way as to convince the people at once. Jesus will follow God’s plan for making himself known. A lesson needed in this bustling age, when worthy people, knowing that the end to be accomplished is a good one, grow impatient with God’s ways and God’s plans for doing his own work, and adopt the ways of the world and of the Catholics in order to hurry matters. The object was a most excellent one. Christ had come into the world to reveal himself as the Messiah for the acceptance of his people. Satan’s plan was much speedier, far more “impressive” upon the multitude, and would, as far as human eye could see, accomplish the work. Never forget that the means are to be just as much God’s as the result.

“It is written again.” Our Lord teaches us to compare Scripture with Scripture. The Scriptures cannot contradict themselves. Hence, if any interpretation we put upon a promise is contrary to a command, as in this instance, the interpretation is wrong. “Thou shalt not tempt the Lord thy God.” Test him, put him to the proof to see if he is able or willing to keep his promises. We must trust God’s veracity unquestionably. Presumption is not faith—it is a great sin.

The second temptation failed. This second Adam had not too little faith in God, nor a presumptuous confidence. In both instances he was tempted to try other ways than God’s—that is, in all three temptations, to try other ways than

**The DAWN By GALILEE**

By Ralph Connor

**A XMAS STORY---A STORY OF THE CHRIST**

Cloth 50c, Paper 35c. An IDEAL Gift.

ILLUSTRATED BY EIGHT DRAWINGS IN COLORS

**BAPTIST BOOK CONCERN**

INCORPORATED.

636 638 Fourth Avenue

Louisville, Kentucky.

**RALPH CONNOR'S  
NEW NOVEL**

**The Foreigner**

A TALE OF SASKATCHEWAN

First Printing 200,000 Copies

In “The Foreigner,” continuing in his chosen field of the great Northwest and following in sequence of time and event his earlier books, “The Sky Pilot,” “The Man From Glengarry,” “The Doctor,” etc., Ralph Connor arrives at the height of his power as a novelist.

Breathing the glorious air of the mountain and the prairie and filled with earnest, red-blooded men and women, “The Foreigner” not only holds all the flavor and spirit of the author’s earlier books, but successfully reaches a larger and wider public in this wonderful story of patriotism and love.

\$1.25 POSTPAID.

**Baptist Book Concern**

INCORPORATED

636-638 Fourth Avenue

Louisville, Kentucky.

God’s which all do God’s work Satan is to worship him. The faster than he is doing it. To feed Lord’s anger is aroused and he himself because he was hungry and swears sternly. Satan flees. The God was slow in feeding him; to second Adam has stood the testing, show himself as the Son of God and God’s kindness and justice to with such a miracle as would make the first Adam is vindicated.

DEAR RECORDER.  
A summary of revivals during the full year of 1908: Good Hope, converts, 11—Rev. T. E. Ennis. Salem, converts 7, A. L. Crawley. Mu’draughts Hill, converts, 12, R. C. Kimble. Palestine, converts, 4; W. B. Cave.

The above churches I serve as pastor. I assisted Bro. W. B. Cane at Pleasant-Ridge church, Green county, twelve days. Results, 16 professions of faith. God bless Kentucky Baptists, our Institutions, and our “Old Reliable.”

J. W. CRAWLEY,  
Maxton, Taylor County, Ky.

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

**RUSSELL'S CREEK ACADEMY**

The writer has recently had a delightful visit at Campbellsville, Ky. where he spent several days with the faculty of the Baptist school and the good folks of that town.

He decided that Russell's Creek Association of Baptists were very fortunate in selecting a location for their institution of learning, because of its being in the midst of generous business friends, and in a healthful railway town free from saloons, and also because of becoming neighbor to pastor J. S. Gattton and his flock of zealous Baptist workers.

The two buildings, including the Dormitory and the Academy proper are commodious and comfortable by means of electric light and hot water pipes and would be a credit to any city in Kentucky.

The principal has been solely in the work of education for fifteen years, and he has given satisfaction to his patrons of his ability for his work all this period.

On visiting the class-rooms, the impression was received that the students were under loving discipline and engaged in successful study. The music pupils in public recital made startling displays of their skill. Even little girls with but a few weeks practice, did well.

On examining the Boarding Department under the personal management of the Principal's wife we found all things in as good order as is seen in the best regulated home. The Matron declared she enjoyed feeding and caring for her boys and girls. She gives such strict attention to cleanliness of rooms and table furnishings that no physician has ever yet been called to attend a case of sickness among her boarders. It is striking to notice their nice behavior in coming to and returning from their meals without one word of direction. The same quiet deportment was observed about the recitation halls.

Dear brethren and sisters of Russell's Creek Baptist Association; the writer is informed that this is your school—founded by your generous brethren for the benefit of the membership of forty churches and others who can be accommodated. It is the only Baptist school in your district. You should be proud of it, and visit it to see for yourselves; and send your children to it. No greater satisfaction can come to the hearts of Godly parents in regard to their children than to see them soundly converted and have their minds and hearts trained that they may go in the circle of the best people in the world. The poorest people can in no other way gain what they need. It is great compensation to fathers and mothers who have children of promise to sacrifice even the necessities of life to fit them for usefulness and happiness. In boyhood and girlhood only can this be done. With the advance in the price of provisions, it is remarkable how Campbellsville folks can give board at the old price, \$10 per month. The writer has known Pastor Gattton, of Campbellsville church since his boyhood; and he is known to some of the best people of Kentucky as a faithful minister of the gospel. His preaching and the Sunday School work of his brethren is a great aid to the Academy. Pupils taking the Normal course receive State Certificates for Teaching. Let Baptists patronize their own schools and hold firmly to the doctrine of the Bible.

F. M. WELBORN,  
Auburn, Ky.

**SEVERAL THINGS.**

T. E. Richey.

Bro. Rudolph Lane and I went to Bainbridge Grove Church, Christian county, where we were joined by Elder Joel Hopson and Pastor Owen Williams in the formation of a presbytery for the ordination of two deacons.

The outlook for the new church is promising under leadership of the young and zealous pastor, and great things are hoped for in this important field.

The First Congressional District School Teachers Association in session at Kuttawa, Lyon county, passed unanimously a resolution favoring State-wide prohibition of the manufacture and sale of all kinds of alcoholic liquors. Caldwell county is proud of the distinction of having in the committee presenting this resolution for adoption her county Superintendent of schools, Miss Nannie Catlett.

President F. D. Perkins, of Bethel College made the first address in our Bible Institute in Princeton, his subject being "Christian Education." It was timely and able. Prof. Perkins made a fine impression. The college he presides over has now an unusually hopeful outlook. About 100 boys have already matriculated and still they come. Twelve are preparing for the ministry and quite a number for teaching.

Secretary J. D. Maddox, of Minister's Aid Society tells me that the receipts for all purposes since the Society's last annual report exceed the receipts for the same months of last year; but counting off what has been given, especially for providing a Home, the receipts are less. Immediate use funds are badly needed now for special aid during the ministry.

Princeton, Ky.

**MOBILE, ALA.**

I have just closed a revival in my Prichard church. Twenty-eight joined during the meeting. Rev. E. E. George did the preaching to the profit of all. Six months ago we organized with twenty-one members. We have about three times that number now. Then we were in a private home, now we are in our own building, worth \$1,500, with only a small debt of \$400.

Judge Maupin is the superintendent of the Sunday School, which is twice as large as the church.

The First church, Dr. Cox, pastor, has just completed a stone structure, the only building of the kind in the city, and the finest church building in the State.

Dauphin Way, E. E. George, pastor, has moved into their Sunday School room and the contractor will turn the building over to them early in January. It is said to be the most church for the money extant. The cost will be \$35,000.

Our friends out of Alabama may think we have been overcome by the whiskey interests from the defeat of the prohibition amendment but not so. We have the most drastic laws any State ever passed against whiskey and they are being enforced here. Many prohibitionists voted against the amendment on account of dislike for the Governor and fear of police searching private homes for whiskey. There is no doubt but we have the majority in a straight contest. "Saloons or no Saloons." There were 125,000 votes cast; 30,000 Republicans voted against, so we polled 50,000 votes that can be counted on any time to put down saloons.

J. D. ANDERSON.

**HOUSEHOLD LUBRICANT**

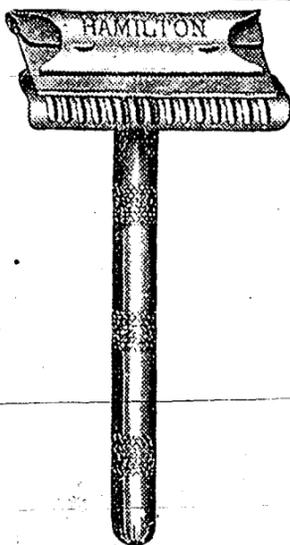
Keep a can in the kitchen, another one upstairs, and then when things begin to rattle, and screech and sing—put a drop on the bearings. Household Lubricant is especially prepared for home use. Will not gum, corrode or injure the most delicate bearing. Use it wherever a lubricant is needed. Saves wear and tear. Prevents rust.

IN THE HANDY CAN IN 4 OZ. AND 8 OZ. SIZES SOLD EVERYWHERE



NOW READY!  
**..The Baptist Handbook..**  
FOR 1910  
PAPER COVERS, VEST-POCKET SIZE  
Price, 10 Cents Net, Postpaid  
American Baptist Publication Society  
514 N. Grand Ave., St. Louis.

Are You Interested In Second-Hand Theological Books?  
I Issue Catalogues every once in a while. Drop me a card and I will send you my next, which is now on the press. Second-hand books bought and sold.  
HERBERT A. THAYER,  
Newtonville, Mass.



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

**I**F you work with hand or brain; if you are rich or in moderate circumstances, or poor, there's one food that is indispensable if you want vigor and good health.

**Quaker Oats**

is within the reach of all and it is absolutely necessary to all. The one food that contains all the elements that build brain and muscle.

Eat more Quaker Oats and note the improvement in your health.

**The Quaker Oats Company**  
CHICAGO

**LYNNLAND INSTITUTE**  
A Real Baptist School Where The Bible is Taught to Every One as Baptist Understand It.

Work very successful so far. Students from four States. Special courses for young teachers and those just out of the public schools. Our equipment and convenience can not be found in the State for the same money. New steam heat just installed. Instruction is the very best by college and university trained men and women. Don't place yourself under inferior teachers for the sake of a few dollars. We believe one should become better as he becomes wiser; we try to develop the heart as well as the head. Hence, our Bible study for all. No demoralizing games of any kind. Our pride is in study; work, not wealth, is our motto. Best advantages in music and elocution. Two strong literary societies for drill in expression and debate. We are free from the temptations of towns and cities. All expenses for a quarter \$40.00. Send for catalogue. A. N. HOLLIS, President, Glendale, Ky.

**Louisville's New Paper House**  
**The Diem and Wing Paper Company**  
Incorporated  
211 West Main  
Louisville, - Kentucky.

**THE MOODY LANDS FOR SALE**

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

For literature and information apply to  
**W. B. LaMASTER.**  
509 LEXINGTON CITY NATIONAL BANK BUILDING,  
LEXINGTON - - - - - KY.

**50 BULBS**  
25 Cents.  
Will grow in the house or out of doors. Hyacinths, Tulips, Gladioli, Crocus, Fuchsias, Ozalla, Tuberoses, Begonia, Jonquils, Daffodils, Chinese Lily, Dewey Lily, Gloriosa, Lilies of the Valley—all postpaid, 25c. In stamps the Valley. As a premium with these bulbs we will send FREE a big collection of flower seeds—over 200 kinds.  
**CEDAR NURSERY, Winter Hill, Mass**

**PREMIUM OFFER!**  
—TO—  
**Western Recorder Readers**

To all who pay-up and one year in advance, we will give an elegant Teachers' Bible, large type, 4000 questions and answers, maps, dictionary and illustrations for \$1.75 additional. This amount pays for postage. If you want it with the index, send \$2.00 extra. Act at once—stock limited.

**Western Recorder, Louisville, Ky.**  
**BOX 616**

**THE PRESENT DAY,**  
(A Translation from the Vedas.)

By Edward O. Flagg, D.D.

Look to the present day alone,  
For it is life,  
The very life of life—its throne;  
It is so rife,  
Varieties of every shade  
That greet the eye,  
Realities of every grade  
Within it lie.

The bliss of growth it doth enfold  
The glory, too,  
Of action—Beauty's splendor told  
In every hue.  
Look not to yesterday—a dream  
Of ebon night,  
As evanescent as a stream  
Or meteor's flight.

But if the present day perchance  
Well lived should prove,  
Then yesterday would joy enhance  
Like that above—  
To-morrow would not vaguely rise  
A thing of naught—  
But seem a vision from the skies  
With hope inwrought.

Look well to these momentous hours  
So brief yet deep,  
Let them employ thy noblest  
powers  
Nor dream nor sleep.  
The salutation of the dawn  
Doth this command  
To duty like the lark or fawn  
Give heart and hand.

**OUR PULPIT.**



**A GREAT QUESTION AND A PLAIN ANSWER.**

By Rev. Alexander MacLaren, D.D.

"Sirs, what must I do to be saved?" "Believe on the Lord Jesus Christ and thou shalt be saved."—Acts 16:30-31.

A pressing question that I want you all to ask, and, blessed be God, a swift and unhesitating answer that we may all receive! The question is: "Sirs, what must I do to be saved?" The answer, as most of us know—God grant that we may take it—is "Believe on the Lord Jesus Christ and thou shalt be saved."

A gaoler in old days would not be likely to be a nervous person, or one easily frightened. What threw the one who asked the question into such a state of agitation, with his nerves all in a quiver, and he himself so deferential to the two men whom he had thrust into the inner prison an hour or two before? What?

The earthquake that woke him, frightened him, because, as he felt the cool midnight air coming into the stifling atmosphere, and saw that the doors were opened, he took it for granted that the prisoners had made a rush and gone. But that fear was quieted when the Apostles said, "Do thyself no harm; we are all here." What, then, was he afraid of? What was it that he desired to be saved from? Ah, the earthquake had shaken more than the prison-walls. It had cracked the ground before him, and let him see the nether fires that were burning there. He had heard about the slave-girls that went through the streets of Philippi, pointing to Paul and Silas, and declaring that they were "the ser-

vants of the Most High God which showed . . . the way of salvation"; and now this Most High God seemed to have come to the help of His servants; and the gaoler felt himself brought face to face with an unknown Power. The sleeping serpent in his conscience began to stir, and it was that that broke him down, hard and rough and harsh as he was, and made him grovel there before the prisoners whom he had been flogging an hour or two previously, with

*The Question.*

"What must I do to be saved?" Do you and I, dear friends, not need to ask that question quite as much as this heathen gaoler did?

Ah! when I look at an audience like this, and feel the realities of our condition as sinful men, and know how thick is the hide through which my poor hand is trying to force the arrow of conviction, I feel impotent. How shall I get at men and women who know, before I say it, everything that I have to say to them, and who treat it all lightly, as if it applied to somebody in another universe from themselves? What does salvation mean? It means the opposite of being lost, and unless you and I have laid hold of Jesus Christ we are lost. It means the opposite of being sick, and unless you and I have laid hold of Jesus Christ we are sick. It means the opposite of being in danger, being safe; and unless you and I have laid hold of Jesus Christ we are in danger.

Sick? Yes! I would not exaggerate. I have no doubt you are respectable, clean-living people, the great majority of you. Of course there are men and women here that have done hideously bad things; perhaps some that all the respectable Pharisees in Manchester would turn up their noses at, and say, "This woman is a sinner"; and my message is to them as much as to others. But I want to get at you clean-living, respectable, law-abiding, whited sepulchres. There is plenty of white wash on the outside. Yes, but go inside. Have you ever been down into the cellars of your own hearts, and taken with you this light: "Thou shalt love the Lord thy God with all thy heart and soul and strength and mind?" If you have, I know what you have seen, all manner of foul and creeping things. Dear brother, it is not crimes that I charge you with, it is not even faults that I am bringing an indictment about, but it is something far deeper than either the one or the other, that "we all have sinned," because we have lived to ourselves so largely, and forgotten the God in whose hands our breath is, and whose are all our ways." That is the sickness. Turn up a stone in any field, and what do you find below it? Ugly grey creatures that scuttle away as soon as the light strikes them. If you turn up the stones in your own hearts you will see a swarm of creeping things that will hurry out of the light. I wonder if any man is trying to do it whilst I am speaking! God help you, dear friend, to see yourself. If the earthquake comes and lays bare to you, as I said, the nether fires, do not try to cover them over with a sheet of paper, and hide them, but look until, like this man in our text, you cry out, "What must I do to be saved?"

I said that salvation was the opposite of danger, and is there not danger? Is not all sin full of misery, every moment that it lasts unforgiven? And is not there a future to reckon with? "Be not deceived, God is not mocked; whatsoever a man soweth, that shall he also reap." There is an old Scottish song that runs—  
"Little she trowed  
That the brewst she brewed  
Would taste so bitterly."  
You and I have to drink as we have brewed; and to "appear . . . to give an account of the deeds done in the body." So we need salvation—to be delivered from the sickness of sin, and to be delivered from the danger of death.  
Now do not go away and shrug your shoulders, and say, "Oh! pulpit platitudes and rhetorical exaggerations." There is a strange and awful power that we have of ignoring things that we do not like to remember; and you are never so foolish as when you try to forget, or fling yourself into "business" that is to say, making money—or into amusement, in order to escape from these thoughts. There are smiling little villages all round the base of Vesuvius, and the people sing and rejoice there; and they tend their little vineyards, and never remember that that white wreaths of smoke from the cone at the top may any day darken, and the lavaflow come down the sides and bury them. In the days of the old French Revolution the aristocrat who were in the prisons, and were under sentence of death, used to get up entertainments in the evenings, where they had a ghastly mockery of feasting, and did the polite to one another, and sang their dances. And next morning the executioner's men came down the corridors, and put the red mark on the doors of some that had been so merry the night before, and by midday the timbrels came, and the guillotine ended it all. Are there not many men and women in Manchester—some in my audience to-night—that are trying, and perhaps trying now, to put away from them my poor words, by thinking about other things, and who are doing just as foolishly as those poor French nobles within arm's length of the axe.  
There was an old Rabbi who said to his disciples, "A man should repent the day before he dies." The disciples said, "We do not know when we are going to die." Then said he, "Repent today." Let me put you a plain question: If you knew that to-morrow you were to stand before God's judgement seat, what would you do to-night? Do it.  
And now let me say a word or two about  
*This Blessed Answer,*  
which we may all receive. "Believe on the Lord Jesus Christ and thou shalt be saved."  
The question would have staggered a great many people if it had been put to them; and there would have been wonderfully elaborate and long-winded answers. But Paul was equal to the occasion, and as the whole anxiety of a soul was compressed into half-a-dozen words of question, so the whole hopes of the world were condensed into half a dozen more of answer. It came swift as the thunder with the lightning, "Believe on the Lord Jesus Christ and thou shalt be saved!"  
Some teachers would have said: Dear friend, this gaoler was a heathen at sunset; he was a Christian, rejoicing in God, long before the sun rose. People look askance at sudden conversions now-a-days. I wish some of them knew a little more about what some of us know by experience, in inquiry rooms and elsewhere. There are some things that are best done gradually, and there are some things that are best done suddenly. I suppose that almost all great

and its object, "the Lord Jesus Christ." As to the latter, look at these two texts that I see upon the galleries here: "He shall save His people from their sins." Yes; and why are we sure of that? Why can I proclaim to all my brethren that great future, "He shall save His people?" Because I know that great past, "Himself bare our sins." That is the bottom truth that this mission is trying to bring to sinful hearts that need it. It is the great gospel fact which was condensed in Paul's words, "Believe on the Lord Jesus Christ." For if He is "Lord," that implies His sovereignty and His Divinity. If He is Jesus, that implies His Incarnation. If He is the Christ, that implies that He is the fulfilment of all the ancient dispensation of priest and sacrifice. And because Himself "bare our sins," therefore "He shall save His people from their sins"; and each of us from ours.

Only, let me press on you as my last word this—  
*The Condition*  
that makes us "His people" is our faith. Paul did not say "Believe that Jesus Christ bore your sins." He did not only say, "Believe;" he said "believe on." And that is a very different matter. You may have the full-fledged orthodox faith that hosts of you profess to have, and yet you may not have a feather of the true trust which alone unites a man to Jesus Christ, and brings the blessing of Christ's salvation into a soul. Faith is not mere belief; faith is reliance. Sometimes, in the Old Testament, it is described by a word that means, "to fly to a refuge." Take that picture of a man with the avenger of blood at his heels, and his hot breath lifting his hair as the pursuer gains on him. In another moment the spear will be in his back. But he reaches the City of Refuge, and once across the threshold of its gate, the baffled pursuer retreats. Such is faith. Haste to the Refuge.  
Faith is designated by another word which means hanging on to something. Imagine a man fallen into a pit, slimy, deep, dark, and full of creeping and ugly things. He sees coming down to him a rope; he clutches it and holds, and he is lifted up into the day. Such is faith. Fly to the Refuge. Clasp the rope.  
You need salvation to be saved from your sins and from their issues. There is but one way of securing it; God be thanked, the all-sufficient, the only Way.

"Nothing in my hand I bring,  
Simply to Thy Cross I cling."  
"Behold the Lamb of God that taketh away the sins of the world." That is all. It takes very little to be a Christian; it takes an enormous deal to be a Christian. For it is a hard thing to see the simplicity of that great Gospel message, and not to spoil everything by insisting on our having a finger in our own salvation. "It is only Heaven that is had for the asking." "It is only God that is given away."  
"The gift of God is eternal life." Some teachers would have said: Dear friend, this gaoler was a heathen at sunset; he was a Christian, rejoicing in God, long before the sun rose. People look askance at sudden conversions now-a-days. I wish some of them knew a little more about what some of us know by experience, in inquiry rooms and elsewhere. There are some things that are best done gradually, and there are some things that are best done suddenly. I suppose that almost all great

resolutions, which change a life, have to be done suddenly, however long may have been the underground process of preparation. There has to be a leap at the last, though you may have had a run to prepare before you jump. At all events, this I know, that there are men and women listening to me to-night, whose best—may I use the word *chance*?—if not whose only one of ever being a Christian at all is that they shall be swept by the energy of a sudden resolution, to do that which they know that they ought to have done any time these long years, that is, to cast themselves on Jesus Christ, and cling to Him as their Saviour to the uttermost. "Today, if ye will hear His voice, harden not your hearts."

**ALLEGED GROUNDS OF INFANT BAPTISM.**

H. E. Robins.

We have adopted this course for two reasons:

1. There is no agreement among its advocates as to the ground upon which infant baptism holds its usurped place. This ghostly delusion of the Papacy eludes us; or, if we pierce it with the sword of the Spirit, it instantly assumes another of its Protean forms, and flies, mocking, away on its corrupting mission. The earnest Menno, groping through the labyrinth of Romish error toward the light of the gospel, found this rite in his path. For explanation and evidence he went to his pastor, who, finally acknowledged that it had no ground in the Scriptures. Afterwards he went to Luther, who taught that we must baptize children on their faith, because they are holy; then to Bucer, who taught that we should baptize children in order to be able to bring them up in the ways of the Lord; finally, to Bullinger, who pointed him to the covenant of circumcision." An inquirer of the present day finds still greater diversity of view, and, as he sees the confusion of conflicting theories, he will ask if truth, which is one, can lead to such discord in its defense. Contending on this point, our brethren of other names resemble the perplexed hosts of Midan, when the Lord set every man's sword against his fellow.

Thus, the fallacy of the notion of baptismal regeneration has been exposed. If any further evidence were necessary to confute it we might urge the conduct of multitudes who received the rite in infancy as conclusive proof that it is not a regenerating ordinance. What is the testimony of the moral state of those communities where the practice is almost universal; the moral state of Italy, of France, of Spain? To ask the question is to answer it.

Our argument shows that none are entitled to baptism in virtue of their connection with believing parents. On this point we may add that the passage from the Acts which is generally quoted as in favor of the usage is really against it. It is this: "Then Peter said unto them, Repent and be ye baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you and your children; and to all that are afar off: even as many as the Lord our God shall call." Now, to whom was this addressed? Children of Abraham by natural descent; entitled to all the benefits of the promise in its spiritual import which birth in the line of promise can give. But on

what conditions? Hear them as sinners inquiring, "Men and brethren, what shall we do?" Hear, also, the reply. "Repent, and be baptized every one of you"; adding as an encouragement to duty, the promise of the Holy Ghost is unto you and your children. That is, to you on condition of repentance, and to your children on the same condition; and not to you and your children only; but all those afar off, the Gentile nations, even to as many of the children of men as the Lord our God shall call:—Peter in these modes of expression simply declaring the universality of the provision of gospel grace, extending to all people, and available on the uniform condition of repentance.

But, there are those who, while admitting the significance of baptism as a symbol of regeneration, contend, nevertheless, with Calvin, and Luther virtually, that children are fit subjects for the rite on the ground of a supernatural cleansing given to all the children of Adam through the grace of Christ. "For if," says the Reformer of Geneva, "they must be left among the children of Adam, they are left in death. On the contrary, Christ commands them to be brought to Him. Why? Because he is life. To give them life, therefore, he makes them partakers of himself." That this is a pure figment of the imagination, invented to sustain an error, is evident to all readers of the Bible, without argument. For, to be a partaker of Christ's life, is to be regenerate; to be born of the Spirit; the Spirit of life which is in Christ Jesus making free from the law of sin and death. But that this is not true of all infants is manifest to every observer. Alas! the Scripture is not obsolete; the whole world yet lieth in wickedness. History, experience, and observation unite their voices to declare that, although Christ died, the race is not restored to its original purity; men are not sanctified from the womb, but go astray as soon as they are born. Nor can it be pretended that the grace of regeneration received in infancy is subsequently lost by transgression. For this heavenly gift is never lost. Calvin taught, as do the Holy Scriptures, the perseverance of the saints. To them Paul utters the consoling persuasion of his soul; Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ. We do not say that there is no hope for a child dying in infancy. We leave those who have not reached an age which renders them capable of accepting or rejecting the Saviour of sinners where the Bible leaves them; in the hands of him who has taught, that this is the condemnation, that light is come into the world, and men loved darkness rather than light; and, that the decisions of the final day will be according to the light enjoyed by those who shall be judged. We believe he is able to regenerate the souls of infants, dying in the dawn of being, in the mysterious transition of death, as we hold that the sanctification of the believer is then completed, so that he enters heaven without spot of positive sin.

One ground only for the practice remains to be considered. In order to retain this "puff and pillar of popery," men, in later days, who admit that it has no warrant in the word of God, with astonishing audacity, propose to those who profess to be guided solely by that word, "to reform the doctrine of fore baptism." These are the words of Dr. Bunsen, as quoted by

Professor Chase. In other words, it is proposed to engraft on Protestantism the Romish theory of legislative power residing in the church. In similar terms the erratic iconoclast of Brooklyn, who in his Quixotic attacks, is as likely to shatter the ark of God as Dagon, suggests the same thing. "If experience," he says, "shows a certain ordinance"—mark the language—"to be good, it is your right to adopt that, whether the Scriptures point it out or not." You need no authority for it except the testimony of experience that it is good. That is divine authority. Indeed, is this the charter of Christian liberty? to alter and amend, to nullify by our alterations and pretended amendments, the solemnly established ordinances of our King? What abomination of the Papacy cannot be defended on this ground? Let me quote from a Doctrinal Catechism of the Romish church issued under the imprimatur of the late Archbishop Hughes.

The question is asked, "why does the church make use of so many ceremonies, as the blessing and burning of wax tapers on the Festival of Purification, the distribution of ashes on Ash Wednesday, the first day of Lent, the blessing and distribution of Palm branches on the Sunday before Easter; the blessing of the bells of churches, etc., etc.?"

The answer is, "to give external expression to the interior sentiments of respect, devotion, and religion; secondly, to enliven and increase devotion and piety by moving and striking the senses; thirdly, to lead the simple and illiterate more easily to a knowledge of the mysteries of religion."

And what is this but to say, that these ceremonies having been found beneficial to these ends, the church is at liberty to introduce them into her worship; or to use the words of this Protestant teacher, "if experience shows a certain ordinance to be good, it is your right to adopt that, whether the Scripture points it out or not."

Thus Rome and Plymouth Rock are united by the invisible, yet strong bond of this ancient error. Surely, our mission is not at an end, since there are none beside us to protest against an error that so blinds the minds of Christian men, whom we love as brethren and reverence as examples of piety, as to lead them to adopt such fatal teaching in its defense.

The mother of harlots has recognized our distinction in this respect and admits, that in us alone does she find unqualified antagonism. "Can Protestants prove to Baptists," asked the Romish Catechism from which we have quoted, "that the baptism of infants is good and useful?" "No," it is replied, "they cannot, because according to Protestant principles such baptism is useless."

Let us, then, contend for the faith once delivered to the saints, in the spirit of faithful Christian love, which will not suffer a brother in error, without an effort to reclaim him. Some have thought the battle over. Wiser observers saw in the natural tendency of men to formalism in religion, and in the retention of infant baptism, carefully guarded in the symbols of organizations which had suffered in the practice to fall into partial desuetude, the seeds of a certain harvest of death. "A reaction is now begun," says the writer before quoted, "and it is my fixed conviction that it will not stop till the encouragement heretofore given

to Baptist opinions is quite taken away." Not quite taken away, we think. The eternal years of God are Truth's. Yet by action and reaction, by struggling and victory does her cause go forward on the earth. Therefore we may not slight the warning of so acute an observer.

JOSEPH IN THE PIT.

By Rev. Charles Brown.

Many a youth who starts out with high ambition, and who is going to do something and be something, and who dreams his dreams, has an early experience of the rude dispelling of his visions. Between his start and his goal there is a pit as deep as that which Joseph was dropped into, and a bondage as bitter; and perhaps he remembers the great Cardinal's advice to Cromwell, "I charge thee, fling away ambition." Well, it depends what the ambition is. If it be purely selfish, yes; if lofty, no. Many a man starts life believing he is going to be a king wielding great influence, and he is dropped into some pit which convinces him that there is no obscurity more profound, that that into which he has fallen. The man who had dreamt about being a king finds himself a drudge and a slave.

I take it even of the ambition for goodness, a high life of holiness and godliness. Nothing could be purer or more admirable, but even that ambition must be tested by struggle, by adversity, by many a failure. Many of God's most choice instruments must pass through some such experience as this, made all the more bitter by the fact that the persecution comes not from an outsider, but from the very men who should have defended and been proud of him. One of the bitterest drops in the cup of life's sorrow is that some of its worst sufferings come from those who should stand for your defense and help, and a man's foes are they of his own household.

In such an experience as this God is near. It is often at the time very hard to believe it. Whether Joseph realized it or not we cannot tell. Perhaps he prayed, and perhaps his brothers mocked and his prayers while they held him in their power. But there was apparently no answer. Why did not an angel appear, such as appeared to Abraham to restrain him from offering Isaac, or to Lot to draw him out of Sodom, or to Jacob by Jabbok? There appears to be no such thing in the whole of Joseph's life, and there may not be in yours. God does not always work miracles to deliver His chosen from the power of evil men. Many a man in bitterness of his soul has wondered why God does not intervene in some dramatic fashion to deliver the innocent from the vicious, and they say, like Carlyle, that "He does nothing." This incident, like many another, warns us against being over-hasty in our conclusions. Is God doing nothing here? Is He not restraining the wrath of these brothers whose first impulse is to murder Joseph, then to leave him in the pit to slowly die, and finally to sell him?

If Jacob had been told in his grief all the truth, he might have concluded that it were almost better that his darling had been killed than that he had been sold for a slave. We know what Joseph said to these men years afterwards in Egypt, "It was not you that sent me here, but God." Their intention had been to murder, but He had saved them from that



We borrowed this dance  
From the days of the past  
And the wonder grows as  
we dance it—  
How they kept up the pace  
And the strength of the race  
without

# Uneededa Biscuit

The Soda Cracker that makes the Nation strong.  
NATIONAL BISCUIT COMPANY

crime, and had turned their evil intention into a blessing.

In dark hours and apparently hopeless experiences God is working for the hearts that trust Him. If we only knew it sometimes when things are working for the worst in our judgment, they are being shaped for the best by Him. All is right that seems most wrong. Joseph has to go to deeper depths yet, but in the deepest God is near to him. Why not to you? In vain has this old story been written if it does not teach us that God is ever with and ever working on behalf of those who trust Him. "Rest in the Lord and wait patiently for Him, and He shall bring forth thy righteousness as the light and thy judgment as the noonday."

THE MODEL "HUBBY" AT LAST.

At last the model husband has been found. At least, the second annual "Hubby Show" in Chicago has declared Samuel W. Van Nostran, of that city, to be the man. He wins on his wife's testimony, who thus sums his virtuous characteristics: "Other than possessing the almost super-husband quality of being good natured before breakfast," says Mrs. Van Nostran, "my husband allows me to carry the family pocket-book, and declares, just as if he meant it, that my cooking is so far above 'mother's' efforts in the culinary line that there could be no comparison. If that is not glory enough for one woman I would like to know what is." The other desirable qualities attributed to her husband by Mrs. Van Nostran are, Prompt at meals, good entertainer, an adept with the chafing-dish, good judge of feminine beauty, generous and kind-hearted, enjoys home more than the club, happiest

when among friends. Mr. Van Nostran, who also received the prize for his almost womanly ability to sew on a button, is thirty-five years old, a blond and has been married nine years. Mrs. Van Nostran should have told a wondering public just how she keeps other women from stealing her prize, especially in Chicago!

THE CROSS.

To lay stress on Christ's revelation elsewhere than on the atoning cross is to sadly debase the significance and to destroy the power of the gospel. It utterly unfits us to cope with the actual, moral case of the world, its giant souls and hearty sinners. We can not deal, to any purpose, with the great sins of the great, fearless transgressors, the exceeding sinfulness and deep damnation of the race. Forgiveness of sin is effectually proclaimed only through him who, the embodiment of God's holy love, in a redeeming act upon the cross, not only endured, but met and successfully coped with the sin of the world, which sin found its consummation in the act of his crucifixion.

Christ not only took the suffering, he took and bore the sin that caused it—the sin, and not its consequences only. If he could not confess sin, he could and did condemn sin, in experience and act, the holiness of God in its reaction on sin. And in so doing, he did change the relation between God and man, and made communion possible again, on both sides;

Illness is the key of beggary and the root of all evil. If the degenerate and kind-hearted, enjoys to work, find him tools, and before home more than the club, happiest long pay him wages.

## Editorial

### THE CONQUERING YEARS.

The army of years has never retreated before the allied armies of earth, and time has ever been victor in the wide domain of life. The years seem to pass but in reality it is only men and women who are passing from the stage of time. Swift as the fast flying bird, seems the flight of years, but as swift in truth is our pilgrim passage through this vale of tears.

But yesterday, it seems we stood upon the threshold of what we called the New Year, though time is as old and young as creation's maiden morn.

After all the years are but opportunities, not waiting but seeking to be embraced. Our hearts have heard their pleading but unheeded oft has been their enchanting call. Many of them, alas, lay sleeping in their silent tomb, but God himself can ne'er wake to melody their mute lips again. Well might we weep over wasted hours and murdered moments. But away with the record of departed days, it hurts our hearts and dims our eyes. But let it not cloud the vision of coming days. Happily 'en from the blasted heath of misspent time there comes fragrance for the future years.

Let us turn then from the deeds of the dead yesterday to the duties of the living today, and to the dreams and hopes of the coming tomorrow. The voice of the past urges to action; the voice of the present pleads for service, and over the everlasting hills far away hands are beckoning us onward. Let us answer, "Lord, what wilt thou have me to do?" To Him who created and redeemed us, let us say, "Here am I Lord send me."

God of our Fathers give us another chance, and by thy grace we will strive to both be and better do.

### CHURCH UNION.

The King of France with twice ten thousand men,  
Went up the hill and then came down again.

In an old volume of miscellaneous writings, biographical, historical and epistolary, we have read these sentences, "They went out from us, but they were not of us," and then emphasis is given by a slightly varying repetition, but they went out that they might be made manifest that they were not all of us.

This is a calm and philosophical account of the withdrawal of some from the apostolic church. Though incorporated in the external body of Christ (for it was one body then) they found out after a longer or shorter period of daily intercourse, that they were living in an uncongenial element like fish out of water. Such a dispassionate statement of the situation well became the beloved disciple, John, who in word and deed seemed ever to feel the kindly pulsations throbbing in the divine bosom on which he had been wont to recline his head.

These malecontents, though for a while a nominally integral part of the Christian community, did not continue therein till necessity compelled their ejection. They felt they were in the wrong pew. Unfitness of spiritual kinship induced them, we may say impelled them, to withdraw. John understood that such voluntary withdrawal from Christian fellowship, which, in sooth, was no fellowship for them,

was in accordance with a natural and spiritual law which sometimes works itself out slowly, but none the less surely.

We have no means of knowing, as before hinted, how long these anti-Christians had been mingling with the early followers of Christ. But they had remained in this sacred enclosure as long as they had any appetite for the spiritual provisions of the Lord's house. Perhaps they felt that the godly lives of the saints shamed their own. Anyway, they withdrew. If two can't walk together except they be agreed, it isn't likely that two hundred or two thousand can.

A noticeable reaction from the late church-union craze is reported from the North, which makes interesting reading and ought to be put to profitable account. One of our influential Baptist papers publishes the following: "Another rupture in a 'Christian-Baptist' church is reported in the Canadian Baptist. This time it is the 'Disciple' element which goes out, because not satisfied with the doctrine and practice of the Baptists. Those departing from the church in question are reported to say that they do so because, first, the union church has retained a sectarian name, refusing to change it; second, because the pulpit instruction had failed to declare 'the whole counsel of God'; and, third, because 'the members of the Church of Christ do not have their views presented in the pulpit teachings of the church.' The Baptists, on their part, were not averse to the separation, because, they said, the 'Disciple' element took but little interest in the work of the church. Though in the outset the numbers were about equal, 'never were there more than ten from the 'Disciples' church who regularly attended the union church, and even in the first months the Baptists were bearing over two-thirds of the current burden. The giving to missions was less during the union than before, and, altogether, the work was hindered rather than strengthened."

While we are by no means struck on the fellow who always keeps in type "I told you so," yet this is a case in which we are ready to excuse his predictive egotism. What we expected has happened, only sooner than we anticipated. Mix powder and shot. They can never unite, though in closest proximity. A spark will play havoc with the whole business.

And yet we see from this same journal that other ecclesiastical bodies are urging experiments in the same line.

We again quote: "In an address before the New England Missionary Conference, at Hartford, Conn., the other day, Bishop A. C. A. Hall, of the Episcopal church, calmly and deliberately proposed a union between his own and the Congregational churches, and there are those who speak of it as 'an extraordinary step' in the direction of church unity."

### THE NEW YEAR.

Standing upon the threshold of the New Year and looking back through the vista of bygone days, we may well feel that it is a "time for memory and for tears." What a crowd of recollections overwhelm us as we look back over the fading landscape of the year that is past, and what a torrent of anticipations throng upon us, as we strive to peer through the portals of the year that is to be. Yes, the Old Year is ended and has already become a part of the great historic past. It came to us a spotless page and in changeless characters we have written its

record, and whatever the record be, it is in our own handwriting. How it brings to mind the lines of the schoolroom:

"Gather the roses while you may,  
Old time is a still a flying,  
And the flowers that bloom today,  
Tomorrow will be dying."

Knowing then that our time is short, let us spend our years as though we knew the day of our departure. The mirage of "much fruit and many years" has been the illusion which has lured to ruin many thousands. The year upon which we enter will determine the destiny of many of us for time and for eternity. Should the determiner of our days say to us, as to Hezekiah of old, "The year shalt thou die," how carefully would we count each passing moment.

Let us then walk softly through the coming year, it may be our last on earth. Let us measure our days by deathless deeds and glimpses of future glory. Though our lives be short, yet they may be blessed, and after all they are immortal. Yea, when the manifold voices of the sea are hushed and the sun and stars no longer shine, the power of an endless life shall still be ours.

As Christ has redeemed us we should redeem the dead and wasted years. Past failures should force us to magnify future opportunities. We cannot recall the past, but the present is ours, for God and his truth. True the past-year may be strewn with the fragments of splendid resolutions and blighted ambitions, but let not this deter us from forming new purposes and higher ideals.

Forgetting the things that are behind we press forward to more magnificent achievement. Let us determine to do more for the Master, and more for humanity than we have ever attempted before. The command of the centuries, the mandate of the dead and the living is, "Forward Forever."

What we do, must be done quickly. The night is far spent the day is at hand. May the God of all grace forgive the sins of the past, and send us grace sufficient for all the coming conflicts. In a higher and better sense than the lines were written, may they be true of us:

"Here's a tear for those who love me,  
And a smile for those who hate,  
And whatever sky's above me,  
Here's a heart for any fate."

### THE HOLY SPIRIT'S SEALING AND PLEDGE.

When interpreting Biblical metaphors and applying them for the edification of believers, it is needful to guard against straining them into incredible whimsicalities. At the same time we insist on taking them at their fair value and making obvious practical deductions from them.

There is certainly great significance in these metaphorical words of Paul. Of the Ephesians, "whom God had chosen in Christ before the foundation of the world," Paul writes (Eph. 1:13): "In whom (Christ) having believed, ye were sealed with the Holy Spirit of promise, who is the earnest of our inheritance, until the redemption of the purchased possession."

In meditating on these gracious words, which are the Christian's anchor of hope, we are at a loss to decide whether the sealing of the Spirit, or the earnest of the future inheritance, furnishes the stronger guarantee of the saint's everlasting security. However, in the apostle's mind they are not separate but form two strands of that strong cable to which is fastened the anchor

which entereth into that within the veil. Sealed with the Holy Spirit whom Christ had promised, true believers are not only distinguished, as his, by their pious deportment, but are also thereby secured in their spiritual state. And, as if to make assurance doubly, sure, Paul adds (he does nothing by halves) that this sealing of the Spirit is the earnest, the advanced pledge of our future inheritance; aye, more, this last metaphor implies a fore-taste as well as a pledge of future blessedness.

What more can he say  
Than to you he hath said,  
You who unto Jesus  
For refuge have fled?

This double assurance of the seal and the pledge, recalls the jubilant language of the letter to the Hebrews: "When God made promise to Abraham, because he could swear by no greater, he swore by himself, that by two immutable things, in which it is impossible for God to lie, ye might have strong consolation who have fled for refuge to lay hold on the hope set before us.

O, how exceedingly great and precious are the promises God has given not only that by them we may escape the corruption that is in the world through lust, but also that we may be fortified, by the good hope through grace, even unto the end. O, blessed assurance, to know whom we have believed and to be persuaded that Jesus our Lord will keep that which we have committed unto him against that day. Joyously may we sing with Toplady:

My name from the palms of his hands  
Eternity will not erase—  
Impressed on his heart it remains,  
In marks of indelible grace—  
Yes, I to the end shall endure,  
As sure as the earnest is given;  
More happy, but not more secure,  
The glorified spirits in heaven.

These forceful figurative expressions by which the apostle sets forth certain aspects of the Holy Spirit's work, have respect to experimental religion—after ye believed, says Paul, this indelible sealing was experienced.

We know, without question, whether we have been baptized and joined the church; but it's another thing to enjoy a consciousness that the Holy Spirit dwells in our heart as the abiding pledge of our full salvation.

In a former pastorate one of our members, who was over-much mother-in-lawed sought our advice as to how he might have peace in his home. Shortly afterwards the same brother came to our study and stated that his mother-in-law was dangerously ill. We suggested the propriety of offering prayer for her recovery. To this he replied, "I reckon we ought to." We promptly exploded in loud laughter, in which our visitor heartily joined. The prayer was indefinitely postponed.

The Sugar Trust has been fined \$134,000, and in addition turned over to the government \$2,000,000 in duties which they had fraudulently withheld. Walter Wellman says that the amount of these frauds may reach \$20,000,000. Now let the "fellow higher up" be given his proper place in the penitentiary. Why should one man atone for a crime with cash, and another by a term in prison? A few rascally millionaires in a prison cell would clear the situation and restore confidence in our courts.

### EDITORIAL VARIETIES

If we are his epistles to be known and read of all men, then men should see in us the chirography of Christ.

"If we say we have no sin, we deceive ourselves, and the truth is not in us." Yes we deceive ourselves, but no one else—neither God, Satan, nor mankind.

"The world is round and funny." Certainly not as funny as some folks who live in it, and quite serious enough for those who have studied its problems.

A man is in a bad way when he gets so lovely that he loves everything. God says he hates the "abominable thing." No one can love righteousness and not hate sin.

Christmas, as a Christian institution is the most cruel joke of the centuries. By all means let us preserve Christmas, but not as the birthday of Christ. By so doing we perpetuate a falsehood.

Bro. T. M. Hunter, of Lebanon Junction, reports his house was broken into while he was at prayer meeting, Wednesday night last, and a large lot of groceries, etc., were left for him by the intruders. There will be no prosecution.

According to the report of their statistical secretary our Campbellite friends have suffered a net loss of three thousand members during the past year. This is not a very roseate showing for a people who seem to be hopeful that they will trap the world with their proselyting scheme of union.

The following recently appeared in a leading daily paper: "26 dead, 20 dying, 1,000 hurt. These are the figures of the football season just closed. Friends of the game alarmed. Feeling against it growing." This is a greater number than has been killed in the prize ring in the past twenty years.

The one hundred thousand dollars bequeathed by Theodore Harris for a university in Louisville, provided \$900,000 was raised for this purpose, will not be given in this connection. There never has been the remotest prospect of raising this amount for this purpose. In fact no one has been fanciful enough to even seriously discuss the subject.

"In another place in this paper will be found an article by Rev. George Varden, D.D., LL. D., one of the most accomplished linguists and Biblical scholars in this country, a man who is never satisfied until he has reached the bottom facts pertaining to any subject which he undertakes to present."—Editor *Journal and Messenger*. This is high praise, but fully deserved.

Commodore Schley has called upon Lieut. Peary to submit his claims to the same tribunal which has passed upon those of his rival, Mr. Cook. This request is perfectly fair, and should promptly be acceded to. In our judgment both of these men have been to the North Pole, though it is not likely that either of them can scientifically demonstrate the fact.

Henry Pennington Toler, former Christian Scientist leader, is now a lunatic in the asylum for the insane on Ward's Island. "Now a lunatic!" Why, this man gave evidence of having passed the half-way house on the highway to lunacy when he made profession of being converted to the crudities of this science, so-called. It wouldn't be strange if other leaders and followers too, had to be put for safekeeping in this Ward or in some other.

We have greatly enjoyed chats with several of our brethren, all of whom brought bright faces and good news. Bro. M. F. Ham is spending his holidays at Anchorage and resting a little before going back to his work in Kansas, where he has been so greatly blessed. Boyce Taylor, who is doing the work of three men, looks well in spite of it. Bro. W. H. Sledge was just back from a great meeting in Lincoln Park church, Cincinnati, Ohio, and his account of incidents in the meeting was most inspiring.

As everybody knows a newspaper is not responsible for the views of its correspondents, within, of course, the limits of good journalism, as Dr. Eaton said so often. Hence, we publish with pleasure the scholarly and interesting article of President Watters, of Hall-Moody Institute, on "Athletics," though we do not entirely agree with him. His strictures are none too severe on athletics as training for prize fighting as it is in many places. But in all the Baptist schools of which we have any knowledge the athletics have no such evil accompaniments which he so justly condemns and are little more than physical culture, which he as justly commends.

AMONG THE Churches.

Walnut St. (Third and St. Catherine) —Pastor Henry A. Porter: The Now and the Then, I. Cor. 13:12. Jonah in the Dumps, Jonah 4. S. S., 271. By letter, 5.

Baptist Tabernacle—Pastor R. E. Reed: Jesus, Matt. 1:21. Perfect Peace, Isa. 26:3. S. S., 305. By letter, 2; for baptism, 1; under watchcare, 2.

Broadway—Pastor W. W. Landrum: God Our Eternal Portion, Ps. 48:14. A Woman's Witness and Warning, Matt. 27:19. S. S., 157. By letter, 3; for baptism, 1.

Chestnut St.—Pastor J. M. Weaver: The Significance of Christ's Coming. Bro. T. C. Bagby. Soul Winning. S. S., 70.

Crescent Hill—Pastor J. F. Griffith: I. Cor. 15:22. In the morning reports of the work for the year were made; everything is very encouraging, the financial standing is excellent, the membership almost doubled. It is a great people and a great pastor. Pastor not well.

Calvary—Supply J. G. Bow: Room for Jesus, Luke 2:7. Awake to Righteousness, I. Cor. 15:34. S. S., 136. Since last report one by letter and one for baptism.

Deer Park—Pastor J. H. Thayer: The Gift of God. The Question. S. S., 56.

Eighteenth St.—Pastor B. V. Bolton: The Reward, Matt. 19:27-30. Bro. C. C. Marriott: Christ's Love, John 14. S. S., 51. Under watchcare, 4.

German—Pastor Wm. Argow: The Star of Bethlehem, Matt. 2:2. The First Christmas Hymn, Luke 2:14. S. S., 45. We celebrated Christmas festival Saturday evening at our church and at our Orphans' Home on Sunday afternoon.

Hazelwood—Pastor Chas. B. Althoff: God's Gift to Man, Matt. 1:21. How God's Gift is Received, Luke 2:7. S. S., 98.

Ormsby Ave.—Pastor G. D. Billeisen: Messianic Prophecy, Isa. 40:5. A New Viewpoint of Life, I. Kings, 19:15. S. S., 113.

Oakdale—Pastor Erwin L. Averitt: Forgetting, Phil. 3:13. Peace, Luke 2:14. S. S., 64. The Sunday School observed a giving Christmas on Christmas day and \$3.75 and twenty-seven packages including 100 pounds of flour were contributed to the Orphans' Home. One Sunday School class sent a box of clothing to a mountain missionary.

Parkland—Pastor E. G. Vick: God's Gifts and Ours, Jas. 1:17 and John 4:10. Evangelist W. H. Sledge preached at night, his subject being "The Obstacles Which God Puts Between the Sinner and Hell."

Twenty-second and Walnut—Pastor M. P. Hunt: The Birth of Jesus. Thou Shalt Call His Name Jesus. By letter, 1.

Third Ave.—Pastor S. J. Cannon: Rivalry, Isa. 22:13. Grapes, Isa. 5:2. S. S., 101. By letter, 2.

NORTH KENTUCKY PASTORS' CONFERENCE.

Covington.

First—Pastor A. C. Davidson: Matt. 9:36-38. Phil. 2:5-7. S. S., 165. By letter, 1.

Immanuel—Pastor Cooper preached his farewell sermon. He goes to Manning, S. C.

South Side—Pastor F. P. Gates: The World's Redeemer, Luke 2:13. The Son of Man is Come, Luke 19:10. S. S., 180. For baptism, 1; baptized, 2.

Newport.

First—Pastor W. J. Bolin: Heb. 13:8. Matt. 5:37. S. S., 435.

Dayton.

First—Pastor R. H. Tolle: Rev. 1:4-5. Matt. 24. S. S., 156.

Alexandria.

First—Pastor W. T. Martin: Col. 3:23. Luke 9:26. S. S., 40. By letter, 4.

SEMINARY NOTES.

By G. C. Mitchell.

New York Hall seemed almost depopulated by the number of students who went home or to visit friends for Christmas Day.

Those who remained in the Hall were treated to an excellent Christmas dinner, which was second best to being at home. Boxes of good things from home also helped to fill the aching void in the students' breasts!

Bro. Ezell, who has been sick for some time, was forced to go to his home last week. Bro. Musser, who has contracted tuberculosis, left for New Mexico. The

prayers of the students for their recovery follow them.

Dr. Carver, to a student in C. R. and M.: "Are you a teacher in Israel and do not understand that?" Student: "Nicodemus was also a teacher in Israel and failed to understand." Dr. Carver: "But he learned in three years." Student: "But he had a different teacher from what I have."

H. O. Meyer conducted prayer meeting at Immanuel Wednesday night; also supplied at same place Sunday.

The Sunday School of the Baptist church at Lamb, Ind., G. C. Mitchell, pastor, gave a Christmas tree and entertainment Friday night.

At the home of the bride, Bennington, Ind., Miss Inez Leatherbury and Mr. Carl Etherton were united in marriage, December 25th, by G. C. Mitchell.

Students Preaching Sunday.

G. B. Reed, Jr., Erlanger, Ky. C. W. Reese, North church, Nashville, Tenn., morning, Grandview; same place at night.

A. O. Moore, Kosmosdale. T. J. Barksdale, West Point. H. B. Mellinger, Sharon, Ind. J. A. Beal, Jeffersontown, two by letter.

E. C. Kneely, Ninth and O Sts. Mission. Fred R. Johnson, Portland Ave. Tom Brown, Franklin St., morning. J. I. Earp, Thirty-sixth and Grand; communion service in the morning.

E. A. Main, English Lutheran, city. H. M. Harris, Pleasureville, Ky. R. J. Lloyd, Thirteenth and Kentucky. J. F. Eden, Highland. S. S. Bussell, Lyons, Ky. B. L. McKee, Franklin St., evening.

We greatly regret the death of Miss Clara Thomas, a young lady of beautiful life and lovely character, who died on Tuesday morning, in Lexington, at the home of her brother-in-law, Dr. J. W. Porter. Her home was in Germantown, Tenn., and she had come to spend the winter with her sister, Mrs. Porter, hoping the change would benefit her. She was only twenty-two years old, but had been a sufferer from heart disease for some years. She was taken to Germantown for burial. The Recorder staff sympathize deeply with its sorrowing editor and his wife.

A beautiful home wedding took place at 506 East Ormsby avenue on last Thursday, December 23, 1909. The happy couple was Mr. K. H. Bishop and Miss Elvora S. Boulware, J. G. Bow officiating. We wish them many years of happiness and usefulness.

THE STATE.

Bro. A. N. Whittinghill, Evangelist of Muhlenberg County Association, closed a meeting at Penrod recently with Pastor Kennerly, resulting in thirty-two additions. Several yet to join. The work is prospering nicely.

W. D. Wakefield is spending the holidays at Shelbyville. His last meeting, at Blackville, S. C., he says, was one of the best he has had.

OTHER STATES.

Fifteen added to the church at Lockwood, Mo., result of their meeting.

Pastor J. W. Wildman, of Chapel Hill church, N. C., accepts the call to Sanford, Fla.

State Evangelist B. Craig, of North Carolina, has been called to Monroe, N. C., and has resigned the work of State Evangelist.

Pastor W. B. Hall writes: "Please change address of my paper from Baton Rouge, La., to Brownsville, Tenn. I take charge as pastor at Brownsville the first of the coming year. Enclosed find order for \$2 renewal."

Pastor H. M. Fallaw held a meeting with his Bethel church, Woodruff, S. C., in which there were about forty conversions. Did they unite with the church?

The church at Carlisle, S. C., is rejoicing over their blessing—twelve baptized and three by letter, and the spirit of revival reaching the adjacent country.

The Brownsville church, S. C., has set apart Bro. Aubrey C. Allen to the full work of the gospel ministry.

The new meeting house of the saints of the Black Oak church, Texas, has been set apart to the worship of God.

Bro. Chas. H. Riddle has been set apart to the full work of the gospel ministry by the church at Canton, Texas.

The meeting at Caldwell, Texas, in which evangelist F. M. McConnell did the preaching resulted in twenty-nine received for baptism, four by letter and seven by restoration. A young men's prayer

meeting was started with more than forty men and boys present at the first meeting.

A church was constituted at Spur, Texas, with twenty members, when the town was just twenty-seven days old. Money is being raised for a meeting house, and it is to be built and paid for by January 1st.

Pastor A. W. Long conducted a series of meetings at Central Schoolhouse, Mo., in which fourteen were received for baptism and two by letter.

At Leadwood, Mo., eleven were received for baptism and eleven by letter, result of their meeting.

The meeting at the Second church, Little Rock, Ark., Dr. J. T. Christian, pastor, closed with fifty-nine additions. Bro. W. D. Nowlin assisted and won all hearts by his forceful preaching and social qualities.

Pastor J. R. Wright, Trenton, Mo., was assisted in his meeting by Bro. J. B. Benton and forty-eight were added to the membership.

There were fifteen baptisms at Ozark church, Mo., result of their meeting, in which Bro. W. O. Anderson assisted pastor J. S. H. nry.

Bro. Edward A. Stevens, has been set apart to the full work of the gospel ministry by the church at Dry Creek, Gallatin county, Mont. Bro. Stevens becomes pastor of this church.

A two-weeks' meeting with the church at Temple, Mo., closed with twelve additions.

The church at Bowling Green, Mo., Bro. J. B. Crouch, pastor, closed their meeting with eight received for baptism and six by letter.

The new meeting house of the Armourdale saints, Kansas City, Kansas, has been set apart to the worship of God.

The church at New Hope, Mo., has been greatly revived and seventeen added to her membership, result of their meeting.

Thirty were added to the church at Lexington, Mo., by experience and baptism, during the meeting held by Evangelist D. P. Montgomery.

At Stoutsville, Mo., the meeting closed with eleven additions.

At Union church, just south of Jamestown, Mo., in a two-weeks' meeting, fourteen were baptized. Five members of one family were received.

The Brush Creek church, St. Clair county, Mo., closed their meeting with ten additions.

A good meeting with the Trenton church, Tenn., in which Bro. W. M. Wood did the preaching, resulted in seventeen additions.

Bro. R. D. Cecil held a meeting with the church at McMinnville, Tenn., A. H. Faulkner, pastor, in which about thirteen were added to the membership. Bro. Cecil also organized a B. Y. P. U., and a Sunbeam Band.

A WORD FROM BRO. JER POWELL.

These Yuletide days remind us that millions of dollars of Christmas money will be uselessly spent for pomp and revelry, while the empty coffers of our Mission Treasurers call loudly for the monthly stipend for our faithful workers. The Lord says, "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto Me." I must warn the brethren that thus far in December, we have received very little money for our State workers. How wretched and forlorn will be more than a hundred homes, if on January 1st, we are unable to furnish them their monthly salary. These men of God through summer's heat, and wintery blasts have toiled faithfully and well, and it would add greatly to your Christmas cheer if each reader would enclose me at once a special offering for Missions, and if each Treasurer would forward promptly the funds in his hands. I appeal to every Pastor, to every Sunday-school Superintendent, and to every Mission worker, to stand by us in this, our hour of need. We must have \$2,000.00 between this and January 1st.

My own church instead of a Christmas tree for gifts to ourselves we bring offerings for others, so may it be in every church in the land.

Daily, new fields, new conquests, and new victories are opening up before us. There is everything to encourage us. The prospects were never more radiant, but the glorious success of the past demands large gifts, to meet the obligation of the present. A new era is dawning upon the Baptist cause in Kentucky. Kentucky is coming to the front, though not one

of the richest states in the South. I am glad to announce that within the next six months a brother beloved will place in our hands \$10,000.00 for Missions, with more to follow. Let there be a general rally among our Baptist hosts throughout the State. Let everybody give, and keep everlastingly at it, and God will surely smile upon us, and crown our efforts with glorious success in the enlargement of His kingdom.

W. D. POWELL,

Louisville, Ky.

TO COUNTER-ACT SKEPTICISM AND PROMOTE BIBLE STUDY.

The Bible League has issued a call for a general enrollment of all who love the old Gospel and hold the Bible as God's inspired Word, for the purpose of an aggressive educational campaign. It is proposed to raise a fund of \$100,000 yearly, to be expended in introducing sound Bible teaching in schools and colleges; to issue literature for the instruction of the people in the Bible and Christianity in Sunday Schools and Bible Schools to prepare a great Bible dictionary on strictly evangelical lines, and to establish an educational centre from which to direct the work generally. The campaign will be carried on through the medium of the League's able publication, The Bible Student and Teacher, of which the Rev. Daniel S. Gregory, D.D., LL. D., is editor. The headquarters of the League are at 86 Bible House, New York City, where all requests for further information as to the new campaign may be addressed.

GOOD RESOLUTIONS ONLY!

"If a brother or sister be naked, and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful for the body, what profit?" James 2:15-16.

Every day—these cold winter days—the cry of both brethren and sisters—old preachers and widows of preachers—who are dependent on you, Kentucky Baptist, comes to you, for food and clothing and shelter and fuel. What is your reply to them? Do you say, "Depart in peace, be ye warmed and filled;" and "give them not those things which are needful for the body?" If so, "What profit?"—to them or to you?

A vast number of good resolutions have been unanimously adopted by our associations, and doubtless thousands have been formed in the hearts of the brethren, which have borne little fruit; and too frequently none. There is profit in relieving the wants of the needy, not only to them, but larger profits to him who gives the relief. "It is more blessed to give than to receive." "He that hath pity upon the poor sendeth unto the Lord; and that which he (you) hath given will He (God) pay him (you) again." And God is the most liberal paymaster! Begin the New Year, brother, sister, by remembering in mercy the beneficiaries of the Baptist Ministers' Aid Society of Kentucky.

J. D. MADDOX, Cor. Sec'y. Owensboro, Ky.

DEAR RECORDER:

On Monday after the third Sunday in November, I began a meeting with my church at Green River, near Cromwell in Ohio county. The meeting continued eight days and resulted in twelve conversions, twelve additions by baptism, one by letter and one restored. Elder Birch Shields, who was ordained during the meeting by a presbytery consisting of Elders G. H. Lawrence, G. W. Gordon, J. T. Casheier and the writer, did part of the preaching at this, his home church, and did it well.

On Monday after the third Sunday in December, I began a meeting with my church at Beaver Dam. Elder T. J. Ratcliff, of Central City, did the preaching in his own unique way. The church was strengthened and decided to buy an \$1,800 parsonage. This old church is expected to have all-time preaching in the not far distant future. May God's name be exalted.

A. B. GARDNER.

Beaver Dam, Ky.

DEAR RECORDER:

We have recently closed a good meeting with Sedalia Baptist church, five received by letter, nine baptized. Bro. W. H. Williams, of Clinton, Ky., was with us and delighted the church and community with his earnest, faithful gospel preaching. Our Sedalia church has moved up some this year. We have spent about \$600 in repairing and seating the church and they have called the writer for half-time next year, and our services will be held the second and fourth Sundays of each month. On the second of December a council composed of Elders A. J. Westerson, K. L. Chapman and T. B. Rouse

met with Bethany church to ordain to the gospel ministry Albert Holland. The ordination sermon was preached by T. B. Rouse from Rom. 1:16. J. J. Kesterson examined the candidate and led the ordaining prayer. K. L. Chapman delivered charge and presented the Bible. Benediction by Bro. Holland.

Fraternally, T. B. ROUSE.

DEAR RECORDER:

I began a meeting the first Sunday night in October, with Old Rolling Fork church, in Nelson county. Bro. Gordon W. Hill did the preaching and greatly endeared himself to pastor and people. With the following results, fourteen baptized and two by letter.

At the close of this meeting we came to Rolling Fork church, in Larue county, and began another meeting, it being the second meeting this fall with this church. Bro. Hill did the preaching. The revival continued two weeks. We had nineteen professions, baptized six, and more to follow, and some joined the Methodists.

At the close of the meeting one church surprised the pastor with a fine suit of clothes, which was greatly appreciated. May God bless the dear old Recorder.

W. D. BELL.

Glenings, Ky.

DEAR RECORDER:

Please move up figures to 1910. I am only ninety years old next April 30, 1910. This old world has moved up and out in more directions than once since 1820. Perhaps you have but few subscribers ninety years old. You are giving us a great paper. I would that all Baptist papers were as sound. I often wonder if we, as a people and nation are sound asleep, while being tied, Sampson-like, only to wake up too late, utterly helpless. I mean are we not doing all that need be done to place in the hands and power of Pope of Rome this great government of which we boast? Can we claim to be a Christian nation as we once did? To sum up, in a word, are we not storing dynamite looking to the repetition of St. Bartholomew's day? I don't expect or desire to live for such a time, but people now living will unless providence intervenes. Perhaps the first few lines will be of most interest to you, so never give up the ship.

KENDLY SHUMATE.

Peairsburg, Va.

DEAR RECORDER:

Allow me to express my great delight in your plan to reprint Dr. Francis Wayland's book article by article in the Recorder.

Through the kindness of a very dear friend, it was my privilege to read Dr. Wayland's book before you began to publish the articles in the paper. It is a book that Baptists should never have allowed to go out of print; for the truth for which it stands is ever-living, and we need to read and re-read such a book that it may "stir up our pure minds by way of remembrance" and lead us to content earnestly for the faith which was once for all delivered unto the saints.

I commend these articles to every young pastor especially, as well as to all Baptists in our Southern Zion. I am glad you are giving them the opportunity of reading them for they are timely and valuable, and I hope all who read them will preserve them for reference. All true Baptists will enjoy reading these articles, and will in their hearts, if not otherwise, thank the Recorder for publishing them and the Brother for giving you the book to be used in this way.

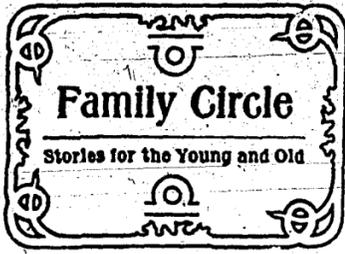
Yours in His name, ELLIS A. COTTRELL.

W. M. U. NOTES.

Agnes A. Osborne.

Then Samuel took a stone, and set it between Mizpah and Sheu, and called the name of it Eben-ezer, saying hitherto hath the Lord helped us.—I. Sam. 7:12.

Our God has graciously blessed our W. M. U. work the past year. We believe His hand has been with us and in acknowledging all his wonderful goodness his command, "Freely ye have received, freely give," comes to us with renewed force. We believe the women of our State have become much more interested in giving the gospel to the world. They are not only contributing of their means but are training the girls and boys to take hold of the work and to do so intelligently. Yet, while gratitude, happiness and hope fill our hearts we acknowledge in great humility that we have not "done what we could." The future holds opportunities for great things, so let us take His strength for our weakness and, forgetting those things which are behind, and reaching forth unto those things which are before, press forward toward the mark for the prize of the high calling of God in Christ Jesus.



HOW TO SPEND LIFE.

By Mary Dickinson.

We should bind our weary, wanton wills To the clearest light; We should keep our eyes on the heavenly hills, If they lay in sight; We should trample the pride and the discontent Beneath our feet; We should take whatever a good God sent With a trust complete. We should waste no moments in weak regret If the day were but one; If what we remember and what we forget Went out with the sun, We should from our clamorous selves set free To work or to pray, And to be what our Fathers would have us be, If we had but a day.

-N. Y. Observer.

WHEN MOTHERS WERE FIRST.

By Maxine Weller.

"Smile where'er you can, Smile where'er you can, 'Twill make your pathway brighter, To smile where'er you can."

The song floated merrily on the summer air, sung in a high, girlish treble, while the sound of light footsteps kept time to the lively music.

Suddenly a rush of feet interrupted the singer, and five faces appeared in the doorway of the pantry, where Sadie Moor was vigorously wielding a mixing spoon.

"Why, Sadie, aren't you ready?" inquired Rosalind Smith, the possessor of a pretty face and decidedly stylish clothing.

"O, girls, I can't go today! Mother has one of her dreadful headaches, and Aunt Mercy is coming to-morrow; she is father's best-loved sister, you know. His own mother died when he was a tiny boy, and Auntie cared for him until he grew to manhood. He is always singing her praises; I am just longing to see her. Her home is in Illinois and she has never visited us before; so, of course, mother and I are anxious to appear at our best. You can imagine poor mama's feelings when she woke with such a headache, and so much to be done. Wasn't I glad I know how to cook? Papa and I ate the last scraps of pastry this morning for breakfast. Mother did not mention my staying at home; but you should have seen her face when I announced my intention of becoming Bridget. It was worth missing two class picnics." Sadie paused breathless, and there arose a chorus of protests.

"You can't mean it!" "And Miss Vane is to give us a reading!" "You have talked of nothing else for a month!"

"O, Sadie, it can't be half the fun without you!" exclaimed Rosalind.

"Who will arrange the salad? I'm sure I shall put too much mustard in the dressing and every one will make a wry face." Hulda Jones complained.

"Who will start our class song?" wailed Mary True. "I always pitch the tune so high, we sound like a swarm of locusts."

"Don't ask my assistance, unless you can all imitate croaking frogs," said Rosalind.

"Sadie, you know you are the only one who can keep that terrible Tommy Evans interested while we girls are setting the tables. Last year he ate over half your lovely cake while you were gone to the spring, and we had to console ourselves with just one little taste," this from Amy Wallace.

"Can't you plan somehow?" pleaded Olivia Kaime. "You can buy lovely cakes at Lawrence's."

"Everything will be spoiled. I am sure your mother would not wish you to make us unhappy!" argued Rosalind.

Sadie laughed merrily. "What delightful faces! Do wait while I get my camera; my fortune is made if I can catch those expressions. I did not realize that I was a person of so much importance," she said "I rejoice in the power to make or mar your happiness. Really, girls, it is lovely to be missed, but I must not think of it. Mothers are first, you know."

Finding that arguments failed, the

girls fled slowly out, tossing kisses daintily to the little cook watching them from the window.

"Well," she sighed, as the last couple had disappeared around the neighboring houses, "they have gone, and I am glad. I do not like battling with temptations at close range. I did want to go," and a tear splashed within half an inch of the egg-beater.

"There, what a baby I am! Sadie Moor, I am ashamed of you! Just think of the pleasures mother has given up for you!"

She fell to work with renewed energy, and soon the song again rang clearly.

"When things don't go to suit you, And the kitchen seems upside down, Don't waste your time in fretting, But drive away that frown."

As she sang the last line, she flourished the rolling-pin in the direction of the dish-pan, where a sweet, serious face was reflected from its shining surface.

"Depart, ye villains!" she exclaimed tragically, then laughed at her own absurdity. "No frowns left," she said turning to the oven to be sure the cake was properly browning.

In the meantime, the girls walked slowly away, wondering how they could get along without their unselfish classmate.

"I believe we have never half appreciated Sadie," Rosalind said soberly, and as she spoke she was thinking of her own conduct that morning. Her father had asked her to stay at home, as mother was feeling so poorly, and a stormy scene had followed. "I never can go anywhere in peace," she remembered saying. "It's a shame to keep me at home just to wash sticky old dishes, while all the rest of the girls are out in this lovely air, having such fun."

"Can't you get along, somehow, mother? I will come home early. Say I can go, motherdie," she had coaxed, and Mrs. Smith said sadly: "Run along, child; I will try and do without you."

She remembered now how pale her mother was, and how anxious father looked as he kissed her before going to his work. Sadie's words repeated themselves over and over in her mind: "Mothers are first, you know." Suddenly, she stopped.

"Girls, I am going home." "Why, Rosalind Smith!" exclaimed Freida. "What is the matter with you! Only a few moments ago, you were scolding Sadie for disappointing us, and now you are possessed with the same idea. Do be sensible and come on; we shall be late."

Girls, I just can't. Do not ask me any questions. I will tell you sometime, and turning on her heel Rosalind waived briskly down the street.

Something she could not tell what urged her to hasten, and at last she fairly flew over the ground. Running lightly up the steps of her father's cottage, she opened the door softly.

"I'll surprise motherdie," she thought.

She tiptoed through the hall, peeping through the half-open door of the dining-room, and between the parlor portieres. No one was stirring; the kitchen, too, was empty. She listened, but no sound came from the rooms above.

Slowly she mounted the stairs, when a sight met her eyes that seemed to rivet her to the spot; her mother lay at her feet, white and still, the blood trickling from an ugly cut near the temple; beside her a broken pitcher. Yes, and it was the very one she had been asked to carry down that morning.

For a moment she stood motionless, then sank to her knees, crying: "O motherdie, you are dead, and my wicked pride and selfishness have killed you!"

She kissed the dear lips passionately. At the touch, her mother stirred and moaned feebly. The sound seemed to arouse Rosalind's mind to action, and springing to the telephone she ran her finger rapidly down the card, and finding Dr. Arnold's number, she urged him to hasten. Then with trembling fingers she rang for her father, and as the familiar voice answered her call, she could only sob:

"Come quick—mother!" Again kneeling by her mother's side, she tried to think. "O Father in Heaven, tell me what to do! Don't let her die!" she implored.

She raised her mother's head to her knee, noticing in a half-dazed way, as she did so, that the blood came slower. With an effort, she lifted the body until the dear head rested on her shoulder; then, pressing one hand firmly over the wound, she waited.

The clock struck nine. Could it be only twenty minutes since she went down those stairs? It seemed hours! Five minutes passed. Would no one ever come? Her back was strained, and her arms ached almost unbearably. Ten minutes passed. "I can't wait much longer," she sobbed.

A mist seemed to come before her eyes,

a darkness; then, the world seemed slipping—down—down—

A car stopped, there were voices in the hall below.

"Father!" she gasped, then knew nothing more until an hour later, when she opened her eyes to find Dr. Arnold bending over her.

"Here, drink this, little girl," he said. She obeyed mechanically; then, as her mind cleared, she caught his hand, crying: "Mother—O Dr. Arnold, is she dead?"

"No, no, child, your mother is not dead, although had you not returned as you did, I can not answer for the consequences. Your mother's wound is a serious one, but not fatal, I trust. I have been a little worried of late, fearing she might break down from overwork. She is a delicate woman, with a will much too large for her strength. These young ladies required too many 'huffy ruffles' nowadays," he said, glancing at the dainty dress Rosalind had donned for the picnic.

She winced. Had not her poor mother ironed all those ruffles only yesterday while she went for ice cream? "The old kitchen is so hot, I just can't iron," she had said. At the thought, bitter tears of shame coursed down her cheeks.

"Well, well, what is this!" exclaimed the Doctor, turning to Mr. Smith as he entered the room. "I am trying to assure this young lady that her mother will live, and she rewards me with tears. Girls are queer creatures. I think I will leave this one in your care. Make her smile if you can," he said, and he took his hat from the table and left the room.

Mr. Smith strode across the room, and taking Rosalind in his arms, kissed her tenderly, murmuring, "Poor little girl!"

They sat a long time in silence; then he said, "Tell me how you happened to come home, daughter."

She told the story of the morning, how Sadie had awakened her conscience. Suddenly, she sat up very straight and her lips set in a firm line.

"Father, mother shall not work so hard again."

Mr. Smith drew her head to his shoulder, saying simply: "I believe you, dear." Then, he added, "I am glad my girlie has found her heart."

Later Rosalind stole to the room where a white-capped nurse moved noiselessly about, and stood looking down on the white face on the pillow. The eyes were closed as if in sleep; but, at a slight sound, the lids lifted slowly, and the eyes met those of her daughter.

No words were spoken, none were needed, but their lips met in a long, long kiss, and mother understood and a smile of happiness curved to her lips.

The next day, Rosalind, going upstairs, was met by the nurse, with a finger to her lips.

"Mrs. Smith is sleeping," she whispered. "Your father is resting in the library. You had better go out and see if the fresh air will not bring back the roses to your cheeks. You are very pale."

Rosalind turned, went down the steps, and out into the sunshine. Her first thought was of Sadie.

"I must tell her how much I owe to her, example." As she reached Mrs. Moor's cottage, Sadie ran down the steps—with-outstretched hands!

"O you dear, brave girl!" she cried. "I have heard all about you."

"Don't please don't," protested Rosalind. "I am only a selfish, despicable girl. Had it not been for you, I should have been motherless." Her words ended in a sob.

Sadie drew her gently into the parlor and they sat down, side by side, with hands still clasped.

For a moment neither spoke; then Sadie said: "I have something to tell you. The girls voted to postpone the picnic until all the members of our class could be present." Then they laughed, though the tears still stood on their cheeks.

Mrs. Moor and Aunt Mercy, seated in the next room exchanged glances as Aunt Mercy murmured: "Those precious girls."—Exchange.

It was shrewd advice the old man gave the two just wed. "Be sure to take with you into your house the two bears." Puzzled, they asked, "What bears?"

"Bear and for-bear," was the reply. The two bears are good companions in a great many other places. Bear the hastily spoken word of injustice, sarcasm or passion. Forbear to revenge yourself when you have the chance.

"Great is the power of forbearance, mercy, forgiveness! In one of the religious dramas of the Middle Ages occurs a battle between the Sins and the Virtues. The Sins hurl filth, but the Virtues respond with roses, and the fragrant missiles when they fall on the Bad Angel and his deadly army beat them black and blue, and they retire discomfited from the field. Yes, this is the only effectual method of dealing with evil—pity, long-suffering hope. As Shakespeare reminds us, when God might have the advantage took, he forbore, and that is the grand example for all to copy."

The Cross Reference Bible

Edited by Harold E. Monser, B. A., assisted by Evangelists Chas. Reign Seoville and R. A. Torrey. Prof. D. R. Dungan, author of "On the Rock," Drake University. Prof. A. T. Robertson, Southern Baptist Theological Seminary. Prof. Ira M. Price, Chicago University. Prof. Andrew M. Zanos, McCormick Theological Seminary. Prof. Milton S. Terry, Garrett Biblical Institute. Prof. John R. Sampey, Baptist Theological Seminary. J. W. Monser, Former Librarian Missouri State Library.

Bible, Dictionary, Concordance and Encyclopedia

All in one book. Every subject is analyzed and classified and every Scripture reference that bears upon it given. Nothing as complete ever before given to the public.

1900 Pages—300,000 References.

Maps, tables, index and footnotes. American Revised Text. Large print. Self-pronouncing. Prices:

Durable Cloth Binding, \$5.00.

French Morocco Divinity Circuit, \$7.50.

Full Persian Levant Divinity Circuit, \$8.50.

Patent Index, 50c extra; India Linen paper, \$1.50 extra.

Full particulars sent on request. Book ready about January 1st. Sign this order and mail it today to the BAPTIST BOOK CONCERN, Louisville, Ky.

(Cut off Here.)

Please put me down for one copy of the CROSS REFERENCE BIBLE and I will send you the price \$..... when notified that book is ready for delivery.

Name .....

Address .....

The BAPTIST BOOK CONCERN, Lou., Ky.

(INCORPORATED.)

NOW READY FOR 1910!

ON THE INTERNATIONAL LESSONS

Peloubet's Notes \$1.00

Tarbell's Guide \$1.00

Postage 15c Additional

Arnold's Commentary

50c

Postage 10c Additional

Gospel of St. Matthew, Vest Pocket Edition 3c, Larger Size 10c

BAPTIST BOOK CONCERN

INCORPORATED

636-638 Fourth Avenue Louisville, Kentucky.

A PLEASING DESSERT

always wins favor for the housekeeper. The many possibilities of Borden's Peerless Brand Evaporated Milk (unsweetened) make it a boon to the woman who wishes to provide these delicacies for her family with convenience and economy. Dilute Peerless Milk to desired richness and use same as fresh milk or cream.



1,100 MOLLER PIPE ORGANS NOW IN USE.

49 in Pittsburg; 35 in Baltimore; 30 in Philadelphia; 27 in Cincinnati; and 18 in Hagerstown, Md. Address M. P. Moller, Hagerstown, Maryland.

As the sculptor, by continuous sharp strokes and cutting blows, shapes the marble statue and completes it with the shining, finishing touches, making it a perfect image of him whom it represents, so Christ, the divine architect, works to produce and reveal in us his image more and more clearly till it shines forth in his beauty.

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

**STORIES FOR LITTLE ONES.**

**EVELYN'S NOISELESS PIANO**

Ida Blaisdell Tibbetts.

"I wish I had a piano, Aunt Tilda," said Evelyn Carr, longingly.

How many times Aunt Tilda had heard those words!

Evelyn's mother had died when her little girl was only three years old; then Mr. Carr had asked his sister, Tilda, to care for his daughter. Evelyn was now eight years of age. She showed great fondness for music, and sang very sweetly the songs she had learned at school. Whenever she heard anybody play a piano, she listened with rapt attention, eagerly watching every movement of the player's fingers until it seemed to her that she could play herself if she were but given the chance.

Aunt Tilda had once owned a piano, but her home had been burned with all it contained, and she had never felt able to replace the instrument. "Would you be willing to practice every day, and try very hard to learn?" She asked, seriously. "Playing isn't so easy as it looks. It takes patience and time."

"Oh, yes, auntie, it would be such fun!" exclaimed Evelyn, as she ran her fingers nimbly up and down the edge of the table in imitation of a pianist. Something in Aunt Tilda's voice made her hopeful.

"Well, we'll see what can be done about it," said Aunt Tilda, finally.

When Evelyn came home from school that afternoon she found her aunt engaged in sewing short strips of black cambric upon a long piece of white cloth. "What are you doing, Aunt Tilda?" she asked, curiously.

"Making a piano," replied her aunt—"one that will not disturb the neighbors while you are taking your first lessons. A noiseless piano, we will call it, for the sake of a name."

At first a "noiseless piano" did no appeal strongly to Evelyn; but she watched her aunt with growing interest as she tacked the white cloth smoothly upon a narrow board, and marked it off into keys with a pencil.

"Now we are ready for our first lesson!" exclaimed Aunt Tilda, with animation. "Here is our music," she added, brightly, as she opened a long book and leaned it against a box which she had placed on the table just back of the keyboard. "First we must learn the names of the keys and practice the correct position for the hands. Before we know it, we shall be playing scales and five finger exercises."

Aunt Tilda's enthusiasm was contagious. Evelyn learned quickly, and had mastered a scale before bedtime. In her dreams she played the scale that night. In the morning she made sure that she had not forgotten it. Every day she practiced faithfully. Aunt Tilda was much pleased with the progress of her little niece. In a few weeks they were playing duets together. "Perhaps we shall have a real piano some time, when our ship comes in," Aunt Tilda would say, encouragingly.

One day Mr. Carr came to visit Evelyn, and, of course, he heard all about "the noiseless piano." He was delighted to see how much she had learned about music. Aunt Tilda assured him that, though he could hear no discords there would

be few to hear even if the piano were not a silent one.

"If I had the money, she would have a piano that would make plenty of noise," he said, proud of his little daughter's achievements. "A child who will practice as she has without hearing a note, deserves something better. We must see about it. Keep her practicing, Tilda."

When Evelyn's birthday came she received a post-card with these words upon it.

"My Dear Little Girl: I am shipping you a real piano. When I visit you again, I shall expect to hear some fine music. No reflections upon Aunt Tilda's teaching, but I want you to take lessons of a regular teacher now.

With love,

Papa.

The piano was not a new one; its case was old-fashioned, but its tones were sweet and melodious. In a short time Evelyn learned to give the keys the touch that would bring out their music. Such good times as she and Aunt Tilda had playing their duets!

People wondered how Evelyn Carr learned to play so quickly. They did not know the secret of the "noiseless piano." — Zion's Herald.

JYP.

By Sallie Campbell.

Jyp kept asking mother whether it was not time to go. And she kept saying, "No, not yet dear."

But at last she said, "Well, I think you may start now. Your teacher will be there."

Jyp was very anxious not to be late. He was going to Sabbath-school, and his teacher, Miss Adeline, had begged all the boys to learn the habit of coming in time. "You would not like to be late at day school," she had said. "Don't you think you ought to be as particular about Sabbath-school?"

This is the reason why Jyp was hurrying, but when he reached the house where the Boyds lived, Prissie Boyd was standing at the gate, crying.

"What's the matter?" asked Jyp slowing up for just one minute.

"I can't go to Sabbath-school! I'm too late!" wailed Prissie.

"Jack is sick and can't take me." Jyp was sorry for her. He knew how it felt to like to go to Sabbath-school; he hated to miss.

Prissie had an idea. She rubbed the tears out of her eyes to see what Jyp would think of it. "Mother would let me go with you," she hinted.

"Oh, I'm in a great hurry!" said Jyp, beginning to move on. "I can't wait for you."

"It won't take me long," urged Prissie. "I am all ready, almost."

But Jyp walked along as if he did not hear her, and as if he did not hear her begin to cry again.

But he did hear, and it made him uncomfortable. "It is just like meanness," he told himself. "It seems as if it was better to be a teeny bit late than for Prissie not to go at all. I should think Miss Adeline would rather."

He was not sure. He had not known this teacher long. She was very tall and a very straight young lady, and she had said a great deal against lateness.

A bird that was apparently waiting for Jyp on a fence post flew away when he came near. Jyp looked up after it and noticed how very bright and blue the sky was.

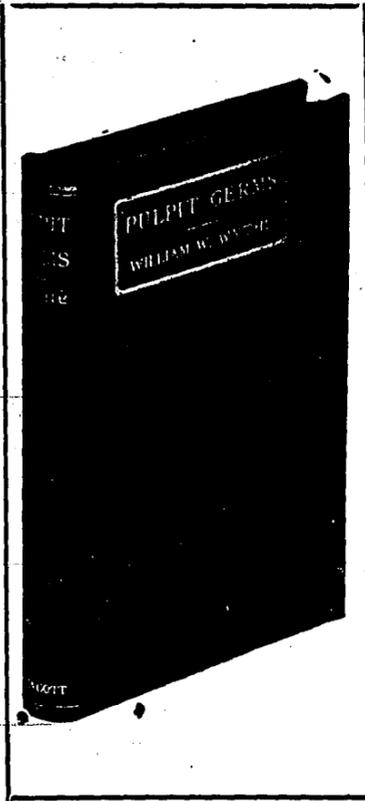
"Well, anyway," said he, stopping short. "God would rather! And mother would. And," turning suddenly around, "I would!"

He called to Prissie. "You go

**PULPIT GERMS**

—BY—

**WILLIAM W. WYTHE.**



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

S  
P  
E  
C  
I  
A  
L

P  
R  
I  
C  
E  
  
\$1.00  
Net  
Post-  
paid

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

**BAPTIST BOOK CONCERN**

(INCORPORATED)

636-638 Fourth Ave., LOUISVILLE, KY.

in and get ready! And hurry! I'll take you!"

She went in. Maybe she hurried but it seemed to Jyp a long time before she came out again.

He started to tell her that he thought she never was coming.

"But," he decided "I won't. It isn't very polite and it isn't very pleasant. It can't change it now."

So he shut his mouth tight, and walked fast, and did not say anything.

But Prissie said a great deal, until she was so out of breath from their haste that it was more comfortable to stop.

"You are a lovely boy!" she said.

"Mother thinks you are. Mother thinks very likely you learned it at Sabbath-school, because they teach every kind of goodness there. She wants me to pay attention and learn, too."

A smile crept between Jyp's lips and undid their stiff line. He was glad that he had waited for Prissie. He would not be a bit surprised if Miss Adeline would be glad, too.

But the funny part of it all, and the delightful part of it was, that

when he and Prissie got to Sabbath-school they were not late at all! — Young Christian Soldier.

**TWO WAYS OF GIVING.**

A colored man was telling of his way of giving to the Lord. "Yes, sir," said he, "I gibs de truck off o' once aere ebbery year to the Lawd." "Which aere is it?" the friend asked. "Wal, dat is a different question. Truf is, the aere changes most ebbery season." "How's that?" "Why, in wet season I gibs de Lawd de low land, and in dry season I gibs him de top aere of de whole plantation." "In that case the Lord's aere is the worst in the whole farm. For in wet seasons it would be quite flooded, and in dry times parched." "Jes' so. You don't allow I'm going to rob my family of de best aere I se got, did ye?"

Is that not too much the fashion of our own offerings to the Lord—shreds of time, bits of talent, dribbets of money, fringes of things? These nagi teach us better. They gave their best. It is not our poorest, but our best, that we should give the Lord.—Wayland Hoyt.

**THE BEST LINE**



**MONON ROUTE**



**Winter Tours**

via the  
**Illinois Central**

**Railroad**

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

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

San Antonio and Houston, Texas.

SPECIAL REDUCED HOMESEKERS EXCURSION RATES TO POINTS IN

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

BEST LINE TO Memphis and New Orleans.

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

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

**FLORIDA, CUBA**

**NASSAU**

Best Reached Via The  
**Southern Railway**

FOR THE FOLLOWING REASONS:

Two Fast Trains daily. Through Pullman Sleeping Car Service. Dining Cars serve all meals. Stopovers allowed at any point South of the Ohio River going and returning. You can go via Chattanooga, Atlanta, and Macon—or via Knoxville, Tenn., Asheville, N. C., Columbia, S. C., and Savannah, Ga. or you can go ONE ROUTE AND RETURN THE OTHER.

ROUND TRIP WINTER TOURIST TICKETS now on sale good until June 1st, 1910. in which to return.

For literature, folders, sleeping car reservations or other information, call on any Agents of the Southern Railway, or address

A. R. COOK, D. P. A., Louisville, Ky.  
E. D. STRATTON, P. A., Evansville, Ind  
J. C. BEAM, JR., A. G. P. A., St. Louis, Mo.

THE FERVOR OF ROBERT HALL.

We talk much nowadays of the strenuous life. Such was Robert Hall's, who flourished a century ago. Marvelous was the work this English Baptist preacher accomplished in spite of constant infirmity of the flesh and occasional aberration of mind. A feeble and delicate infant not expected to live, Hall never overcame the weakness of his early years.

The intensity of his nature, however, manifested itself in all he attempted to do. He knew well enough that "perspiration is not inspiration," yet such was the fervor of his spirit that he would persevere like an iron-founder. He was a martyr to study, not only on theological lines, but on literary also. In the August number of the Edinburgh Review, 1825, appeared Macaulay's essay on Milton. Of course Hall read it. He was greatly interested in the running comparison between Paradise Lost and the Divine Commedia and that he might become the better qualified to judge of this part of the essay he undertook the task of learning the Italian language, though he was then sixty-one years of age. (O. Otto Trevelyan, a member of the British Parliament, relates this fact with evident satisfaction in "The Life and Letters of Lord Macaulay.") The nephew of the essayist writes: "A warm admirer of Robert Hall, Macaulay heard with pride how the great preacher, then well-nigh worn out with that life-long disease, was discovered lying on the floor, employed in learning by aid of grammar and dictionary, enough Italian to enable him to verify the parallel between Milton and Dante."

For such a conqueror as this "great preacher," enough Italian must have meant a fairly good acquaintance with it. Beside, how is it possible for one to judge of the comparison of poems of so high an order without a pretty minute and ready knowledge of the languages in which they are written.

This achievement of Hall is far different from that of Thomas Arnold, who, on the appearance of Niebuhr's History of Rome, set about the study of the German language, that he might avail himself of the researches of the German historian to correct, enlarge or enrich his own History of Rome.

And now again, the strenuousness of Hall's life shows itself at another and an earlier period and in a different sphere of labor; yet the same characteristic, so prominent throughout the life of this great and good man, is revealed. The paragraph which follows is taken from the Reminiscences of Robt. Hall by Squire John Greene: "I heard Mr. Hall preach in the morning from Jas. 4:13-15. After dining with me at the house of a mutual friend, he retired to his chamber to prepare for his afternoon's discourse, which was founded on 'The wicked is driven away in his wickedness; but the righteous hath hope in his death.' The characters of the righteous and the wicked were so beautifully and correctly delivered, that I can not do justice by giving a slight sketch of the sermon. After this service a number of friends assembled to drink tea with him, but Mr. Hall was missing. I found him praying in a retired part of the garden. He was alone and in an agony. Unconscious of my approach, with deepest expressions of humility and self-abasement, he was mourning over the imperfections of his best services and prayed that, through the blood of sprinkling,

the iniquity of his holy things might be forgiven. Like Jacob of old, he wrestled with God; he prayed with strong crying and tears unto him that was able to save; and was heard in that he feared. I was deeply affected and returned to the house to inform the company. I think he was engaged more than half an hour in these devotions. From the loudness of his voice I began to be apprehensive of a return of his malady. At length I called to him, and said that I wished to take my leave of him, being under the necessity of taking the stage that evening. (Hall's agony in the garden was at Sutton in the Elms, a few miles from Leicester, where at this time he was pastor.) I observed that he had been in tears, but was then quite calm and composed. He had forgotten that I was to leave him at Sutton that night."

We here leave the reader without adding any obscuring remarks, further than to say that the intense fervency of this sun-set prayer in the garden at Sutton in the Elms recalls and duplicates the supplication of Epaphras, who labored (agonizomenos) fervently in prayers for his brethren.

GEORGE VARDEN.

EDITORIAL VAGARIES.

"It is to laugh"—to note the efforts of some "historians" to make it appear that Baptists and "Anabaptists" are the same people, and that the Baptists of 1640 were the same people with the "Anabaptists" of 1540. Dr. J. T. Christian is trying it again, in *The Western Recorder*, and he makes wretched work of it. Some way, cut and pare and try as he will, there are great misfits which he can not overcome. He cites this and the other author, as though some one of them were saying the things that he wants him to say; but it is vain. They simply won't do it. Those "Anabaptists" held to doctrines which Baptists have always repudiated, and will repudiate. They were not consistent in their faith, nor in their practice. They were come-outers, and intended to be good people, but they were not so familiar with the Word of God that they could consistently interpret it, or agree among themselves as to its interpretation. They were in scattered groups, all antagonistic to Rome, but only feeling their way into the light. They are to be honored and kept in everlasting remembrance for what they did, and for what they cherished of truth. But they were not the ancestors of the Baptists of today. Neither Roger Williams, nor John Clark, nor William Kiffin, nor Hanserd Knollys, nor Obadiah Holmes, nor Thomas Gould, had any connection with the "Anabaptists" of Switzerland, or Bohemia, or Germany. Neither they nor their ancestors were Anabaptists. They did not get their ideas from the "Anabaptists," but directly from the Word of God. Whatever became of the "Anabaptists" of the fourteenth and fifteenth centuries, they did not project themselves into the Baptists of England, and certainly not into those of America.—*The Journal and Messenger*.

The veteran Editor of the oft-misquoted *Journal and Messenger* is flabbergasted. It is quite evident that he has been seeing things at night. His digestion must be out of order, and his dreams are troubled. He was displeased with my articles before he read them, and, although I had never before written on the subject, he prejudged that I would say the wrong thing and now that he has read the arti-

cles he is in a state of mind bordering on mental aberration. It is fair to allow that he has done his best to reply to what I have written. His reply consists in a little cheap ridicule expressed in bad English. This method of argument seems to be very pleasing to the editor of the *Journal and Messenger*. There is no evidence known to me that would indicate that the Editor ever gave three minutes to the original investigation of the subject, or ever saw any of the original sources.

In my articles printed in *The Western Recorder*, I discussed "The Origin of the Anabaptist Churches" and I have no recollection that I discussed in the remotest manner the origin of the English and American Baptist churches. The Editor has evolved all of this diatribe out of his subconsciousness. The real fact is that the editor is suffering from a violent attack of chronic prejudice which ill becomes the staid editor of the anti-quoted *Journal and Messenger*.

As to the origin of the English Baptists and the 1641 theory the editor seems to be sorely troubled. On two or three previous occasions he has tried to give an account of the doings of Hanserd Knollys. If he does not know any more of the other worthies he mentions above than he does of Knollys then his information is neither extensive nor accurate.

This 1641 theory is the most il-lusive mirage that ever befuddled the mind of intelligent men. The thing is full of contradictions. In one breath the Editor declares in favor of the 1641 absurdity, and in the next affirms that the English Baptists had no "connection with the 'Anabaptists' of Switzerland, or Bohemia, or Germany." And yet the same 1641 theory demands that we believe the unauthenticated statement that the English Baptists sent one Richard Blount to Holland to be baptized by one John Batten who derived his baptism in succession from the Unitarian Baptists of Poland, who derived their baptism in succession from Germany, and they their baptism in succession from the Apostles. All of this requires us to believe in the authenticity of the so-called Kiffin Manuscript, with all of its contradictions and impossibilities, and yet this Editor is not willing to treat a brother who differs from him on these vagaries with common politeness.

I have not the slightest desire to canvass anew this 1641 foolishness, but if nothing else will satisfy this beligerent Editor, and he will come out of the brush into the open field, and if he will give his reasons, if he has any, from the Pedobaptist standpoint, that all of the English Baptists in the year 1641 were in the practice of sprinkling, I will expound to him the facts in the case as the exigencies of the occasion may demand.

JOHN T. CHRISTIAN.

DEAR RECORDER.

I have just closed a two week's meeting at Paintsville, which resulted in six conversions and six accessions to the church. One lady, fifty years old was converted during the meeting and was baptized. She had not been in a church before in six years. She had gone to the river twice during the past six months to drown herself over her family troubles. Each time as she reached the river, something seemed to whisper to her and say: "The devil is leading you to do this. You had better go back home and seek the Lord. If you will go to church, the Lord will save you."

**Now Ready!**  
**Theodosia Earnest**  
**NEW AND REVISED**  
Complete in One Volume, Fully Illustrated.  
Originally Written by REV. A. C. DAYTON  
Revised by his daughter, Lucy Dayton PHILLIPS  
**75c Net Postpaid**  
To those that have read this work, as originally written, we would suggest their re-reading it. A TREAT IS IN STORE FOR THEM.  
This Book should be read by all Baptists, and especially by the young members, who should be diligently trained for effective service.  
This also makes interesting reading for people of other denominations.  
**BAPTIST BOOK CONCERN**  
INCORPORATED  
636-638 FOURTH AVE. LOUISVILLE, KY.

She came and the Lord saved her. She is very happy now and is at work trying to get her children saved.  
The meeting brought our church to the front and gave our people new encouragement. We are gaining ground and as the people say in Texas: "Things are getting better in the Big Sandy Valley."  
Z. J. AMERSON,  
Paintsville, Ky.

DEAR RECORDER.  
After eight days in and around Jerusalem, we are en route to Cairo for a month there and up the Nile. On Thanksgiving Day in Jerusalem all the Americans celebrated. Among the speakers at the union service was Rev. Wm. Asher, of Chicago, who has been with Chapman and Alexander on their world tour, holding revivals among the English speaking people all over Asia. Great revivals were had in Australia and India. They will come to Louisville in December, 1910.

The fires are being lighted on all the alters around the world. Sir Francis Montefiore is pushing the Zionist Movement and the Jews are all enjoying civil and religious rights in Turkey, and they make industrial and loyal citizens. Several Jews are members of the Turkish Parliament. The American Colleges and schools in Turkey have an attendance of nearly nine thousand, and they have sent out more than one thousand graduates into all the higher walks of life and are exercising a wide influence.

The Mayor of Jerusalem, a devoted Mos'em, gave high testimony to Christ and Christianity; his daughter and son are at American schools, and two young Christian women teach 350 Mohammedan girls in Jerusalem. Of the magnificent bequests by Mr. John S. Ken-

edy, of New York, nearly two million dollars came to Turkey. As we go on our world tour we note that all public men are bearing better testimony. The House of Commons in England has a weekly prayer meeting with an average attendance of twenty-one. Baptists, Congregationalists, Friends, Methodists and Presbyterians attend. Lord Aberdeen and Lord Kimnard are devout attendants. There are eleven members of the House of Commons who are Baptists. Of course, you know that the famous Chancellor of the Exchequer, David Lloyd George, is a Baptist, and is President of the Welsh Baptist Union. His father was a Baptist preacher.

As the greatest American business man, John D. Rockefeller, is a Baptist, so the greatest business firm in Europe, J. & P. Coats, is a Baptist firm. Their profits last year was fourteen million dollars, as against thirteen million the previous year.

Rev. Thomas Spurgeon is developing artistic talent. At the last exhibition he showed eighty-one water colors.  
I found enough Baptists in Jerusalem to form a church, but they are not "all of one accord in one place." Yet all are doing good work. They are Mrs. E. F. Baldwin, Lionel C. Levy, E. F. Baumont and Chas. S. Leonard. The three last named were students at the Seminary under Dr. Broadus, whom they all praise.

Jerusalem is the dumping ground for all religious fanatics from all over the World. There are more churches, charities, homes, hospitals, etc., than in any other city of like population. Old Jerusalem within the walls is unchanged but many buildings are going up outside the walls.  
THOS. D. OSBORNE,  
Port Said.

**BAPTIST DOCTRINE—No. 28.**

J. G. B.

**Missions.**

A real, true, orthodox, informed Baptist, believes that every one who is born of the spirit is born a missionary. The missionary spirit may manifest itself in one or more of many ways. It may lead him to go and plead with another to give his soul to Jesus, it may lead him to the closet or his bower of prayer to plead with God for him, he may not be near him and write him of the glorious salvation, he may send some one else with the message, he may send him the word of God. All these are the acts of a missionary. If you, dear reader, claim to be God's child, and do not desire the salvation of others, I beseech you to examine well the ground on which you stand. Paul said, "Now, if any man have not the spirit of Christ, he is none of His." Rom. 8:9.

Jesus said, "Even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many." Matt. 20:28. Again, "For the Son of man is come to seek and to save that which was lost." Luke 19:10. The soul must be blind, wilfully blind, indeed, that does not know what the Spirit of Christ is.

The "Glorious gospel of the blessed God," sets forth the great plan of salvation. "For God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."—John. 3:16. Then the means of propagation, by divine appointment, are clearly set forth. Jesus says, "As my Father hath sent me, even so send I you."—John. 20:21. The great commission accompanied by the divine assurance of His omnipotence reads, "All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and lo, I am with you always, even unto the end of the world.

After His ascension into heaven the message comes back. His last message to His representatives here on earth, "Let him that heareth say Come." Will you, as a redeemed man or woman prove recreant, or will you hear, heed and obey?

Baptists believe in missions. Every Christian, in every legitimate way, all the time, everywhere, according to ability, ought to seek to spread a knowledge of Jesus and the way of salvation.

No one can be a true Baptist who has not repented of sin, trusted in Jesus, and him alone, for life and salvation, and seeks to know and do the will of his divine Lord.

Some of the important commands of Jesus are: "Repent and believe the gospel." "Believe in me." "Follow me." "Let your light shine." "Let him that heareth say, come." "Go ye therefore and teach all nations." "Go ye into all the world and preach the gospel." "Keep my commandments."

We, as Baptists have been great sticklers and advocates for the maintenance of the ordinances and church polity as set forth in the scriptures; keeping the ordinances as they were delivered unto us, and maintaining the form of government established by Christ and the apostles, seeking to execute the laws divinely given. This we ought to have done, and we ought not

to have neglected the other. The same Lord who invites all men to come, commands all men to repent, requires all men to believe, and commands all believers to be baptized, and all baptized believers to observe the Lord's Supper, in remembrance of him till he comes again; also and equally commands that all his followers shall "Go into all the world, and preach the gospel to every creature." Teach all Nations," to be witnesses for him to the uttermost part of the earth. Neglecting these things will he not say, "Why call ye me Lord, Lord and do not the things which I say?" Do you love him? He says, "If ye love me, keep my commandments."

Will you be an unfaithful servant, knowing your duty and doing it not, and be beaten with many stripes; or a faithful servant of whom he shall say, "Ye have done what ye could? Remember he says, "Be thou faithful even unto death and I will give thee a crown of life."

**BETHEL COLLEGE NOTES.**

Prof. George F. Dasher.

The students were very fortunate last week to have the privilege of hearing Doctor Henry Alfred Porter, pastor of the Walnut Street Baptist Church, of Louisville, who was sent to Russellville by the Foreign Mission Board. On Monday evening in the college chapel he spoke on the general outlook for missions in the foreign field, closing his talk with a masterly portrayal of the scene soon to be shown to us when the seed that has been sown, through the century will bring forth its harvest in a day. On Tuesday morning at the regular chapel services, Doctor Porter continued his presentation of the subject, speaking from the text, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, as a reasonable service." In the afternoon of Tuesday, many of the students took advantage of the opportunity of a personal conference with Dr. Porter, who, by his cheer and kindly advice, became an inspiration to many of the students in their Christian life. On Tuesday night in the Baptist church the series of addresses was brought to a close before a large audience, including many of the town who had wanted an opportunity to become acquainted with Doctor Eaton's gifted successor. Doctor Porter's concluding argument was on the general subject of "obedience" and was based on the text, "Whereupon, O King Agrippa, I was not disobedient unto the heavenly vision." His visit was all too brief, but he has left behind him many deep friendships and a monument—a class of consecrated college men in the study of missions—the greatness of which only time can tell.

The advance work of the fall semester will close at Christmas as the reviews begin immediately upon the return of the students from their holiday vacations. Throughout the fall the growth of the college has been steady so that the enrollment before Christmas is about twenty per cent. larger than that of the entire year of 1908-09, and if the same ratio of increase comes at Christmas this year as did last year at the holidays, the gain for the year will be over fifty per cent. Many causes enter into this, but the principal one is in the ability of the president to be in the field making friends for the college. Throughout the fall President Perkins has been supplying

# EXTRA SPECIAL

TO

## Sunday School Teachers, and Superintendents

A BIG VALUE IN GIFT BOOKS SUITABLE FOR SUNDAY SCHOOL SCHOLARS

10c each, or 12 for \$1.00 Postpaid

BOUND IN WHITE, DECORATED.

TITLES ARE AS FOLLOWS:

While Shepherds Watched.  
I Need Thee Every Hour.  
Love's Token.  
For Love's Sake.  
Little Town of Bethlehem.  
Hark! the Herald Angels Sing.  
Nursery Stories.  
Love's Sonnets.  
The Fiddle Bird.  
Jerusalem, the Golden.

Rock of Ages.  
To a Friend.  
Abide With Me.  
Knocking, Knocking.  
My Faith Looks Up to Thee.  
O Happy Day.  
The Beatitudes.  
Love's Offering.  
He Leadeth Me.  
Silver Paw.  
Love's Emblem.

Jewels from Longfellow.  
Jewels from Lowell.  
Jewels from Phillips Brooks.  
Sweet Hour of Prayer.  
Love's Gift.  
The Lord is My Shepherd.  
Showers of Blessings.  
Story of Jesus.  
Good Cheer.  
Jumbo Crusoe.  
Happy Holidays.

A late shipment of these Books made it impossible to list them in our Catalogue—hence this price.

ACT AT ONCE!

# BAPTIST BOOK CONCERN

INCORPORATED

636-638 Fourth Avenue .: Louisville, Kentucky.

different pulpits throughout western Kentucky and taking advantage of the opportunities to correct some false impressions that are prevalent in some sections as to the work of the school and as to the school's relationship to the denominational interests of the State. Plans are being formulated for an aggressive campaign during the coming year and the administration is confident that, if Bethel gets the support of the Baptists of western Kentucky, the school can attain the heights that she once stood upon, and be a source of strength and inspiration to our denomination in this section of the State.

DEAR RECORDER:

I closed a meeting of twelve days at Clay City, Friday night, Nov. 5th. There were two services daily, though we began with eighteen the first night we had two hundred or more before the meetings came to a close. The interest was very good and they are anxious for a Baptist Church there. The object of my going was to effect an organization. As soon as I promised the Board of Boone Creek Association to go and hold the meetings I wrote Dr. Powell and asked that he be there as early in the second week as possible—on

Sunday if he could. This he promised to do, and but for the illness of his daughter he would have come. In fact we hoped to have the very last he would get there, but he says we ought to have a church there, and he will go just as soon as possible and look the field over. They want him to see and carefully investigate the situation, and tell them how much help he would be willing to recommend the State Board to give in building a house. The Lumber Co. there will give the lot, a local site for the house, and there are four or five men there who would give \$50.00 each towards the building. Then, two members of the Winchester church will give \$50.00 each toward the building. If the church had been organized before the close of the meeting there would have been several received for baptism. The Baptists there who are anxious for a church are not members of Powell's Valley, a nearby county church. They come from Bowling Green, Owensboro, Frankfort and other points. They want a church there. Dr. Powell says he will go to Clay City just as soon as he can, and I am sure that he will approve the lot chosen, and recommend the organization. There is no Baptist church for many miles, East or North of Clay City. There is cer-

tainly a fine opening there for a good strong Baptist church. Boone's Creek Association wants it, the Baptists in Clay City want it, we all want it, and I am sure the Lord wants it.  
Lexington, Ky. B. J. DAVIS.  
Nov. 29, 1909. B. J. DAVIS.

DEAR RECORDER,

I desire to report my November meeting with Salem church, P. O. Samaria. This church was badly run down, only paying pastor 7 dollars a month for half-time. The meeting was a success, old and young repented of their sins. We received into the church 102 in this meeting, 55 of them for baptism, organized a B. Y. P. U., and Ladies Aid Society, each of them now working to bring souls to the kingdom and build up the church. The pastor Bro. Simons is now in shape to do a good work, having his salary increased from 7 to 25 dollars per month for half-time. They also sent 2 barrels of fine home-made jellies to the orphan's home, Louisville. This is now the largest church in Greenup Association, I think, having 261 members in working order. So you can expect great things from them.  
Willard, Ky. A. A. ADKINS.

## The Farm & Household

D. B. Chatham, of Harrodsburg, sold to Joe Jordan, of Wilmore, three mules for \$600.

Leslie Butler bought of Thomas Butler, both of Nicholasville, two yearling mules for \$240.

Wheeler and Spalding, of Springfield, sold to Chas L. Cecil, of St. Mary's, 54 mules at \$190 per head, said by competent judges to be two of the finest loads in the county.

Jake Bonta, of Harrodsburg, sold to W. G. Mulehy, Ozona, Ark., five head of cotton mules for \$700.

Jewell & Rogers, of Glasgow, sold last week, 12 head of mules to Wm. Crump, of Smith's Grove, at prices ranging from \$139 to \$180.

T. F. Harston, of River View Stock Farm, Allen County, recently sold to Shobe & Jones, of Smith's Grove, 27 big mules at \$240 around.

Al Pedigo, the well-known trader of Columbia, last week, bought a pair of 3 year old mare mules from W. L. Sharp, of Gradyville, for \$400.

Jewell & Rogers, of Glasgow, last Monday, bought 10 mules in Tompkinsville, at from \$130 to \$200. They also bought 3 mules from Will Barlow for \$450.

Gano Stone bought a pair of work mules from Chas. Atchinson for \$275. Stone sold them to Tom Robinson, of Bethel, for \$305. Robinson sold to a Bath County man for \$325.

Lee Williams, of Scottsville, made the following sale of mules recently: one 2 year old mare mule to Burton Bros., for \$210; one to Harvey Foster, for \$155; five to T. F. Harston, for \$985. Bought three at Barefoot, Tenn., from \$185 to \$215.

Montgomery County.—Much fall plowing has been done. Considerable corn is being sold, the best bringing \$2.85 per barrel, delivered. It is believed that by January 1st the price will advance to \$4.00 per barrel, on account of cattle men having to feed.

Nicholas County.—This year's corn crop is said to be the best ever grown in Nicholas county, and the demand for corn is strong at \$2.65 per barrel, though very little is being disposed of at that price.

Bath County.—Turkeys being sold for Christmas are bringing 14 cents on foot. The corn crop in this county is said to be the best that has been raised for several years, and is selling for \$3 per barrel. Some farmers are holding their corn for \$4 in the spring. All other feed is correspondingly high.

Mason County.—Wheat, rye, and barley are in a flourishing condition and in excellent shape to meet the winter weather. It seems that the acreage of wheat in this county is larger than for several years. Hogs are bringing \$8.00 per hundred, the first time in twenty years. Turkeys are bringing better prices than ever before at 15 cents a pound.

### PLEASANT DRINKS.

**Marshmallow Float.**—Wash thoroughly a half dozen lemons, and after rubbing the rinds with lumps of sugar to extract the zest, squeeze out the juice. Throw the rinds in a porcelain or agate kettle—never tin—cover with boiling water and let steep (not boil) for 29 minutes. Strain and add the water to the juice, together with the lumps of sugar that have absorbed the zest. Stir until dissolved, then cool. Add to the lemon juice one quart of grape juice, three pints of water, a tablespoonful of sugar, or enough more to make as sweet as desired, and a quarter pound of marshmallows cut in small pieces. Serve cold in a punch bowl.

**Fruit Punch.**—Cut up as many different kinds of fruit as desired and mix well. Make a rich syrup of sugar and water, boiled. Pour over the fruit and flavor to taste with lemon juice. Cool and let stand in ice box for several hours for the fruit flavors to develop and blend, then add plain cold or charged water and serve. For 20 people you will require a solid quart of fruit syrup, a cupful of sugar, two quarts of water and the juice of six lemons. Freshly-brewed tea may be added with good effect.

**Grape Punch.**—Put into the punch bowl the juice of six lemons and two oranges, a quart of grape juice and two cupfuls of sugar made into a syrup with a quart of water. Add another quart of cold water, with several slices of orange, peach or banana, a few bits of pineapple or red raspberries.

**Orangeade.**—This is a nourishing and refreshing drink, especially good for the aged and infirm. Boil two quarts of milk with a stick of cinnamon, remove the cinnamon and cool. Blanch a quarter pound of sweet almonds, and when cold pound to a pulp in a mortar with enough orange flour and rose water to make a paste. Sweeten the milk, add the almond paste (and if you do not wish the trouble of mortaring the nuts yourself you can buy the paste already prepared) and cook just a few moments, not enough to make the almonds oily. Strain, bottle when cold, and place on the ice.

**Orangeade.**—Scrub four oranges, then rub over them three or four lumps of sugar to get all the essential oil. Roll six or eight oranges, dependent upon size, allowing this number to each quart of water. Squeeze out the juice. Cover the skins of these oranges with a pint of boiling water and let stand 10 or 15 minutes, pressing with a wooded spoon to extract their flavor. If the oranges are extremely sweet, add lemon juice to make the acid as desired, but there must not be enough to disguise the flavor of the oranges. Allow about a cupful of sugar to each quart of orangeade. Strain and use at once, or bottle.

**Lemon-Ginger Beer.**—Wash six lemons and slice thin. Add to them a pound and a half of sugar and a scant ounce of scraped and sliced ginger-root. Pour over all eight quarts of water and let come to a boil. Add a tablespoonful of cream of tartar and stand in a cool place until cooled to luke-warm. Add half a compressed yeast cake softened in a little tepid water, stir well and stand aside over night. In the morning mix thoroughly and bottle, corking air-tight. Place the bottles on their sides in a cool place. The beer will be ready for use in 12 hours.—Bridgeport Standard.

Feeding a horse corn one day, oats the next is a good way to quickly invite indigestion.

### DELIGHTFUL COFFEE.

When I was in Louisville, a friend of mine told me the "most delightful" coffee was the Royal Cup. Our grocer has never handled it. I think it is sold by some house in Louisville. Will the Recorder please tell me where I can get it?

MRS. A. J. WHITE.

"Royal Cup" is a brand of coffee put up by the wholesale house of T. T. Tyler & Co., 128 Bullit St., in this city. Your grocer can order direct from the firm. But as it is a wholesale house if you wish any "Royal Cup" which deserves the praise your friend gave it, you can order from Moses & Nicholls, the great retail house, Fourth and Chestnut. T. T. Tyler is a nephew of Dr. T. T. Eaton, and his coffees and teas and spices are unsurpassed.

Seeds of one's own saving should be taken care of during the winter. They should be protected from mice and extremes of heat and cold. A self-sealing glass fruit jar is a splendid receptacle for keeping seeds.

When your bedroom is too warm all night for you to get any good sleep, how much do you feel like work next morning? Just so with your horse. Let him sleep in pure, cool air and profit thereby.

Many farmers consider their orchards as strictly a side issue. If they would give the trees proper attention they would derive a good profit.

If you have no natural shade for the fowls, provide some in a convenient place.

## LOW RATE

Excursion

VIA



## South Southeast Southwest

Stop-over Privileges  
25 Day Return Limit

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

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

CITY TICKET OFFICE  
410 FOURTH AVENUE  
PHONES 238

## BELLS.

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

Please don't fail to mention the Western  
Recorder when writing to our ad-  
vertisers.



Cannot Be  
Improved  
Upon  
So We Remind  
You Again Of

## Glorious Praise

The Best Song  
Book on the Market  
(Barring None)

For The Money

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

Round and Shaped Notes.

More Songs, Better Songs,  
Best Binding, Cheapest Prices.  
For use in Church Services,  
Prayer Meetings, Sunday  
Schools, Young People's Meet-  
ings, and Evangelistic Meetings.  
Churches buying "Glorious  
Praise" need no other Song  
Book.

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

## BAPTIST BOOK CONCERN

INCORPORATED.

LOUISVILLE . . . . . KY.

## TRAVEL

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

Round Trip from Louisville, \$5.00.

This includes meals and berth.

Splendidly Equipped Boats.

Leaving Louisville and Cincinnati  
Daily. Every convenience for com-  
fort.

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

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

C. C. FULLER, Superintendent,  
Lou. and Cin. Packet Co., Incor-  
porated,  
Louisville, Ky.

## GERMAN BANK

Fifth & Market St., Louisville, Ky

CAPITAL . . . . \$250,000

SURPLUS . . . . \$490,000

General Banking & Savings Bank.

Interest Paid on Time Deposits.

P. VIGLINI, PRESIDENT.



## How Your Library Looks

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

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

## Viking Sectional Bookcase

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

Double Dust-Proof Top

Baptist Book Concern

Incorporated.

638 Fourth Ave., Louisville, Ky.



WEST KENTUCKY ITEMS.

The Arlington church has just closed a very helpful revival in which we were assisted by M. E. Staley, of the First church, Fulton. The meeting continued two weeks and three days and has resulted so far in nineteen addition to the church and the deepest and most spiritual revival our church has known during my pastorate. Bro. Staley greatly endeared himself to our people by his strong, earnest and heart-searching sermons. He is a master hand in dealing with delicate situations and has a peculiar power of tender appeal to lost and saved alike.

Our neighbor, Pastor J. E. Glenn, and his Bardwell church, are also greatly rejoiced in a meeting which continued a month and was followed with blessed results. The efficient bishop, John R. Clark, of the Twelfth Street church, Paducah, led their forces to this signal victory. This church has had 115 additions in a little over twelve months, says Pastor Glenn. Several Methodists were brought into the privileges of a New Testament church membership. It is rumored that Bardwell church will advance to full time preaching. Many of the Lord's best are there.

Our entire Association rejoices in one of its smaller churches. Kirbyton church recently called Pastor W. T. Lennington for the fifth time. It is the first church this faithful man of God has ever served, and this time they unanimously called him for full time and he is now happily located in their midst. This progress from a young and inland congregation with many handicaps from Catholicism and other errors is a call to duty to many far stronger churches which still retain monthly services. The influence for good of few men in this section surpasses that of the genial and consecrated Irishman who has led this band of workers to continued achievements. Blessings on him!

Columbus church is again to be pastorless owing to the resignation of Pastor E. T. Thorn. This church has established a mission on Wolfe Island recently. A Free-will Baptist held a good meeting there and baptized eleven of his converts, or more correctly, he immersed them and left them disconnected. They want to be Missionary Baptists and are perplexed and halting between the immersion they have and the one they haven't. Meanwhile an active Sunday School is being conducted and a church may be formed for there are a number of active Baptists on this island.

Widespread sympathy is felt for Bro. W. H. Williams, pastor of Broadway church, Mayfield, in the loss of his sight in one eye and threatened blindness in the other one. He is soon to move on his field at Mayfield. This affliction will but endear to a host of friends one who has been of great usefulness in many pastorates, in extensive and very successful evangelistic work, as trustee of Clinton College, as Moderator of West Kentucky Association, as a defender of the truth in a number of debates and as the author of a popular book recently published on "The Three Comings of Christ."

The Arlington and Fulton churches are both planning Bible Institutes in March, during which we hope to see present the editor of the Recorder. All your readers in this section are herewith invited to plan now to be with us and share a spiritual treat.

W. C. TAYLOR,  
Arlington, Ky.

DEDICATORIAL SERVICE.

The fourth Sunday in November was a glorious day for the Cave Spring Baptist church, Clinton county, Ky. Being blessed with a beautiful day of exceptional temperature and a large congregation of well behaved people, and the presence of our beloved Secretary, Dr. W. D. Powell, we believe that thoughts were presented and impressions made that will tell well in eternity. With this beautiful house neatly finished inside and out, with a debt of only \$172.59, which was raised by Dr. Powell's usual way of doing business for the Lord, we were then ready for the dedicational sermon from the Secretary, which was delivered with great spiritual power and enthusiasm, and it seemed that all hearts were glad they were there. This church is weak, financially and numerically, but the prospects for their future are bright. With one of the best and most modern houses in the country and with some loyal hearts, we are expecting great blessings from God upon them.

I made my first visit as missionary to his point the third Sunday in July and found the people willing and anxious to meet to the glorious victory they have just attained. I can certainly enjoy the victory with them, as it is only three miles from my birth place and boyhood days, and some of my relatives and classmates are members, and I am expecting others soon. I am sure that Dr. Powell's trip through this part of our mountain territory will assist greatly in enlisting the people in the great cause of missions. We

accompanied him from there to Burkesville, where we left him with pastor Hunt and came on to make arrangements for him to speak for our people at Summer Shade, and then to go with him to Edmonton.

But this had to be abandoned as he was taken sick and was advised to return home at once for a few days' rest.

However, we found Evangelist S. M. McCarter at Marrowbone, and stopped him with us to fill his appointment, and after three interesting sermons we drove him over to Edmonton and found the erection of a new house at that place progressing nicely under the management of Bro. Glaze. He hopes to have the house ready for service by the middle or last of January. Continued success to the "old Reliable."

T. F. GRIDER, Missionary,  
Summer Shade, Ky.

"MAN'S IMPORTANCE AS A BEING."

The author of this splendid tract, Rev. T. E. Richey, is loved by every reader of the Western Recorder. And another evidence of the value of this tract and of the real worth to the world of its author, is the fact that it is now appearing, by his permission, and as his contribution to missions, in "The True Light Monthly," of Canton, China, and is to be published in booklet form by the Chinese Baptist Publication Society, of Canton, as soon as the requisite amount of type can be procured. Donations for this purpose will be gratefully acknowledged by the society.

This sermon is well worth any man's reading. No where have I seen a stronger portrayal of the infinite immensity and beauty and glory of God's creation; and of the total depravity of man, who was created in the image of God himself; nor of the amazing mercy and goodness and grace of God toward this ungrateful, insignificant, impotent, traitorous worm. It is a really great exposition of the text, "When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained, what is man that thou art mindful of him and the son of man that thou visitest him?" Ps. 8:3-4. It is many times worth the price, ten cents, and can be procured from the author, Rev. T. E. Richey, Princeton, Ky.

J. D. MADDOX,  
Owensboro, Ky.

DEAR RECORDER:

I have just closed a good meeting with the Alexandria church, Campbell county, Bro. W. T. Martin, pastor. The visible results were eight added by experience and baptism and a nice offering for our State work.

Bro. Martin is a true yoke-fellow, and his people kind and hospitable. It was a joy to labor with them. Bro. Martin has planned to give up his work at this place the first of the year, but I hardly think the people will agree to his leaving them.

On our way home we stopped off and met with the North Kentucky Pastors' Conference at Covington. It was a joy to meet with these brethren, who are bringing things to pass, in their respective fields. At the close of the conference hour Bro. Martin headed for the Seminary, where there was a special examination awaiting him, and your scribe fell into the hands of Bishop Tolle, of the Dayton church, who, with the aid of his wife, certainly made a tired evangelist enjoy the hours he was waiting for a train to carry him home. I go for my next meeting to Pulaski, Ky. Wishing the Recorder and its readers a happy Christmas and prosperous New Year.

R. A. BARNES,  
State Evangelist.

DEAR RECORDER:

I gave my lecture, "Jerusalem Under the Turks," Friday night to a good crowd of men in the Baptist church, Fouke, Ark. We had eleven forward for prayer, and nine of the men accepted Christ, three of these men were Universalists, one a practicing physician of Fouke. I rejoice to see Universalists and infidels accept Christ. I bless God that I am reaching such a large number of non-church going men.

I spoke at Ida, La., Sunday night in the Baptist church to a good crowd of men, though the weather was very bad. We had twelve men for prayer and one man-of-about fifty years accepted Christ, and confessed him before men as his Lord, Saviour and King.

FRANK M. WELLS,  
Jackson, Penn.

I never yet found a Christian who was disappointed in Christ, although I have found a great many who were disappointed in themselves. It is now twenty-three years since I first caught a glimpse of Him, and He has been growing on me ever since. There is not a want in the soul which He will not meet.—Dwight L. Moody.

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

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

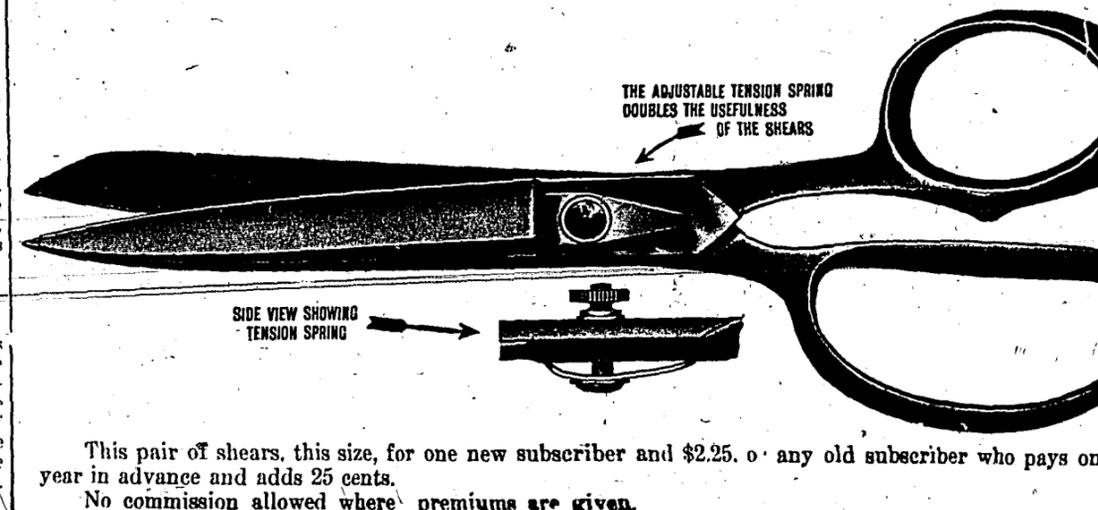
**Louisville Nat. Banking Co.**  
JOHN H. LEATHERS,  
President,  
S. THURSTON BALLARD,  
Vice-President.  
BEN C. WEAVER, JR.,  
Cashier.  
JOHN T. BATES,  
Assistant Cashier

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

**THE FEED THAT FATTENS.**  
Cotton Seed Meal  
Cotton Seed Hulls  
Write for prices for Fall Delivery.  
Prompt Personal Attention given to all orders, large or small.  
**WILLIAM A. BURNETT.**  
BOURBON STOCK YARDS,  
LOUISVILLE, KENTUCKY.  
Home Phone 8516 Cumberland Main 51-Y  
At Night, South 1088-A

**ENGRAVED WEDDING INVITATIONS AND ANNOUNCEMENTS**  
We are prepared to make the finest engraved work on short notice, such as engraved visiting cards, engraved business cards, wedding invitations and announcements, society stationery, etc. Send for samples or call at office  
**Baptist Book Concern**  
INCORPORATED  
636-638 Fourth Avenue, LOUISVILLE, KY.

Special Edition of 100,000 Copies, Containing All of the Pictures of the Original \$5.00 Illustrated Edition  
**"LITTLE WOMEN"**  
By Louisa M. Alcott  
With more than 200 illustrations by Frank T. Merrill, and a picture of the home of the Little Women by Edmund H. Garrett  
**Special Price \$1.25 Postpaid**  
**Baptist Book Concern**  
INCORPORATED  
636-638 Fourth Ave. Louisville, Ky.

**THE ADJUSTABLE TENSION SPRING DOUBLES THE USEFULNESS OF THE SHEARS**  
  
This pair of shears, this size, for one new subscriber and \$2.25. or any old subscriber who pays one year in advance and adds 25 cents. No commission allowed where premiums are given.

For a Quick, Safe, Comfortable Journey

# To California

Take one of the luxurious transcontinental trains running over the line of the

## Union Pacific Southern Pacific

"The Safe Road to Travel"

Electric block signal protection  
—Dustless, perfect track—Dining  
car meals and service "Best in  
the World."

For information, rates, etc., call on or address

E. L. LOMAX, C. P. A.,  
Omaha, Neb.

(67)

### ITEMS OF INTEREST

News The World Over.

A vast majority of our people were earnest partisans of Dr. Cook, and this was largely because of their contempt for Peary. Two things Peary did would have disgraced a greater man. He refused to let the white men who went with him near the pole to go all the way, because, as he himself said, he wanted all the glory. And he made Harry Whitney pledge his honor that he had nothing belonging to Dr. Cook in his trunk before he would let him take the trunk on board the Roosevelt. A man capable of two such acts our people despise.

And therefore they warmly espoused Cook's side. But alas! the records which Cook sent to the University of Copenhagen were no records at all! Nothing in them to show that he has been to the pole! No wonder the Danes who had taken his part were incensed. No wonder that Cook ran away and hid before the University made its report. The shame of it!

On Tuesday evening of last week as Chief Dillon and three others were in the automobile of the Fire Department going to a fire some part of the gear gave way, the machine skidded and turned turtle. The Chief had his face badly cut and the surgeons feared internal injuries. But he improved so much they believed he would recover. Sunday evening he became suddenly worse and died in three hours. Chief Dillon had been in the Fire Department for sixteen years, rising from the position of ladderman. He was famous for his cool bravery and level-headedness and his death at the early age of forty-two is greatly regretted.

Mr. G. R. Cahill is in this country investigating for the London Board of Trade. The price of bread is puzzling him. He said in Chicago, "I can't understand how we can buy bread in England for one-third the price you pay in Chicago, when you send us your wheat. You pay .05 for fourteen ounces of bread while we pay ten cents for 64 ounces."

A St. Louis paper says the brewers sent \$400,000 into Alabama to carry the State against the prohibition amendment to the Constitution, thinking that if it were defeated it would carry with it the laws which the Legislature had passed. There was State-wide prohibition by law, and the law was a drastic one. But the brewers have learned to their sorrow that the law holds and Alabama is as dry as ever.

Thirty officers attached to the Austrian staff received through the mail two small pills in a circular which said they were an invaluable nerve remedy and perfectly harmless. Capt. Richard Mader swallowed his and died in a few moments. No clue has been found to the perpetrator of the crime.

The London Standard has a letter from a traveler who for twelve months has been tramping in Russia. He has walked, ridden horseback and had lifts on the peasants' cars. He was struck by the abundant harvests and the deep content and happiness of the peasants. The villages were alive with music and rejoicing. But what struck him most was that his chance companions on the roads were not talking of the weather or the crops, but of religion.

Philadelphia, in one of the public schools, has gone into the restaurant and grocery business and is selling three-cent lunches to the children. Vigorous protests are made against this socialism. The teachers are already worked to the limit of endurance. And as the city buys at wholesale and sells at cost, it makes life harder to the small grocers and provision stores.

The revelations of dishonesty in high places continue, and are appalling. The stealing from the government by the Sugar Trust is involving more and more men who were considered honest. The president of a large fire insurance company in Brooklyn has a shortage of about one million, and his dishonesty has gone on for years. The price of the blindness of the State Insurance officials is said to have been large loans. The directors allowed their names to be used, but they knew nothing of what was going on.

The Monetary Commission has published a statement of all American banks, a thing which has never been done before. Sixteen thousand banking institutions furnished statistics and these show the total amount of deposits, capital and surplus is more than twenty-one billions of dollars. This is about 240 per capita for the people. The wealth of this country is staggering in amount.

#### GAY LECTURES.

G. C. Mitchell.

Monday, December 20, 1909, at Norton Hall, the first lecture on the Julius Brown Gay Foundation was given by Prof. J. C. Kesler, Professor of Biology, Baylor University, Waco, Texas.

Dr. Mullins introduced the distinguished speaker, and told us that his great topic was "The Preacher and Biology," divided into—I. "The Knower," or lover of truth. II. "Doer," or lover of good. III. "Sayer," or lover of beauty.

Prof. Kesler took the first point for his opening lecture. He began by saying that biology has a place in all centers of learning, being sealed with the spirit of truth and had her bill of rights in the constitution of the scholar. The speaker asked the question: "Does biology destroy, tend to destroy, or throw out of line, religious truth?" quoting Sir Oliver Lodge, who thinks science trends away from religion. Science may run to seed and preserve her altars at the cost of truth.

Biology is opposed to theoretical religion, but knowing what is true in order to do the right appeals to biology.

"Can a preacher assume a rational attitude and appeal to reason?" Biology

says he can. Reason cannot find out all the facts either in biology or theology. If we have contrary reasons from pulpit and biology laboratory doubt must ensue. We must be careful that the wrong does not repose in us. Instead of biology or theology reason can make mistakes and can be relied on to correct its mistakes.

Insincerity not mistakes a crime. People have a right to know what a preacher thinks in his study. Biology never doubts her material, but may doubt her deductions.

Test and criticism only way to silence the dialogue between faith and doubt, which is within. The one book which claims so much for itself should be tested by its friends in all possible ways.

Biology says the new birth is the beginning of Christianity. Christianity is no wart or tumor on life. It is the completion of life. The new birth is normal—merging into another self. Unconverted abnormal—suffering from arrested development.

"Conversion is matriculating day in God's school." Biology recognizes God's power inherent in nature. Not a conferred power.

As to miracles difficult to understand because of the order found in nature. Miracles transcend the mind, but do not violate its integrity as to regeneration. A reconstruction of man by the power of God. Atonement puts us in a right attitude to God and our fellows. Biologist and theologian, arm in arm, walk in the cool of the evening and talk with God.

#### Lecture No. 2.

Norton Hall, December 21.

Dr. Samped presided. Prof. Kesler spoke on his second subject topic, "The Doer."

The speaker said in part: "Truth seeking and finding cannot be above truth doing."

Does biology destroy, tend to destroy good and all that pertains to good? Doing good not all of religion; must have truth and vision and spirituality. Many important things are unconscious and subconscious; but all great deeds are in the intelligence kindled by feeling. We are not afraid of progress. Christianity will not get ahead of Jesus, but it will get ahead of its past as it approaches Jesus. Our religion not static but dynamic.

There are none but straight gates to life crowns. Biology aims as does religion in the destruction of vice and crime and amelioration of life. Not to believe in nature and truth is the last depravity. Biology and theology shall meet at the temple gate. If a thing be true God's signature is upon it. The ethics of Jesus disappear as statutory to reappear as impulses from within. That one to whom truth does not appeal is a pagan.

Biology has abolished distinction between sacred and secular holding all things sacred. The source convinces us that the commands are sufficient and best obeyed when understood intelligently, not blindly followed.

Baptism no formal rite when used intelligently. Tomorrow will never be the same with that profession behind it. Jesus threw the great gems or truth among the waste places of earth carelessly it seemed and without a guardian. It was sublime. Knowing the truth to do it is the greatest thing in the world. The doer must have the truth. Truth will get itself into deeds for it has a genius for good behaviour. Religion and social life are inseparably linked. The Levite brought no great deeds or literature, but the prophet from among the common people who fought their battles.

Jesus violated all social principles. Shall we be contented in our nice homes while humanity rots in tenements and dies in the streets? The problem we face is:

I.—Carelessness of life. One man killed for every mile of railroad. 100,000 maimed in the mills.

II.—Industrial inequality. Average wage \$1.38. Five per cent advance in wages; 40 per cent advance in necessities of life. Fifty per cent of families in United States lordless. Only 20 per cent in cities own homes. Two-fifths of earnings paid for rent. What about them when sickness comes. Either we must have the way of Jesus or the deluge.

22,763 strikes threw 6,000,000 out of work; \$306,633,233 lost to wage-earners. A tragedy for one man to die ignorant who had a capacity for knowledge.

III.—Health. 10,000 a year in the United States die of consumption from the higher class of society; 15,000 from the middle class, and 35,000 from the lower class. In Paris, France, consumption is 3 to 1 in favor of higher class, and 14 to 1 in New York City.

V.—Solution. No solution sufficient which leaves Jesus out. Public and private charity only an expedient. Better to be a man in poverty than a thing on charity. A nation's wealth can only be estimated in life. Nothing else. Luxury only satisfies the ignorant. Vice un-

pressed invades our own homes. Biology has helped by reducing consumption 50 per cent; increased length of life from 25 to 43 years. Decreased death rate from 60 to 18 per 1,000 people in life cities. Men able to, but not good, will not suffice; must have personality of Jesus.

I dreamed of a great battle. The prince, sore beset, was being pushed back a craven on the edge of the army upbraided his cheap blunt sword, and breaking it, threw it from him, saying, Had I the blue-blade of the Prince, what great things I would do. The Prince, his weapon gone, wounded, surrounded on all sides, seeing the broken sword, seized it, raised again the battle cry and rushed on to victory.

At the close Dr. Samped said: "We have heard Isaiah this morning."

#### Lecture No. 3.

Norton Hall, December 22.

Prof. J. L. Kesler's concluding lecture of the Gay series was given in the chapel of Norton Hall, at 10 a. m., Dr. Mullins presided. The lecturer had his lecture loaded like a freight train with the speed of an express. It would have to be read line by line to be fully comprehended and appreciated. His subject was the "Sayer," or the "Love of Beauty."

The strongest part of our religion today lies in its unconscious poetry. The Bible is full of it. Mood of hearer and sayer must be same—one of revelation. Prayer of Jesus a perfect poem. Poetry is the language of prayer and prophesy.

Does biology destroy or tend to destroy poetry. If the commerce of poetry be gone, life has lost its chief possession. A lack of responsive and constructive imagination a sad thing for a preacher. He can't understand the pain of poetry in Job or the beauty of the Psalms. He can dry all things and commit Biblical vandalism. The unpoetic mind cannot understand eastern language. It was not spoken to cold schoolmen. Truth must be accurate while appetizing.

The preacher is a sayer and must never forget his calling. All culture tends to tone down physical effects, but they give a depth and persistence not reached before. In making out the facts, science is cold and calculating. In formulating these facts, the imagination comes in. As it does in testing the facts of science. Science seeks more for the meaning of facts than for the facts. Browning could not have written about the rainbow without a knowledge of the spectrum. The poet treats things as they seem; the philosopher as they are. The Greek planted his own emotions in his gods. The glad heart projects itself into trees, rocks and makes them to assume form and motion. Poetry not true because it expresses the heart of nature but of things. Is poetry beautiful while science is ugly? Do we take less pleasure in skating because we know the composition of ice? Does fire burn any less fiercely because we know its chemical action. The Biologist sees beauty and reverence where others pass on unseen.

Poetry will not leave us because the nymphs are dead; something elemental in us will keep it up. Biology gives to poetry its materials for art.

DEAR RECORDER: Cave City church has called me for the seventh year as pastor, and Hiseville goes from one-fourth to one-half time. Because of this I have resigned at Pleasant Valley, which duty (for I feel it was my duty) was a very hard one, as some of the best saints on earth are in this little band. So my plan is to divide time between Cave City and Hiseville during 1910.

My work is in the field cultivated by the noble and sainted N. G. Terry. I can never hope to be the power he was, but I love the doctrines he emphasized and hate the errors he so long fought, and I promise only to do the best I can.

The Hiseville call for half-time was one of the features of Bro. Stallings' meeting there in September, but not reported at the time.

W. J. PUCKETT.

Cave City, Ky.

DEAR RECORDER: I have been with the First Baptist Church, Plant City, Fla., about two months. Truly the lines have fallen unto us in pleasant places. Our people are good to us, the Lord is greatly blessing our work, and the future is full of promise.

Our congregations are large and increasing, the spiritual tone of our meetings is deepening, the missionary horizon of our church is widening, and we have frequent accessions by letter and profession of faith—ten all told, since the first of October.

Much love to all the brethren and sisters and friends in my native "old Kentucky," and God bless the grand old recorder.

Plant City, Fla. J. H. RIFFE.

## Reduced Holiday Rates

VIA

## Southern Railway

Tickets will be sold on December 17, 18, 21, 22, 23, 24, 25, 31, 1909, and January 1, 1910, limited to return January 6, 1910.

For information call on any agent of the Southern Railway, or address

A. R. COOK, D. P. A.  
Louisville, Kentucky.

## Live Stock Markets.

Monday, December 27, 1909.

### CATTLE.

Good to choice ex'trs	5 75a 6 25
Good shipping steers	5 25a 5 75
Good to choice butch str.	4 50a 5 25
Med to good butch str.	3 75a 4 50
Com. to med. butch str.	3 25a 3 75
Good to choice butch heifers	4 00a 4 50
Med. to good butch heifers	3 50a 4 00
Com. to med. butch heifers	3 00a 3 50
Good to choice butch cows	3 50a 4 25
Med. to good butch cows	3 00a 3 50
Com. to med. butch cows	2 00a 3 00
Canners	1 00a 2 00
Good to choice fat oxen	4 25a 4 75
Medium to good oxen	2 50a 4 25
Good to choice bulls	3 25a 3 75
Medium to good bulls	2 25a 2 75
Common to medium bulls	2 25a 2 75
Good to choice veal calves	7 50a 8 00
Medium to good veal calves	4 00a 5 50
Com. to rough veal calves	2 50a 3 50
Good to choice feeders	4 25a 4 75
Medium to good feeders	3 75a 4 25
Common and rough feeders	3 25a 3 75
Good to choice stock steers	4 00a 4 40
Med to good stock steers	3 50a 4 00
Com. to med. stock steers	2 50a 3 50
Good to choice stock heifers	3 00a 3 50
Med. to good stock heifers	2 25a 3 00
Com and plain mxd stockers	2 25a 3 40
Good to choice milch cows	35 00a 45 00
Med. to good milch cows	20 00a 30 00
Com. to plain milch cows	10 00a 20 00

### HOGS.

Good to choice vrs. and brs., 200 to 300 lbs.	8 50
Medium packers, 165 to 200.	8 40a 8 50
Light shippers, 130 to 165	8 00a 8 10
Choice pigs, 90 to 130	7 70a 7 80
Pigs, 50 to 90	6 50a 7 10
Roughs, 50 to 400	3 50a 7 90

### SHEEP AND LAMBS.

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

### TOBACCO.

#### BURLEY—Dark Red.

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

#### BURLEY—Bright Red.

Trash (sound)	11 00a 12 00
Common lugs	12 00a 13 00
Medium lugs	13 00a 14 00
Good lugs	14 00a 15 00
Common leaf (short)	13 50a 14 50
Common leaf	14 50a 15 50
Medium leaf	16 00a 17 00
Good leaf	17 00a 19 00
Fine and selections	22 00a 25 00

### DARK.

Trash (sound)	7 00a 7 25
Common lugs	7 50a 7 75
Medium lugs	8 00a 8 50
Good lugs	8 50a 9 00
Common leaf (short)	8 50a 9 00
Common leaf	9 00a 10 00
Medium leaf	10 00a 10 50
Good leaf	11 00a 12 00
Fine and selections	12 00a 13 00

### BUTTER.

Fresh, packing, 22c per lb.

### POULTRY.

Hens, 12 to 12 1-2c per lb. roosters 6 1-2c; young chickens, 12 to 14c; ducks 12 to 13c; turkeys, 18c; geese, 8 1-2 to 9

### EGGS.

Case count, 28c; candled, 29c.