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Faith, Hope and Love, these three

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A Time of Great Joy.

BY REV. A. O. DIXON, D.D.

There was a light in the land of Goshen while all Egypt was in darkness. The Church of Christ, as the 8th chapter in the Acts of the Apostles indicates, was having an experience like that. There was great light surrounded by great darkness. Saul, the persecutor, was dragging men and women to prison and to death. Stephen, the faithful deacon, had been killed, and devout men, as they carried him to his burial, made great lamentation over him. They did not lament the fate of Stephen, for they knew that he was in glory; they wept for themselves and the bereaved church.

Philip, driven by persecution from Jerusalem, goes down to Samaria and preaches Christ. He was called to minister to the temporal wants of the poor, but could not confine himself to this narrow sphere. He saw that what the people needed more than food for the body was soul food. He knew that you could not really help a man until you helped him spiritually, and while he did not despise the philanthropic work of feeding the poor, he magnified the greater work of saving souls.

And many people in the great city were filled with joy. It was the joy of receiving Christ. During the past weeks you have received gifts from friends; and it has been a time of joyful giving and receiving, but if you have not received the unspeakable gift of salvation through Jesus Christ, you know not what true joy is. There may be fun, amusement and pleasure without joy. Joy is the flowing river, pleasure is the ripple on the surface.

With receiving Christ there comes the joy of forgiveness. A sense of guilt oppresses the one who realizes that he is under condemnation. It carries with it shame and remorse; it is soul-darkness. When Christ is received, the sun has risen, and the light of joy fills the soul.

This city of Samaria had once rejected Jesus. He asked a night's lodging and they would not give it. Weary with his journey, he had to press on, for he would not thrust himself upon them. Whether they remembered this treatment of the Master or not, we cannot tell, but it looks as if they tried to make amends for it. We should remember, however, that they rejected Jesus before his death. After Philip had preached that He had died for them and risen from the dead, their hearts yielded to the drawings of gratitude. Have you rejected the Lord Jesus in the past? Make amends for that; receive him now. Think quietly for a moment of the love that was shown in the death on the cross, and simply let your heart yield itself to the mesmerism of that love. To resist is to do violence to the noblest that is in you; to yield is to let the noble assert itself.

There was the joy of heeding the Word of God. "The people gave heed to those things which Philip spake," and we learn in the 4th verse what he spake. He was one of those who "went everywhere preaching the Word." His mission was not to preach about the Word, but the Word itself. There is to-day too much preaching about the Bible. Some one asked Mr. Moody whether he thought there were two Isaiahs. His reply showed his characteristic common sense. "Why should we be discussing whether there are two Isaiahs, when there are so many people who do not know there is one." Tell the people God's Word, and it will fill them with joy. Raise questions about the Word, and you may fill them with gloom. Discussing the com-

position of bread will not feed a hungry man; give him the bread and satisfy his hunger. Speak the Word of God to the people, and their hearts will respond to the truth and make music akin to the harmonies of heaven.

The Word of God enriches the people with a wealth that gold cannot purchase. I have read that an English diamond dealer has become very wealthy through reading the biography of Cleopatra. He saw in the life of the Egyptian queen that she gave to her friends many emeralds. The English merchant inferred from this that there must be emerald fields somewhere in Egypt or the surrounding country. He searched for them and found them. No one was the richer for their existence until this English merchant found them. "Search the Scriptures, for in them ye think ye have eternal life," and all the precious qualities in the character and work of Jesus.

If you would have the joy of wealth, study the Bible. If you would impart that joy to others, proclaim to them its teachings. Let us resolve that during the year, whatever else we do, we will learn more of God's Word and speak it more frequently to others. Shall we place this book among the common things to be neglected? If so, we shall turn away from the richest heritage ever given to man. It is here that we learn that we are heirs of God and joint heirs with Christ. We have all that comes through his grace, and will receive all to come through his glory. We possess now eternal life, and we rejoice in the more abundant life that is to come. The memory of Calvary fills us with faith and love. The prophecies of the Word fill us with hope. The God who spared not his own Son, but gave him for our redemption, will not spare his wisdom and power in seeing that the prophecies are fulfilled.

There is the joy of fellowship in the Word. The people with one accord gave heed unto those things which Philip spake. Sharing our joy with others increases it, as sharing our sorrows with others may diminish it. The miser hoards his wealth and is miserable; the philanthropist shares his wealth with others and is happy. We have no right to become misers in hoarding the wealth of God's Word; we should share the comfort and joy we receive from it with others.

There is the joy of seeing God work. "Hearing and seeing the miracles which he did." Commentators think that the hearing refers to the words which Philip spake, and the seeing to the miracles which he did. There is a miracle of word as well as deed. It rests one to see power at work. I love to see a great dray horse pulling with ease a heavy load. It rests me to see his quiet, steady, strong movements, but I confess it tired me the other day to see a little, weak, bony horse trying to pull a heavy load up a hill. He trembled in every nerve and fell to the ground in the struggle. He was attempting to do something beyond his strength. There was no pleasure in looking at him.

And so it wearies one to see even Christians striving to do great things in their own strength. They have before them a great enterprise; they plan and manufacture and stretch every nerve; they fear failure because the work to be done seems so great. No wonder nervous prostration is the result and a vacation is necessary. But when we stand in the presence of a great enterprise and realize that God is greater than any undertaking, when we depend upon him and his resources, and go forward trusting in his power, there is rest of heart and joy of soul. It must have been refreshing just

to see Jesus work miracles. He did it with such ease. Virtue went out of him without an effort. It was only a touch and the blind saw. It was only a word and the dead rose.

The First and the Last.

There are those who in this life count themselves leaders of society and high up in the social scale who in the future world will lie in the very depth of dishonor and degradation. And there are those who now are in very humble places who in the future will be exalted to places of high honor and distinction, to sit upon thrones and wear crowns upon their heads.

Men do not always judge as God does. Many a man to-day is highly honored among men, who is, in God's sight, a moral leper and outcast, while many a humble and lowly soul, unnoticed and unhonored by men, is regarded with tender and peculiar favor by the Almighty, who is fitting up for him a palace to be his in the heavenly life.

The Pharisee who was not like the vile men of his land and time, who obtained from vicious indulgences and gave tithes of all that he possessed, was easily one of the first men of his community, and the publican who had no good to remember or to relate of himself, was one of the last, but there was such a difference in their inmost hearts before God, that the first became last and the last became first, and the publican went down to his house justified before God, rather than the other.

Dives was a man of wealth and distinction. He had a fine palace, and a long retinue of servants. He knew the laws of culture and rejoiced in the trappings of fashion. No doubt he was one of the first men of all his region. Lazarus who lay at his gate was the very reverse of all this. He was too poor to buy decent clothing. He needed food to keep body and soul together. He had no medical attention, and his open sores attracted the dogs that ran loose upon the streets. But God looked at the heart instead of at the outward appearance. The change came when Lazarus died and was carried to a place of honor and blessing in heaven, and when Dives died and went to a place of torment. So the last became first and the first became last.

It is often so. Earthly rank and position and wealth do not guarantee an elevation of spiritual life. Lowly and humble places are often filled by those whose lives are hid with Christ in God. Many a king upon his throne is living a life of rebellion against the great King of kings, and will at last be subdued and abased to a place among the outcasts, while many a one whom we would not think of as worthy of recognition, will be exalted to a high place in the service of God. And so many a learned man whose learning causes him to put earthly science and philosophy and theory in the place of God's Revealed Word will be overthrown, while some of the humble ones, too illiterate to read in the books of which the great scholar prated, will be seen to be wise with an infinite wisdom, knowing God and being blessed by him to all eternity.

Yes it is too true, and true in too many cases, that mere externals give no assurance of internal worth. The wealthy are not always rich toward God, and the learned are not always wise unto the everlasting life.—S.

You cannot "lift up" until you first "look up"; you cannot "look up" without wishing to "lift up".—E. H. Miller.

NEVER allow yourself to think of any action, "Is it expedient?" Unless you are omniscient, seeing the future, also the present and past, you cannot tell what is expedient. But ask, "Is this just?" and do the just thing, and you may be sure it is the expedient thing.

IS THERE any way to rouse the churches to the menace for the future in the fact that children are so generally missing from the churches? There ought to be more children than grown people at every preaching in the morning, and when this is not the case, the question should be earnestly and prayerfully considered by the Christians.

IF the children cannot go to church and Sunday-school both, then let them go to church and give up the Sunday-school. Better never have a Sunday-school than to have one that lessens the attendance of the children at church. If they cannot go to both, let the parents teach them in the evening at home.

BUT giving up the Sunday-school is not necessary. We put it that strongly in order to emphasize the duty of church going. And if a child went to a thousand Sunday-schools that would not excuse the parents for failing to teach themselves in their homes. God has laid the responsibility on parents, they cannot shift it upon the Sunday-school teachers.

THE Baptists in the Maritime provinces of Canada are few in number, but they are zealous, earnest and generous. They had just finished raising \$60,000 for Acadia University when they resolved to raise \$20,000 towards the Twentieth Century Fund. The Canadian Baptist says they have already secured \$12,500 of this amount.

IT is the Universalist Leader which thus rebukes some folks who ought to be more orthodox than it: "Never mind theology; give us the sermon on the mount," is the modern cry. The sermon on the mount is steeped with theology. Through the sermon we have prayer, providence, the forgiveness of sin, etc., taught. And Christ rests all the teaching on his own claims, "I say."

COUNT DOUGLAS, in a speech in the Prussian Diet, spoke earnestly in favour of a bill restricting the sale of liquor. He pointed out that 70% of the crimes committed in Germany were attributed to the effect of drinking, and warned his countrymen that the countries in which temperance was inculcated and practiced would secure the advantage in the commercial and industrial rivalry. He spoke particularly of the success of the temperance movement in the United States.

The "Also" of Sitting at the Feet of Jesus.

BY J. H. KILPATRICK, D. D.

The "alms" of Dr. A. C. Dixon in a recent number of the *Recorder* reminded me of another "also" which, years ago, brought relief to me, as it relieved of a seeming neglect one of the loveliest characters in the Bible. When I first used to read of Mary's sitting at the feet of Jesus and leaving Martha to serve alone, notwithstanding the Savior's commendation of her conduct, there would always come the unbidden and the unwelcome thought that Martha did have some ground of complaint. I would say to it "Get thee hence," as being a suggestion of Satan, but somehow it would come back again. The trouble was I had never given proper force to that little "also"; and so in practical effect had read the sentence which that left out. Letting "also" speak out its true meaning, it calls special attention to the fact, not that Mary sat at Jesus' feet along with others, but that while she had already been helping Martha to entertain their honored and beloved guest, and doubtless would continue to do so as necessity demanded, she nevertheless felt that she must "also" sit at his feet and hear his word. Martha, on the contrary, was so much engrossed with her "much serving," that she found no time for such as that. True, Martha was doubtless the head of the household, and upon her especially devolved the responsibility of entertaining Jesus, and it was proper for her to give it due attention; but I take it that Jesus rebuked her for being so much occupied with seeing after his bodily wants that she neglected her own spiritual. He seems, also, to have intimated that she was given to being careful and troubled about various unimportant and unnecessary things while she neglected some that were greatly important and absolutely necessary. And it may be that this rebuke was the cause of a radical change in Martha's life. Quite certainly the next time she and Mary appear in New Testament history (see John 11th ch), her spiritual condition, as well as her devotion to the Savior, seem equal to Mary's. Now for the general lesson: Sitting at the feet of Jesus is the duty of all and at all times—

AN ABSOLUTE AND UNIVERSAL NECESSITY.

No pressure of business, no wants of self, or family, or friends, no pursuit in life, however noble or benevolent, nay, no zeal even for the great Master's service, can absolve us from the duty, or make amends for the neglect, of sitting at the feet of Jesus.

Let it be especially emphasized, that no attainments in science, no treasures of knowledge, no access to the great libraries of earth, or the great scholars of human learning, can ever make it needless to be a pupil at Jesus' feet. The teachers and the taught, professors and students, the "Gamaliels" and the "Sauls," preachers and people, all alike need to sit together here, and that through life. None will ever get too old, or too good, or too wise, to sit with Mary at the feet of Jesus, and, as a little child, learn lessons of wisdom from Him.

DEAR SISTERS IN CHRIST!

I deduce a practical lesson from the above-mentioned incident which I think of great importance to you. And as I have seen no allusion to it, either in books or in the papers, I will mention it here. You have not the opportunity of entertaining the Savior as did Martha and Mary, but you do have the opportunity and (may I not add?) the pleasure of entertaining your pastors. And, as a general thing, the coming of the pastor to stay all night, or even to take a meal, causes more or less preparation. Some of you do your own household work, or the most of it, which necessarily takes time and attention. You love your pastor and you wish to entertain him acceptably. Well, as one of these pastors, often receiving, and greatly and thankfully enjoying, the kind hospitality of my dear sisters, I wish to urge you not to do like Martha, and be so "cumbered with much serving," that you have little or no opportunity of receiving spiritual benefit from

your pastor's visit. Of course, we pastors enjoy very much what you do for us, but we wish to give as well as to receive. We visit the families of our people, especially that we may impart to them spiritual benefit:—the receiving of their hospitality, while a pleasant accompaniment, is not usually the object of our coming. How much, then, we are disappointed when the good sisters, or other members of the family, are so much occupied in ministering to our temporal wants that we have little or no opportunity of ministering to their spiritual ones.

Dear sisters, and brethren, too, when you entertain your pastors at your homes, try to so arrange matters as to get as much good out of them as possible. If they are true pastors and worthy of the name, they visit you, not that you may feed them but that they may feed you. Give them a chance to do it. Make it easy for them to do it. And a good way is to talk to them about some sermon they have recently preached, or some religious book you have been reading, or some article in your weekly paper, or, more especially, about some Scripture passage you have been studying, and on which you would like to have more light; or tell them of your spiritual troubles, or conflicts, or toils, or temptations, if you have any. The pastor does not like to give out his instructions, or his counsels, unsought. Finally, pray for your pastor that, whenever he comes to enjoy your hospitality, he may come in the fullness of the blessing of the Gospel of Christ.

White Plains, Ga.

One of Satan's Devices.

In a sermon preached by Dr. James W. Alexander in 1852, on 2 Corinthians 2:11, "For we are not ignorant of his devices," I find this paragraph, suggested, no doubt, by the so-called higher criticism which then began its crusade against the plenary inspiration of the Scriptures: "Above all, fix your eyes with detestation upon every attempt to deny or impair the inspiration of the Scriptures. This it is in which all schools of infidelity, ancient and modern, join hands. So long as a man admits the plenary inspiration of these books, we have some ground common to him and us, and some admitted medium of proof. He may be a Papist, but so was Martin Luther. He may be a Socinian, so was Thomas Scott. While a man listens to God speaking in his Word, the case is not desperate. But how can we argue from Scripture with one who holds only so much of it to be authoritative as he could have discovered himself, who selects the parts which he may reject as false and thus becomes a Scripture to himself? When these, or any of these, or any like these, present themselves for your belief, know that the enemy is at your door. Be on your guard, and be not ignorant of his devices."

How it would grieve the heart of that great preacher if he could see the success of this Satanic device during the fifty years since he uttered that earnest exhortation! It is increasingly evident, from the prevalent discussions and unrest, that Chillingworth was right when he declared in 1835 that "The Bible, the whole Bible is the religion of Protestants." To profess to be loyal to Christ and yet mutilate the Word—the standard of truth that he has given us by his Spirit—is as if a man should erase half a dozen stripes and twenty stars from our national flag and yet claim to be a true patriot.—*Journal and Messenger.*

The secret of a quiet heart is to keep ever near God. Stayed on him, we shall not be shaken, and our "hearts shall be fixed, trusting in the Lord." We get above the fogs when we soar to God, and circumstances in their wild whirl will not suck us into the vortex if we are holding by him and know that he is at our right hand.—*Alexander McLaren.*

A HOLY life has a voice; it speaks when the tongue is silent, and is either a constant attraction or a perpetual reproof.—*Hinton.*

Is a General Religious Revival Either Imminent or Probable?

BY E. A. STORR, D. D.

God is always ready and willing to bless mankind in every way so far as is consistent with wisdom. So, studied from the standpoint of the divine mind, a revival of religion is always a possibility. But there is a human side to the work of salvation, and the real problem is, are the human conditions such as to warrant us in expecting a widespread revival interest in the near future? By a revival we mean such an intensifying of Christian life and effort as shall result in the conversion of the unaved. Can such results be consistently expected at the present time to assume a general or widespread character, so that large multitudes will confess Christ? In the history of great revivals of the past under such preachers as Whitfield, Wesley, Edwards, Finney, Karl, Knapp, Moody and others certain conditions were precedent. Do they exist to-day?

REVERENCE FOR THE BIBLE.

The first condition is a widespread reverence for the Bible and a recognition of its rightful authority over the lives and consciences of men. A revival that does not grow out of and root itself in a knowledge of the Word of God is essentially spasmodic and effervescent. There can be no question that the growth of Sunday-school work has been marked in the past one-third of a century, but in spite of it all there is to-day much ignorance of the Bible as a book. Is this doubted? Let any pastor outside of large centers make a personal canvass of his own church with reference to the following conditions: Let him find out how many of his church-members read the Bible thoughtfully once a day, once a week, once a month, once a year. How many have any kind of family devotions, or even ask a blessing at the table. How many can give even a general statement of the construction of the Bible, or its fundamental teachings, or the conditions of salvation, or the meaning of church-membership.

In a college town where Bible study is a specialty a class of about twenty young people over fifteen years of age, from professing Christian homes, had never heard of Esther and could give no intelligent statement of Abraham. Such cases can be multiplied over and over again. If revivals could be fostered under such conditions, they would prove disastrous to the churches, because real and abiding benefit cannot be secured. Where local conditions are better, results will be better. The ignorance of the Bible as a book to-day is lamentable in the extreme and paralyzing to spirituality.

Again, our hymnology of to-day is radically different in several ways. Minor strains are the music of nature and natural conditions. A half century ago, whole congregations were awayed by minor tunes. Then came the major tunes of the gospel hymn epoch. These for a time meant much in teaching religious truth; but they swept in the meaningless jingle-jangle of modern revival hymns. Hundreds of hymns are published and sung to-day in which there is no meaning or clearness of thought expressed.

We have trained a whole generation to sing a swinging tune to senseless words, where no attention is given to anything except the utterance of the sound. But music is the expression of religion, and no great revivals have been or will be known without sound music.

Does this mean that our churches are to perish and that Christianity is to be a failure? No. A thousand times no. God lives! But it does mean several things. It means that more and more we must look to our Bible-schools as sources of supply and more and more must make them centers of personal revival interest. The schools must become places for the conversion of the children, and every teacher must expect to be an evangelist to the pupils in the class.

It means that we must place the Bible in the hands of the pupils and teach them how to use it.

It means, again, that we must see to it

that every family in the church teaches the Word of God to the children and helps them to form habits of reverence, prayer and attendance upon the preaching. It means that every pastor shall know that the members of his church have family altars and be devout and studious of the Word of God. It means that parents must bring their children to hear the preaching from the earliest possible infancy, so that children shall at least feel, before they can even understand, the spiritual atmosphere of the home of worship and the place of prayer. It means that we must be more careful in the reception of adults into membership in the churches, and know that they understand the duties and obligations which rest upon them as such. It means, again, that "hot house" revivals are not best; that "forced" growth is not healthful; that determination to "have a revival" does not bring one, but that in this as in all else God recognizes conditions. The fallow ground must be broken up. The ground must be prepared; the seed must fall on good ground; the Word must be taught, habits must be formed, all things indicated must be secured and then and not till then will we be able to secure a widespread religious awakening. Shall we cease doing what we can in revival work for a time? No, work on, work ever, but do not crush many, by awaking false expectations, which must be blighted and result in discouragement utterly, but, facing the conditions as they exist, get ready, when God can and will give a great blessing in saving multitudes.—*Standard.*

Truth and Godliness.

BY REV. ROBERT S. REESE.

Charles Hodge wrote in his time, "Truth is in order to holiness." But it seems that it is now becoming the fashion of the day to put in a little addendum to this pithy maxim, and write truth and a mixture of error in order to holiness. Archbishop Alexander used to compare the truth to a die, and the impress it leaves on the reception wax to the experience which is the result of a thorough and hearty reception of the truth. But now, it seems, the die may not be clean-cut and yet the impression clear and distinct. It may be worth while to inquire whether there may not be a close and indissoluble connection between sound doctrine and a genuine, thorough-going evangelical experience. A question may be raised whether such experience is possible except in connection with sound doctrine. James Martineau says there is no more fall and direct expression of a man's mind than the faith by which he lives, and by this better than by any single symptom do we know one another and keep apart in strangeness or are drawn together in love. Frederick W. Robertson answers the question, Why is a correct faith necessary to salvation? thus: "Because what we believe becomes our character, forms part of us, and character is salvation or damnation."

Now, here is the testimony of two men of evangelical faith, and also of two who had departed from it, to the same effect, viz: a man's belief shapes his whole life, because it forms his character. And yet it seems to be becoming fashionable to ignore doctrine as essential to piety, and correct faith as essential to genuine experience.—*Herald and Presbyterian.*

HUMILITY is the charm of goodness and the badge of greatness. Being rather than seeming to be, and serving rather than demanding, these are its elements. Christ was meek and lowly in heart, yet His lowliness never was littleness, and His meekness was never of the mushy kind. Humility does not take on the cringing flabbiness of the Uriah Heep sort, nor does it get its reputation by calling attention to itself. Humility gets its start in Christ life, and gets its crown in Christlikeness. Esteeming self at God's measure rather than our own false standard, is the true path to humility. Esteeming others at a higher rate than our selfish hearts prompt, is a sure way to attain unto this grace.

Dr. McLaren, The Matchless Preacher.

BY JOHN T. CHRISTIAN, D.D., LL.D.

The city of Glasgow, Scotland, is the center of one of the most picturesque and romantic regions in the world. Near by are river and ocean, mountains and lake. Ben Lomond stands watch like a silent sentinel, and the quiet lochs contain the freshest and purest waters. But these peaceful lochs and rugged mountains have witnessed scenes which were stirring enough to satisfy the feelings of the most dramatic. Among these mountains was and is the home of the matchless preacher. Not far away are Dumbarton and Binning Burn, where we read the inspiring stories of a Wallace and a Bruce. This is a noble place to be born and reared. Such was the birth-place of Dr. Alexander McLaren. In many ways he reflects in his life the surroundings of his birth-place. Practical and sensible, as would be expected of a resident of a busy city, strong in character, like one of the mountains, tender and invigorating as one of the springs gushing from the mountain side. We have always been impressed with the sweetness and freshness of Dr. McLaren quite as much as we have his rugged strength. In his preaching there are so many little dells and valleys, flowing streams and rippling cascades, barren rocks and wooded hills, so many unexpected turns, that he keeps his hearers alert and interested. Even now the mountains of freshness are upon his preaching, and his heart is as young and his fancy as free as it was fifty years ago. This combination of strength, variety and freshness makes Dr. McLaren, under the blessing of God, the mighty preacher he is.

Dr. Alexander McLaren was born in the city of Glasgow, Scotland, on the 11th of February, 1828. His mother was described, by one who knew her, "as a great and noble lady." His father was a well-known merchant, abounding in deeds of love. Mr. David McLaren, his father, was one of the pastors of the John Street Baptist Church, Glasgow, Scotland, thus both a business man and a preacher of the Word. The McLarens were of that class which made Scotland the fairest gem in the crown of the Kingdom.

Dr. McLaren from a child had known the holy Scriptures, and so as a child he came into the church. He was baptized May 17, 1838, by Dr. James Paterson, of the Hope-street Baptist Chapel.

His education began in the Glasgow High School. Early in his ministry he formed the habit, which was continued with him, of daily reading chapters of the Bible. At Glasgow, Stepany College, now Regents Park College, became his Alma Mater. His graduation occurred in 1849. Mr. Green, one of the Examiners, returned home that day and told his son "the committee had passed a Scotch lad named McLaren, who had a great deal of sense." He was described as tall, shy and silent, very young looking and not feeling at home in his new surroundings. Many a college boy at his opening session has felt the same way!

He became pastor of Portland Chapel, Southampton, July, 1849. First he was only student while the congregation was small. He felt he was the coming man for the pulpit. It moved cautiously, and only invited him to become pastor after a probation of three months. From the first he startled his hearers with his bold treatment of themes. While thoroughly orthodox, he did not use conventional statements, and he showed no fondness for a ministerial uniform, and discarded the traditional white tie. He would frequently preach only fifteen or twenty minutes. This abrupt ending displeased many, but it would be a mercy for some others. He was a man of great energy. He would sometimes pause long to get the right words, and strangers who thought he "had broken down" were surprised to see his energy afterwards. He was aptly described as "by inclination a student, by temperament a recluse."

"I thank God," he said once at a public breakfast, "that I was stuck down in a quiet little obscure place to begin my ministry, for that is what spurs half of you young fellows. You get pitch-forked into prominent positions at once, and then fritter yourselves away in all manner of little engagements that you call duties, going to this tea-meeting, and that anniversary and other breakfast celebrations, instead of stopping at home and reading your Bible and getting near to God. I thank God for the early days of struggle and obscurity."

It was in 1855 that Dr. McLaren came to his present pastorate at Manchester. From the first the people felt that a prophet had come among them. He spoke to the intelligence of the people, and was profoundly theological, though never technically so. The power of touching of the human heart was given to him, and the people understood that the pulpit he is springing of action and new gestures. He has a rich, musical voice, clear and penetrating; the Scotch accent adds to the force and gives a suggestion of really greater volume than it possesses. Dr. McLaren is a great master of style. Last year, when he was thought what he is to figure. His sermons are never weighted with "long-winded words in oily and action," and he knows nothing of the "rolling thunders of eloquence."

Twice has Dr. McLaren served as President of the Baptist Union. The first was in 1876, and the second in 1891. Last year his great work in raising the large twentieth century endowment fund is known to the entire country. The quarter of a million of pounds have been secured, and the entire denomination are rejoicing over this large sum which is available for immediate use. Colleges and universities have not been slow to recognize his worth and eminent abilities.

The degree of D.D. was conferred upon him by the University of Edinburgh, April 21, 1877. This year, 1892, Owens College, Manchester, held a jubilee service, and honored itself by bestowing upon Dr. McLaren the degree of Litt. D. It was a great occasion. The Prince and Princess of Wales, the Duke of Devonshire, Karlis Spencer and Derby and many distinguished visitors and scholars were present. When the name of Dr. McLaren was called, there was a prolonged shout from all parts of the hall. The students, at the suggestion of Prof. Wilkin, in a few words of presentation, said: "The Rev. Alexander McLaren, D.D., for forty-four years has devoted in this city his exact theological scholarship, his charm of his 'forum' and freshness, his fervid eloquence, and his intense conviction to the maintenance among us of the highest ideals of life and conduct, and so has won, to no common degree the reverence and affection of his fellow-citizens."

The degree itself was then conferred by Earl Spencer, the Chancellor of the University. McLaren had the reception of the day, and it was interesting to note that he was the only one to receive applause from the professors themselves. This jubilee began on the Sunday before with a sermon by the Bishop of Manchester; it ended in Union Chapel on the following Sunday evening by a sermon from "The Bishop of Non-conformity," as Dr. McLaren was called. It is thus pleasing to note that he is held in the highest esteem by his fellow citizens of Manchester, irrespective of creed.

Dr. McLaren preaches at the Union Chapel twice every week, on Sunday morning and Wednesday night. The remainder of the services of the week are taken by his co-pastor, Rev. J. Edward Roberts. The Wednesday night is a preaching service, and only a prayer-meeting is held generally present on Wednesday evenings about 500 persons. Dr. McLaren lays much stress on this service, and regards it as one of the most fruitful in his ministry. The seating capacity of Union Chapel is 1,470, full 1,600, with chairs in the balcony, and a great congregation of 1,300 on Sunday mornings. The pipe organ is one of the finest in North England. There is a choir of some twenty five voices, but only the old-fashioned hymns are sung.

He is pre-eminently a preacher. He does not attend to any of the details of the church, and never makes pastoral calls. All of that is looked after by his co-pastor. He is a preacher. He is an expository preacher, and his "three heads" are proverbial. He usually preaches forty or fifty minutes. He attracts especially the intelligent and thoughtful people. There are five or six colleges in Manchester, and the students from these colleges hear him gladly.

Dr. McLaren and his only son, Mr. A. D. McLaren, live alone. Mrs. McLaren died in 1884. There are two married daughters. Dr. McLaren is a very busy man, and he spends his time in his library. After a hard morning's work, he takes his lunch, and usually with his magnificent dog, in good weather, goes for a walk. He does not write his sermons, but makes full notes. A stenographer writes out in full and brings it to him Monday morning for correction, and that night it goes to London for publication in *The Freeman and Baptist Times*. He also writes an article once a week for the *American Sunday School* press. He is the author of a long list of books, commentaries, sermons and addresses.

The Union Chapel, of which Dr. McLaren is pastor, is not, strictly speaking, a Baptist church. It has well nigh as many Congregationalists as Baptists as members. The only requirement for church membership is that the candidate love the Lord Jesus Christ. Baptism is not a prerequisite to church membership. But when a candidate is baptized, it is always upon a profession of faith by immersion. The Lord's Supper is open to any believer. Usually there are three or four hundred who come to this service.

There is very fine picture of Dr. McLaren in the picture gallery at Manchester. It was painted by Sir Charles Reid, President of the Scotch Academy. The money for the portrait was subscribed by the citizens of Manchester as a testimonial to their most distinguished citizen. The face of Dr. McLaren is so mobile that Sir George had great difficulty in painting the picture. At each sitting Dr. McLaren had a different expression. The artist was in despair. One day Dr. McLaren was looking out a window and Sir George addressed a remark to him. The artist painted the Doctor in the picture gallery. A replica of this portrait, painted by Sir G. Reid, hangs in the vestry of Union Chapel. It was presented to Dr. McLaren by the Citizens' Committee, who at the same time gave the original to the City Gallery.

Many funny things are told on the Americans who come to Manchester to hear the great preacher. His son, Mr. A. D. McLaren, was one of the nabers. One Sunday a seat could not be readily provided for an American. The American, not to be outdone, slipped a half sovereign into his hand and suggested that it might assist in securing a vacant place. The American on file some refreshing letters from some Americans. A well known missionary writes to the good Doctor to hunt up all the relations of an old widow, who was the wife of an old soldier, who died in Manchester some fifty years ago, write out their authentic names, and send them to the good Doctor. It was referred to the war office.

In old age Dr. McLaren is still bringing forth fruit. Through wait upon his ministry, and through his published sermons he preaches to thousands of the people of the most influential men in England to-day. We

trust that by reason of strength many more years will be granted to him to continue his work. He has long lived in public life and avoided personal publicity. He has not courted fame or crowd popularity. He is no dissenter. He has remained true to his convictions through many changes in theological fashions. It may be said of him as of Falkland: "He could so severe an adorer of truth that he could so easily have given himself leave to steal as to dissemble." Let Dr. McLaren be in no wise responsible for the matter contained in this article, he had the kindness to look it over and made a number of suggestions. Edinborough Castle, Rhodeswell Road, London, E.

The Old Family Pew.

Happily for us, we can remember "the family pew" with interest and affection as ever. We worship occasionally in an "auditorium" where no worshiper can bow the head, much less kneel; where for the most part the people in attendance sit bolt upright all through the prayers. What else can one do with a sharp chair back thrusting into his chest, and that six or eight inches below the level of his shoulders? And when to this annoyance the organ is replaced by a string band, and Ward and Dandee give way to airs in which the only remarkable strains are cribbed from the Bohemian in your particular house of worship, remember that you owe it to your children to take them with you to the house of God. Foolish parents who look over the chair-plat in a modern church, finding they can rent sittings individually for their families, will take two 32s. sittings in a better house of worship, and three or four in a less desirable locality. The result is that the children are left at home while the parents are at church. Set it down as an incontrovertible fact that the child who does not go to church as a boy will not go to church as a man. If you do not wish your lad to be interested in the church at all, leave him at home while he is in knickerbockers. His likes and dislikes are all practically formed before he puts on his long trousers. Better stay at home yourself than arrange for your children to ignore or omit the preaching service.

How pleasant to one, though in the past, the old family pew. We can remember it every detail, from the carpet-covered foot stool to the balz-covered cushion. We can remember just where the hymn books were placed, the spooly cane and the palm-leaf fan. There is no room for anything but our children's movements, and with a fair amount of sermon we doubtless managed to make it interesting to our elders. But the child received no impression of undue restraint, and the older people had an opportunity to exercise a little Christian patience. The family pew never divided on Sunday, however much it might be broken into bits during the week. If the sermon was unusually long, or if the person flew high that day, the little folks curled up on the pew-seat and had a delightful nap. Sometimes when the sittings comes just right we intend to put out our little noses and sit the space between a little more than The Old Family Pew interior.

"It will make my feet like hinds' feet," is the cry of the light-footedness in the place of the path of plodding life. It is the very emblem of elastic, springing ease, of light, bounding gracefulness that clears every obstacle of sure-footed swiftness. And that is how men who live near God, and have his strength in them because they will, go their way in the path of plodding life. It is the way in which most of us get through our day's work, like a ploughman in clayey furrows, with a pound of soil clogging his boot. The monotony of our constantly recurring small duties, the ups and downs in our spirits, the stiff bite of road that we have all to pass some time; and, as days go on, the stiffer muscles which make us like to walk rather more slowly than we once did, all these make our feet very unlike hinds' feet. But God with us will overcome monotony, and difficulties, and decaying natural strength, and our course may be not like that of some heavy-footed animal, as a bear (which is named in Hebrew, "the plodder"), but like that of the deer, bounding, sure footed and swift, on the free hillside.—Alexander McLaren, D. D.

HUMILITY is a fruit of the Spirit. It does not grow in the heart spontaneously. It seeds come from Christ, and its showers from the Spirit. It can be cultivated. It has growing qualities. It responds to care and prayer. Urban Endeavor needs to consider the grace, especially in these days of prosperity. It is the danger of great organizations to become self-important. In Christ's kingdom self-importance is a slow form of suicide. When we think we are something, then we are on the road to becoming nothing in God's sight. Nothing is so foolish as to look at Jesus Christ. Apostle Paul knew this method. When he or his converts began to consider themselves as of so much importance, the wise Apostle gave the injunction, "Let this mind be in you which was also in Christ Jesus," or, "Consider him," and even the electric lights are dim.

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

BOOKS

GIPSY SMITH: His Life and Work, by Himself. 12mo, 330 pp. Chicago and New York: Fleming H. Revell Co.

Gipsey Smith was born of gipsey parents in a gipsey tent. He was converted from his sins and has devoted his life to the conversion of sinners. Uneducated, in the usual sense of the words he has studied his Bible and such books as Pilgrim's Progress till his power of expression in the strong Anglo-Saxon or his mixed language equals that of John Bright or Charles Spurgeon.

Few books which will be read with more absorbing interest on account of its story have appeared. And few recent books which will do more good. This is what Alexander McLaren says of Gipsey Smith: "I have had a long and close knowledge of the man who here tells his life story, and I can say with absolute confidence and sincerity that that knowledge has discovered in the character of rare sweetness, goodness, simplicity and godliness, and possessed of something of that strange attractiveness with which popular beliefs have endowed his race." ***

MR. WORLD AND MISS CHURCH MEMBERS. A French-English Century Allegory. By Rev. W. S. Harris. 12mo, 310 pp. Cleona, Pa.: G. Holsapple.

The introduction is written by Bishop R. Dubs, who commends the work highly, saying: "The book is a powerful allegory, somewhat after the style of Pilgrim's Progress, but in no sense is it an imitation of any existing work of the kind. It is a masterful presentation, wrought out with excellent judgment and consummate skill."

The Allegory opens with Miss Church Member walking in the narrow path, and Mr. World in the broad way that leads to destruction. He persuades her to walk a little way with him, bidding out as an inducement the hope that she may meet her father, who is still bringing in all the evils that are abroad in this twentieth century, and which threaten the spirituality of the churches. The book went quickly through three editions.

HER BENV. By Silas K. Hooking. 12 no. 372 pp. London and New York: Frederick Warne & Co.

The story of two walls in the streets of a great city—a story well told and pathetic, and yet bright and hopeful, leaving one glad and not depressed. A little brother and sister, with a drunken mother and a step father, kept their lives pure and noble in the most untoward circumstances. The great temptation to the boy was to steal, and one of the best chapters tells how he was yielding just as his sister came up and recalled him to his better self. Through trials, temptations and misrepresentation Henry held fast to his integrity, and at last won for himself an enviable position in the world.

THE GORDIAN KNOT OF THE Problem Which Baffles Infidelity. By Arthur T. Pierson. 32x6 1/2 in. cloth, 265 pp. 60 cents net; by mail 65 cents. New York and London: Funk and Wagnalls Co.

Dr. Pierson is well known as an authority upon Missions and a convincing writer upon Christian Evidences. His present book is the outcome of honest doubt seeking a true answer to great questions, and is addressed to candid inquirers after truth. The endeavor is not to besitiff difficulties on the one hand, nor deal in unfair evasion on the other, but to seek and answer such questions as these: Is there a God? Is the universe the work of a personal Creator? Whence came the order and perfection of the universe, instinct in animals, intelligence and conscience in man? How can we account for the Bible and Jesus Christ, and is there a life beyond?

For twenty years The Spectator has occupied a warm place in the affections of readers of *The Outlook*. The results of observation in daily life, public and private, and in journeying in many places, as well as of quiet meditation in the study, have furnished the material for such questions as these: Is there a pleasant discourse. A selection has been made from the hundreds of these papers, which is soon to be published in a handsome volume by *The Outlook Company*.

MAGAZINES.

The Teacher for August contains: Editorial; The Old Testament for To-day—The Bible in Part and Entire, Hight C. Morse; Influence of the Unseen; Value of Conventions; A Good Exercise; International Lessons—August; The Spectator and the Lesson; Suggested Order of Exercises.

SUNDAY-SCHOOL LESSON.

SUNDAY, AUG. 10.

NADAB AND ABIHU.

Leviticus 10:1-11.

MOTTO TEXT—"Let us watch and be sober."—1 Thes. 5:6.

It was the great day of the consecration of the tabernacle, and seven days before, Aaron and his sons had been consecrated priests, and the days of consecration had lasted for these seven days (chap. 8:33-36). The priests were now ready to offer the sacrifices, and the tabernacle was ready to be offered to and accepted by God.

All the millions of Israel had gathered before the tabernacle, and stood reverently watching while Aaron, assisted by his sons, made the offerings for his own sins and for theirs. The sacrifices ended, Moses and Aaron went into the tabernacle, and coming out, standing as God's representatives, they blessed the people.

The Shechinah fire, which usually glowed in the Holy of Holies, filled the tabernacle, swathed Moses and Aaron in light, consumed the sacrifices upon the altar. Awe-struck and adoring, the whole nation fell upon their faces, rejoicing that God had accepted their offering, and had taken up his abode in the tabernacle they had prepared.

Among the people, no doubt in the front rank, were the sons of Aaron. More full of zeal than discretion, young Nadab and Abihu thought that some expression should be made on the part of the people in return for the gracious and glorious revelation of God's presence. They had been consecrated priests, and had their censers in which the commanded incense was to be burned as a sweet savor to God.

God had commanded through Moses that fire for the incense burning as for all the tabernacle service should be taken from the fire on the altar, which had been sent down from heaven and was never allowed to go out. But with the glory of the Lord filling the tabernacle and courts, the young priests could not get to the altar of incense. The circumstances were different from those in which the command was given. God would excuse their taking fire from some of the fires where the flesh was boiled for some of the sacrifices—were not those fires also holy? The censers were right; the young men were priests. With the best of good intentions, these young men undertook to worship God in a little different way from that which he had commanded, varying in only a small and unnecessary point in changed circumstances; in fact in circumstances in which they could not get to the altar.

"Strange fire before the Lord which he commanded them not."—Nothing must be done in his worship which is not exactly what he commanded. It is not enough that he has not forbidden it. All will-worship is abhorrent in his sight. It is more tolerable for the heathen who never worships him than for a professed Christian who brings "strange fire before the Lord which he commanded them not."

What are Humors?

They are vitiated or morbid fluids coursing the veins and affecting the tissues. They are commonly due to defective digestion but are sometimes inherited.

How do they manifest themselves? In many forms of cutaneous eruption, such as eczema, pimples and boils, and in weakness, languor, general debility. How are they expelled? By Hood's Sarsaparilla

which also builds up the system that has suffered from them. It is the best medicine for all humors.

This story is written in the Bible that those who would introduce uncommanded things into the worship of God; that those who would set aside the least of his commands in regard to his worship as "inessential," as not meant for these changed times and circumstances should be warned. God is not mocked. To do in his worship what he has not commanded is to attack his sovereignty; it is to tell him to his face we are wiser than he. Remembering this, it will be seen that the young priests, though their intention was to honor God, and to make acknowledgment of his presence, were guilty of a very daring sin. God can be honored only in his own way. Let those who wish to introduce innovations, appointed "days," programmes with recitations, etc., into our worship, whether it is our worship as Sunday-schools or at the preaching hour, look on the dead faces of Nadab and Abihu, and remember that though God does not now punish instantaneously, as he did then, he is an unchanging God. "Self-chosen services is displeasing to God. It is of the nature of rebellion, and is so regarded by him."—Larga.

"When we bring zeal without knowledge, misconceptions of faith, the devices of our will-worship, we bring common fire to his altar. These flames were never of his kindling; he hates both altar, priest, fire and sacrifice."—Hall.

"And there went out fire from the Lord."—The Shechinah fire which was filling the tabernacle flashed forth on the young priests and they fell dead. "This is it which the Lord speaks, saying, I will be sanctified in them that come nigh me."—Special privileges in approaching God bring special responsibility. God will be shown forth in his worship as "The High and Holy one." If his ministers fail to obey him in this thing he will prove himself the Holy One by his punishment of them. God will be glorified before all his creatures.

"And Aaron held his peace."—In submission to the will of God. He did not murmur, though he could not rise to the height of Job, and say, "Blessed be the name of the Lord." Moses then called two of the Levites to come and carry the dead men out of the camp for burial. "And carried them in their coats."—The fire had not burned their garments nor their bodies; it had taken their lives.

"And Moses said unto Aaron, and unto Eleazar and unto Ithamar."—The two remaining sons of Aaron, younger than Nadab and Abihu. "Uncover not your heads, neither read your clothes."—Tokens of mourning which were customary. "Let ye die."—God's glory and his worship must come first—even bereavement must not interfere with their priestly duties. "Let the dead bury the dead." The Lord answered the young man who wished to go and bury his father instead of obeying instantly.

"And lest wrath come upon all the people."—For the high priest was the federal head of his people who would be punished for his sins.

ple who would be punished for his sins.

"But let your brethren, the whole house of Israel, bewail the burning which the Lord hath kindled."—His sons were not to be buried unlamented. The mourning of the people would deepen the impression made by the deaths of Nadab and Abihu.

"And ye shall not go out from the door of the tabernacle of the congregation, lest ye die."—They had been eight days continuously in the tabernacle, but till the service was ended they were not to leave, even to bury their dead. God must come first.

"Do not drink wine nor strong drink, thou, nor thy sons with thee, when ye go into the tabernacle of the congregation, lest ye die."—There is no reason for slandering the dead young priests by saying they had been drinking. This command does not indicate that. Moreover Nadab and Abihu had been for eight days and nights in the tabernacle without going out. God is giving a general command for all time, and the reason for it is in the next verse. His worship must be in every particular exactly as he had directed. If their minds were confused with wine, they would not see clearly to put differences between holy and unholy, and between clean and unclean.

As our bodies are the tabernacles of the Holy Spirit, our churches being meeting houses, and not temples, and as he never goes out from the hearts of his elect, no Christian should ever be a slave to wine or strong drink at all. Fitly the elect are always in service, and need at all times clear minds to discern between the holy and the unholy.

LOUISIANA BAPTIST STATE CONVENTION.

Eld. A. L. Johnston, of Alexandria, reports regular proceedings.

Pastor W. W. Dodson and his wife-awake Committee on Entertainment gave us a most cordial welcome to their hearts and homes. The church at Minden is in a prosperous condition. The Sunday-school numbers 121, and J. O. Lowry is superintendent. The church is building a house of worship that will cost, when completed, about \$10,000.

Minden is a city of about 3,000 souls, and contains many beautiful homes, and the evidences of wealth, culture and prosperity are manifest.

The citizens are enterprising, and have fostered enterprises calculated to promote the welfare of the community. They have a saw-mill, the finest in the United States when it was started two years ago. It turns out 300,000 feet of lumber daily, and employs 500 laborers.

Judge Watkins, one of Louisiana's ablest jurists, was chosen President. This was a compliment justly bestowed on one of Minden's most worthy citizens. Pastor K. M. Weaver, of Lake Charles, was elected Vice-President, and Pastor J. S. Campbell, of Benton, was elected Recording Secretary.

The opinion prevailed that it was the best Baptist Convention held in Louisiana. Rev. E. O. Ware, a native Kentuckian, has been Corresponding Secretary for ten years, and under his leadership gratifying advances have been made in all departments of denominational growth. In 1886 there were about 17,000 white Baptists, now there are about 40,000. Additions last year by baptism exceeded 2,500. Mount Lebanon Male College,

under the Presidency of Dr. Edwards, is surpassing all former records, and an effort to raise at once \$25,000 is determined on. The college has a fine faculty, and deserves the prayers, confidence and support of the Baptists of the state.

Prof. Thigpen, a veteran educator, is President of Keachie Female College. As evidence of the estimate placed on the work, there was a deficiency of several hundred dollars promptly subscribed. Bro. Cooksey is leading the Orphans' Home to success.

New meeting-houses are being built in all sections, and modern and elegant houses of worship are replacing the old church buildings. The writer heard good reports from our cause in New Orleans. Kentuckians are on guard and leading the churches. I refer to Edwards, Dobbs and Lee. U. A. Ransom, formerly of Hopkinsville, Ky., is doing a fine work as pastor of Baptist and Delhi churches.

Prof. W. E. Taylor, one of the leading educators in the state, is a native Kentuckian, and another Kentuckian, Pastor J. M. Wood, of Provincial, is doing a fine work. If we count Seminary men who preached while students in Kentucky, we have many more. M. J. Hoover, who was the beloved pastor at Burlington, Ky., is now at Alexandria, La., and his ministry has been richly blessed. Pastor J. E. Hixon, also dearly beloved for his fidelity and wise leadership is at Benton. J. L. Wise, of Natchitoches, is another who has taken high position. J. S. Edwards, the popular bishop of Monroe, in less than three years, has received 157 into the fellowship of his church—over 90 by experience and baptism. He is a native of Virginia, and was ordained as pastor of Murray (Ky.) Baptist church. Also Bro. W. O. Pugh, and others that I would like to mention, spoke tenderly of Kentucky.

President I. M. Wise, of Sturgis College, was in attendance, and royal was the welcome he received as a visitor to his native state. Pastor Harrington, of Hammond, is doing a fine work, and made a telling speech on the temperance report. Editor R. M. Boone and his noble wife, as their custom has been, showed the writer marked attention. At great personal sacrifice for fifteen years they have supplied the Baptists of Louisiana with the *Baptist Chronicle*. They have furnished a medium that has been loyal to denominational interests in Louisiana, and to all the great principles of the denomination.

Dr. John R. Sampay, of the Southern Baptist Theological Seminary, was a welcome guest, and, as proof of the favorable impression his three weeks' institute at Mount Lebanon had made, he readily secured more money for the students' fund than he asked for.

Among the prominent laymen and ministers present as messengers, in addition to those already mentioned, we recall Colonel Bolton, leading banker of Alexandria; Colonel Love, a leading merchant of New Orleans; Dr. P. B. Wright, of Evergreen; Major Thomas, leading business man of Shreveport; T. H. Thurman, one of Shreveport's leading merchants, and Rev. Penick, pastor of the First church, Shreveport; O. J. Gilbert, T. B. Moss, Prof. W. C. Robinson, of Mt. Lebanon; E. J. Caraker, J. H. Tillman, Capt. J. M. White, W. B. Boggs, Rev. H.

M. Garnett, Rev. W. L. Stagg, W. I. Burnett, N. B. Bluckett, F. N. Brinn, W. R. Brown, J. U. H. Wharton, J. J. Redding, J. W. Burnham, S. B. Langford, W. N. Waller, J. B. Bryant, W. C. Beall, C. L. Tulley, M. G. McGee, J. A. Bumgardner, J. W. Wallace, W. D. Byram, J. F. Taylor, Geo. A. Patterson, J. M. Rant, T. J. Fortson, J. N. Shealey, J. H. Sibley, W. Wart, A. H. Ratcliff, A. B. Cole, J. L. Oakes, J. M. Melton and J. O. Lowry.

Among prominent workers in the Ladies' Missionary Society the writer remembers meeting Mesdames Love and Hammon, of New Orleans; Mesdames E. L. Powers, Prophet and McGuire, of Monroe; of Alexandria, Mesdames M. J. Hoover, Boone and Johnson; of Minden, Mesdames Drake and Dodson and many others equally deserving of mention, but space will not admit, among them Mesdames R. Williams and M. M. Taylor.

It was my happy lot to be assigned for entertainment in the beautiful and happy home of Bro. Felix H. Drake and family. He is one of the most successful and enterprising citizens of Minden. The home was prepared to entertain all who could not be conveniently cared for elsewhere. There were so many that the baby, Master Aubry, two years old, seeing such a large crowd, asked his father, "Papa, where is home?"

Among the guests at Bro. Drake's was Dr. G. M. Harrell, of Colorado, Texas. For twelve years he had served the church at Minden as pastor, and the whole community seemed eager to welcome him. He preached at night in the Baptist church to a large congregation. Also Rev. M. E. Shaddock, of Lake Charles, a native of Tennessee, and well known and loved all over the South.

Field Secretary Spillman, representing the Sunday-school Board, made one of his characteristic speeches, and that means that it is indescribable. The effect was thrilling and inspiring.

Dr. Bomar ably represented the Foreign Mission Board. It was my pleasure to preach Sunday morning at the Baptist church, and at the close a motion was introduced by Judge Watkins, and unanimously passed, requesting the publication of the sermon in the *WESTERN RECORDER*—a compliment greatly appreciated by me.

The American Baptist Publication Society was represented by B. J. Robert, of the Dallas Branch, and Rev. G. B. Rogers, who is in the chapel car service in Texas. Bro. Rogers addressed the Convention, and in his quiet and masterly style, captured the body.

Returning, I called on Dr. Sproles, pastor of the First church, Vicksburg, Miss., one of God's noblemen. Quietly, but zealously, he is building up our cause in Vicksburg. His church has voted him a vacation, and he will enjoy it at Mont Eagle.

The Rev. J. E. Riddle, of Grand Cane church, recently from the Methodists, baptized by Dr. Penick and ordained by Shreveport church, made a favorable impression on all who met him. He is a young man of commanding presence, and we predict a useful future for him among us.

The writer lacks words to suitably express his appreciation of the overwhelming kindness bestowed upon him by his Louisiana brethren. Such people, so boundless in hospitality, so generous in their benevolence and so warm in their love, are a benediction

to mankind. Our prayer is, "God be with you till we meet again." W. P. HARVEY.

SOUTHGATE-ST. BAPTIST CHURCH

LOCATION.

On Southgate, four squares south of Broadway, between Fifteenth and Sixteenth streets. The only Baptist church south of Broadway between Fourth and twenty-eighth streets, and, with the exception of a little German Reformed church on Eighteenth, Southgate is the only Protestant church between Fifth and Twentieth streets, south of Broadway—a territory embracing some 80,000 people.

OF WHOM COMPOSED

While there are many Catholics in this community, there are thousands of people who have in recent years moved to the city from the country, and it is useless to ask if there are many Baptists among them, for there are hundreds who have not identified themselves with the city churches.

WORK BECAME DONE.

When Pastor Geo. W. Clarke began his work there ten months ago the State Mission Board was making an appropriation of \$150 per annum. Recently the Board has been released from its obligation, and the church has increased the pastor's salary from \$600 to \$1,200. One hundred and thirty-seven have joined the church during this time, and the Sunday-school has more than doubled.

POSSIBILITIES.

With the sympathy and cooperation of the Louisville Baptists this church could be made, in a few years, one of the greatest people's churches in the South.

WHAT OTHERS SAY ABOUT THE WORK

Dr. W. W. Hamilton, of McFerran Baptist church: "I regard the field occupied by Southgate-street Baptist church as one of the most needy and most promising in our city. I do not know why we should not have there an organization equal in number and power to that of Twenty-second and Walnut church. May wisdom, power and success be given you in making this possibility a reality." Louisville, Ky., July 12, 1902.

Dr. B. E. Dement, of Twenty-second and Walnut church: "It gives me great pleasure to state that I am well acquainted with your field of labor. The church badly needs a more commodious house of worship, and deserves the sympathy and support of the Baptist brotherhood in their efforts to build. Your opportunities for internal development and expansive growth are well nigh limitless, and I see no reason why you should not have, in the near future, a large, progressive and spiritual church. With best wishes and prayers for your continued success, I am cordially yours in the work." Louisville, Ky., July 15, 1902.

Dr. J. G. Bow, Corresponding Secretary of the State Board: "Southgate-street church is in the midst of a great population, with almost unlimited material with which to work. The State Board has been aiding this church for many years, with little success. Bro. Geo. W. Clarke, the present efficient pastor, took charge last October, and has wrought well. During his pastorate of ten months every department of church work and church life has received new and better impulses. More than 125

new members received, and we have received notice that the church is self-sustaining, ready to release the Board, and asks to be put down as a regular, systematic contributor to all our worthy enterprises. The people are not wealthy, but under the present leadership they have a mind to work. They need larger quarters and better accommodations. They are determined to become a great working force among Louisville Baptists. Southgate seems to hear God's message, 'Enlarge the place of thy tent and let them stretch forth the curtains of thine habitations. Spare not, lengthen thy cords and strengthen thy stakes.' May the Lord continue to bless them." Louisville, Ky., July 19, 1902.

THE APOSTLE MATTHIAS.

One frequently hears the Jerusalem church severely criticized for ordaining Matthias to the apostleship.

These critics allege that the church had neither the authority nor the power. They argue that God did not subsequently ratify the act, basing their argument, mainly, upon the fact that not again is Matthias' name mentioned.

I am persuaded that all these erroneous ideas of the endowment of power by the Spirit at Pentecost.

Please note that Peter's statement concerning Judas' vacant office (Acts 1:16-22), was made after "prayer and supplication" by the church (Acts 1:14).

Carefully consider the following points:

1. One must take Judas' office in fulfillment of prophecy (Acts 1:30).
2. He was to be elected from the men, who, all the time, had been with the disciples, "beginning from the baptism of John" to the ascension of Jesus (Acts 1:21f).
3. He was to take part of "this ministry and apostleship" (Acts 1:25) by being a witness with the eleven of the resurrection of Jesus (Acts 1:22).
4. Matthias was chosen, of two, after earnest prayer and the casting of lots (Acts 1:24f).
5. His election was ratified by the Lord.

(1) He, with the others, was filled with the Spirit and spoke with tongues (Acts 2:4) the wonderful works of God (Acts 2:11); was one of "the eleven" who stood up with Peter (Acts 2:14) to whom (the twelve) was addressed that momentous question by those pricked in heart, "Men, brethren, what shall we do?" (Acts 2:37).

(2) He preached the same doctrine, was in their fellowship, broke bread and prayed (Acts 2:42); for the word "apostles" here undoubtedly refers to the twelve as it does in the following passages cited.

(3) With the others he performed wonders and signs (Acts 2:43); prayed for boldness to speak the Word, for healing power, "that signs and wonders may be done by the name of the holy child Jesus" (Acts 4:33-35); with them received answer to that prayer when they were again "all filled with the Holy Spirit and spake the Word of God with boldness" (Acts 4:31); with the eleven gave with great power witness of the resurrection of the Lord Jesus and received, with them, "great grace" (Acts 4:33).

(4) The "apostles" wrought many signs and wonders (Acts 5:12); were put into prison (Acts 5:18); by the angel of the Lord delivered (Acts 5:19), and

commanded to preach in the temple to the people "all the words of this life" (Acts 5:20), which they (the twelve apostles) did (Acts 5:21).

(5) With the eleven he was beaten (Acts 5:40); assisted in the ordination of the first deacons (Acts 6:3-6). This was done that "we," "the twelve," may "give ourselves continually to prayer, and to the ministry of the word" (Acts 6:4).

In each of the above references the twelve apostles are unquestionably alluded to and, therefore, we have a superabundance of proof that the Lord ratified the ordination of Matthias.

The local churches of Jesus Christ still have authority and power (but not to make apostles) and I am pained that the tendency of the day is to disregard the former and minimize the latter. "SAVED."

DEAR RECORDER:

The Lord has been very gracious to me since I came to my present field of labor here at Sharpburg and Bath county, a little more than six months ago. I have had the supreme pleasure of baptizing thirteen happy new-born souls and twelve more stand approved for baptism. There have been twenty-seven received into the membership of the church at Sharpburg.

At Owingsville, the county seat, the Lord has used me as one to help organize a little church of five members, including myself. The outlook is very bright. But the credit of the great work done is not due to me. I have been exceedingly fortunate in the assistance which I have had.

O. J. June the 17th, Bro. B. B. Bailey, of Winchester, came to Owingsville and preached for ten days to the spiritual delight and profit of a host of people. Despite the fact that there was no church there, we had large congregations and the people heard him gladly. His sermons were profound, logical and full of the Gospel. Many pronounced him the best preacher they had ever heard. It was largely due to his preaching that a church was afterwards organized.

After a week's intermission, Bro. W. W. Hamilton, of Louisville, came to Sharpburg and assisted me in what a number declare the best meeting ever held here. He fed our souls on the Word of God, and we greatly rejoiced as we communed with our Heavenly Father along the way. His Bible readings were especially helpful and stimulating to the church and community. One of the women said with reference to his preaching that, when she heard him, she was not cognizant of his presence but thought only of the Christ whom he represented. Ah! what a compliment, and yet deservedly spoken. Thirteen have joined the church as a result of the meeting.

May the Lord abundantly bless these dear brethren who so ably assisted me in His work. "Bless the Lord, O my soul, and all that is within me, bless His holy name." W. W. HORNEN.

Dr. W. P. HARVEY has accepted the invitation of Rev. Thos. E. Coleman, Chairman of the Centennial Committee of South District Association to deliver the centennial address on the 19th of August at Shawnee Run Baptist church, Mercer county, Ky. The subject selected by the speaker is "A Century of Baptist Achievement in Kentucky."

SUBSCRIBERS FOR THE RECORDER.

THE IDEAL OF CHRISTIAN LIFE.

For me to live is Christ.—Phil. 1:21.

Some one has well said that the chief reason why Christianity does not yet pervade the world is that Christ does not pervade the life of Christians. But Christ did pervade the life of the Apostle Paul, and it was no boast, but a loyal acknowledgment of attachment to Christ and of the main motive that moved him in all that he did, when he said, "For me to live is Christ." Changed and varied as the scenes about him might be, his heart was always the same, as true to its one grand object, and far more steadily, as the magnetic needle to the pole. A miser might forget his wealth, a watchman forget her dying babe, but the great apostle was never from under the influence of the Master he served and to the magnifying of whose life he gave his own. His life was leavened, pervaded, moved, dominated by his thoughts of, feelings toward, and devotion to Christ, so that he spoke with a truthfulness of which words were a poor expression, when he said, "For me to live is Christ."

By these words we have no doubt he meant to say, "To me to live is to love Christ." To some people to live is a man for a man, a man for himself. But that is not really living. Our life is really what we love, and if we do not love we do not live. No one has begun to live whose whole existence has been consumed upon the self-life. To know life as worth living we must have something or somebody to live for. That gay, merry, thoughtless, careless young girl you know, her life seemed almost useless—except the delight it gave you just to see her—has been transformed, revolutionized by the sweet seriousness of wifehood and motherhood. A little helpless being has fallen into her arms, and, looking up through its blue eyes, says: "Take care of me"; and now if her thoughts and emotions could be put into speech, she would say: "For me to live is my darling." It is a wonderful transformation love works in human souls. "Life is indeed more than meat and the body than raiment." Life is love.

But this principle of our life is greatly intensified when we become the subjects of a holy, divine affection—when one can say, "The love of Christ constraineth me," or "For me to live is Christ." A great affection had enthroned itself in Paul and it took possession of all his powers—body, soul and spirit—and Christ became not alone the end and constraining motive of his life, but very life itself. In the same way, and to the same degree, should the love of Christ and love to Christ dominate the life of every Christian, and it is a most blessed fact and experience when they do.

But by these words Paul meant, no doubt, again to say, "To me to live is to become like Christ." Christ was not alone the author of his life, the sustainer of his life, the law of his life, but He was the ideal of his life, the pattern of his life, and he could truthfully have said: "To me to live is to reproduce Christ." What a noble ideal the Christian has to set toward! He can say, "I have set the Lord always before me," and then, as the student of art places himself before the canvas of some great master and tries to reproduce it, so he tries to reproduce the lines and features and elements of

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W. J. PICKETT, Tullahoma, Kentucky

beauty which he sees in his Saviour. Then he can say, "For to me to live is Christ"—to become like, to reproduce Christ. To be sure, no one can succeed perfectly, but oh how happy he is in trying! And how life does become ennobled in the effort!

What Paul very plainly said was also this: "To me to live is by and by to die and then go to be with Christ." To him to live was to love Christ, to try to become like Christ, to put forth effort to lead others to love and become like Christ, but this was all to be crowned and glorified by and through his dying and going to be with Christ.

Just before John Calvin died, he wrote to a friend: "My respiration is difficult and I am about to breathe the last gasp, happy to live and die in Jesus Christ, who is gain to all His children in life and death." He felt what Paul felt and what it is the privilege of every Christian to feel who finds his all in all in Christ. Whether we look back upon the past, now at the present, or forward into the future; whether within or without, behind or above, or beyond to the consummation, it is the blessed privilege of every Christian to see "Jesus only" and to rejoice in Him as not only his lover and friend, but as his present and eternal Saviour.—The Treasury.

A POSTAL from Elder A. O. Dorrie, dated Lfayette, Ky., July 19th, says:

"Before this reaches you, I will be on my way to Jackson, Ky. I will ship Monday. I had hoped to see you at our fifth Sunday meeting in June, but was disappointed. The outlook is against our meeting soon. I hate to leave Little River Association."

These plaintive words made my heart sad, for I love Brother Dorrie. He leaves this region with a heavy heart, for he knows he has a vast host of friends here, but he feels the Lord's call must be obeyed. We commend Bro. Dorrie most heartily to our Eastern Kentucky people. He is in every way worthy of their hearty esteem. They will find him kind and able and active. May the blessings of God constantly attend him and his most excellent and consecrated but afflicted wife and also their charming young daughter.

An interesting meeting is progressing at Eddy Creek church in which Pastor J. H. Spurlin has the assistance of Elder J. W. Oliver.

I learn the prospect is bright for a precious revival also at Donaldson church in which Pastor W. H. Moore has the assistance of Elder Charles Gregston. I go to-morrow to begin a meeting with Sulphur Springs church, Crittenden county, assisting Pastor R. A. Lorus. T. E. RICHY.

Princeton, Ky.

WHEN A WRONG cannot be forgotten, and yet cannot be mended, it is a good thing to define it. Measure its exact size. That is sure to make it look smaller.—H. K. Boyd.

THE DWELLINGS OF PEACE.

BY HENRY VAN DYKE.

Two dwellings, Peace, are thine. One is the mountain height, Uplifted in the loneliness of light...

long to the material universe come under the law of growth, which ultimately passes into decay. The same sea of Time that flings up its spoils on some shores...

obeys a law, as I said, dead in the teeth of nature, is a life altogether independent of this bodily existence, and our connection with this material universe?

OLD PEOPLE



Do not always receive the sympathy and attention which they deserve. Their ailments are regarded as purely imaginary, or natural and unavoidable at their time of life.

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SSS being purely vegetable, is the safest and best blood purifier for old people. It does not shock or hurt the system like the strong mineral remedies...

OUR PULPIT.

STRENGTH GROWING WITH DAYS. BY ALEXANDER MACLAREN, D.D.

As thy days, so shall thy strength be.—Deut. 33:25.

We generally hear these words misquoted and put into the shape, "As thy day, so shall thy strength be," as if the substance of the promise was strength proportioned to the special exigencies of each movement.

But if this contradiction of nature by a supernatural life is to be ours, as it may be, let us not forget that this promise, like all God's promises, is a promise with conditions. They are not stated here, but we know them well enough.

And so, dear brethren, in all that makes the Christian life, it is possible that there shall be increase with the increase of our days. Why so? Just because the Christian life is a supernatural life that has nothing to do with dependence on physical conditions.

Let me say one word, and it shall be but a word, about the other application of this great thought. As I said, it is a tribal benediction, and all the benedictions of all the tribes have passed over to the great community of New Testament believers.

Let me say one word, and it shall be but a word, about the other application of this great thought. As I said, it is a tribal benediction, and all the benedictions of all the tribes have passed over to the great community of New Testament believers.

church would have killed Christianity and itself, unless there had been that seed of eternal life in it. They used to say, in the old times, that vessels going on a long voyage liked to take in Thames water into their water-buckets, because it had the property of working itself sweet again after it had gone bad.

One more word—You and I are members, most of us, of this smaller community assembling for worship here. It has a long history. Ah, dear brethren, I wish I could be as sure about the church in Union Chapel as I am about the church in the world, that the older it gets the stronger it gets.

But the promise of our text is susceptible of another application, though that is not its true signification, and may be taken as meaning the necessities of the days shall determine the nature of the strength given.

It will be true if we consider the tasks imposed by each succeeding day. For God never sets his servants to work or warfare beyond the limits of the strength which they have or may have, if they will.

the bestowal of ability to fulfil them, as the man with a paralyzed arm found himself able to stretch it out when, in obedience to Christ's command, he tried to do so. So, however heavy our responsibilities, however trying our tasks, however we may be disposed to answer God's calls to some hard or unwelcome office with the old excuse: "Ah, Lord God, I cannot speak, for I am a child," we have a right to expect that, if we say: "Here am I, send me," he will infuse his strength into us, will put his words into our stammering lips, and fit us for all which he lays on us.

Again, this adaptation will shape the day's strength according to the day's wants. The "matter of a day in its day" will be given. There will be daily bread for daily hunger. There will be daily supplies for daily needs. The manna is given morning by morning, that every day may renew the sense of dependence, and that the children of the Kingdom may feel not only their continued dependence on God, but may joyfully realize his continual care expressed by his unremitting gifts.

That adaptation takes effect for us on the same condition as the increase does, of which we have been speaking, namely, on condition of our waiting on God. There must be habitual desire, faith and use, if we are to realize this uninterrupted flow of strength corresponding to the moment. If our lives are daily sacrifices, if we take up our crosses daily, if we daily watch at Wisdom's gates, if we die daily, then we shall daily get our daily bread, and as our days increase, so shall our strength grow greater.—Freeman.

It is the union of these two attributes of faith and patience which is the necessary condition of spiritual achievement. Either of these qualities without the other is undeveloped and imperfect. Nay, each is necessary to the other's very existence.

INCREASE OF STRENGTH WITH INCREASE OF AGE.

Now let us take that first of all in its application to the individual life, and then in its application to the community.

EDITORIAL.

All men naturally seek for happiness. This search is the grand struggle of life. Were it not for sin in the world all men would be happy. By reason of the influence of sin men are blinded, and hence seek happiness in ways and paths in which it is not to be found. Happiness is the perfect harmony with one's environments. Ould this be found and acted upon, all men would be happy. Really this is heaven, its opposite is hell.

There is but one thing that produces this. As revealed in God's Word, this is wisdom or godliness. Solomon says: "All her ways are pleasantness, and all her paths peace." It is a recognized fact that man in his being is threefold, composed of body, soul and spirit. All these kept in harmony with their environments is godliness, true happiness. The physical laws of God are revealed in his Word. Obedience to these always gives bodily health or physical enjoyment. Sickness is the result of the violation of these laws. Could one from birth have a perfect knowledge of these laws, and a perfect will to keep them, there would be no sickness, no accidents. Accidents are the ignorant violation of these. To such as would thus keep these laws perfectly, death would be a quiet, peaceful, painless passage of the spirit out of the body into another sphere of existence. Godliness is this obedience, and results in physical health or happiness. Man do not believe this, hence are unhappy through disobedience, willful or ignorant. In the soul are the appetites, desires and passions. None of these is sinful in itself. A perfect man has all these at his birth, and God's laws for them are plainly revealed. These, used according to these laws, give pleasure. Abuse of them must result in injury and produce unhappiness. Gluttony and intemperance in drinking are appetites abused. Inordinate desires for wealth or pleasures are the abuse of these innocent appetites and passions. The over-indulgence of these always produces unhappiness. Godliness is the proper use of these, and hence is the way of pleasantness and the path of peace.

The spirit is the highest part of man, in which are found the intellect, understanding and will. God's laws for these are also plainly revealed. The intellect may be inflated with pride and thus bring distress. The mind filled with evil thoughts and images from bad books and evil companions, will be darkened, and unhappiness result. The will rejecting God will bring the spirit into grievous spiritual bondage. Godliness is the filling of the mind with the noblest thoughts and images, exercising the intellect upon the noblest objects, as God, holiness and heaven. It is bringing the will into subjection to the will of God. Thus the whole man, body, soul and spirit, brought into conformity to these laws, is true happiness. Reader, would you find real happiness in this life and in the life to come? Submit all to God and you will succeed.

A COMMISSION of distinguished physicians was appointed by the French Academy of Medicine to consider the question of drinking in France, and to make suggestions to the government. Another prominent physician is

Paris writes to L'Echo de Paris earnestly endorsing their warning words, and giving other facts in addition to those in their report.

They said that the consumption of murderous liquors has grown to such proportions in France, even among women and children, that it is absolutely necessary to do something to check the evil. And what they did must be prompt and must be effective. The day for delays and half measures had passed if France is to be saved.

These physicians came out strongly against license. They said that if the state was entirely indifferent to the health of the French race, and only concerned with the amount of money which could be raised for the treasury, license ought to give way to prohibition. The revenue which the Government received from the sale of alcoholic liquors was already greatly reduced by extensive frauds. And the Government had to expend more than it received from this revenue on insane asylums filled with persons crazed by their own drinking or that of their parents; on hospitals filled by diseases caused by drinking, and on prisons crowded with men and women who had committed crimes when under the influence of liquor. It would be economy for the Government to give up the revenue and save the vast sums so expended. These distinguished physicians went on to enumerate some of the other physical evils which result from drinking. They attribute to this the falling off in the birth-rate which has brought the population of France to a stand-still and greatly alarmed the French statesmen. The physicians also say that the increased mortality among infants is another of the great evils caused by alcohol. There is a notable addition to the number of idiots and cripples among the children of the female drunkards. There is a falling off in the amount and the quality of the work done by the working people, and consumption is making rapid increase, alcohol being one of the principal factors in the spread of the disease.

Such is the calm opinion of leading men of science after they have carefully investigated all the facts. They said nothing of the moral quality of drinking, of the sin against God involved in it, and of the hell which awaits alike the drunkard and the man who puts the bottle to his neighbor's lips. That was not their province. It was their duty to tell the Government and the people of France what conclusion they reached in regard to the effect on the health and strength of the French, of the drinking habit.

These were men of renown in their profession. They give the figures from which they draw their conclusions. And their witness cannot be waved aside as the vaporing of cranks. The alarm which France has felt at the decreasing birth-rate, which is fast reducing her to the place of a second, if not a third, rate power, will have a great influence in arousing her people and Government, and making them pay earnest heed to this solemn warning from men who know.

We regret very greatly that Dr. B. O. True, Professor of Church History in Rochester Theological Seminary, has died at the comparatively early age of 56. His health had been declining for some months, and he had gone to Plainfield, New

Hampshire, to rest, and there he died. He was born in Plainfield, Dec. 17, 1845. He graduated at Dartmouth College, and after having spent some years in the pastorate, he became Professor in Rochester Seminary in 1881. He has done his work with thoroughness and success. He was a man of ability and of scholarship, and his death is a great loss to the denomination in general, to Rochester Seminary and to the church of which he was a member.

An English minister, a Non-conformist, has been a year or more in this country recruiting his health. In his travels he has heard sermons from Baptists, Presbyterians, Congregationalists, Methodists and Episcopals. He wrote to the Independent telling of some "Palpit Handicaps" which are in the way of the preachers in this country and from which the English churches are usually free. Our ministers desire that the Word of God shall have free course, that sinners shall be converted and saints edified by their preaching. Hence they will be glad to hear what a devout stranger thinks are hindrances in their work, and to heed his words if they appear to be words of wisdom.

One of these handicaps to the preacher is the over-heated condition of the churches. He says "the excessive and unwholesome artificial warmth of American churches is a real foe to devotion. I stood the summer without finching, and went on with my literary work all the time, but the baked air of the churches tried my constitution. In England going to church never gave me a headache or made me feel sleepy; it has several times produced both these unedifying effects here."

He thinks our ministers make a mistake in omitting stanzas from hymns, very few of which are so long as to require mutilation. Which reminds us of what an old Christian said in our hearing one day, that this sampling the hymns on the Lord was a great grievance; it seemed like telling Him, "that is the hymn we would sing in thy worship if it were not too much trouble."

But the worst handicap is "the false and harmful conceptions of the functions of music in public worship. As a means of entertainment it has no place at all in the distinctively religious meetings of the church. The concert room and the Christian sanatorium cannot be satisfactorily combined." He thinks this is the reason why there is so general late attendance in American churches, a thing unknown in England. "I am not now as surprised as I was at first to find a congregation doubled by the end of the first half hour. Why, indeed, should people take the trouble to come any earlier? They miss little but a concert, and they can go to concerts during the week. There is no thread of continuity which their late coming breaks; no spiritual influence which it dispels. For myself I am bound to confess that I am in a better mood to take profit from a good sermon if I come straight to it from the street than if my ears are filled with the operatic bravuras of a soprano who has just been singing 'Nearer, My God, to Thee' to the tune of 'Robin Adair.'"

We wonder if he is correct in thinking that the musical performance is a cause for the late attendance at church? It certainly is not the only cause, for in churches which do not indulge in Sunday concerts this evil is felt. It is strange, too, that

there should be so much more trouble in getting the congregations at the appointed hour in this country than in England. For habit counts for much, and Americans are trained in business to be prompt to time.

The concluding paragraph of this interesting article of the English minister is as follows: "Regarding my recent experience in the American pew in the light of my earlier experience in the English pulpit, I am convinced that the American preacher is handicapped by these local customs more seriously than he himself realizes. When he stands up to begin his sermon he is not touching the highest point of an ascending scale of spiritual emotion. His discourse must be disjointed from what has gone before; the preceding part of the service is no preparation for what is to come. The devout mood has yet to be created, and created in spite of latitude and wandering thoughts. The preacher has to overcome not only his own languor—the product of an unwholesome atmosphere and the tediousness of listening to uninspiring music—but the languor of his hearers. The congregation, instead of helping the preacher, has to be helped by him out of its listlessness, and he must therefore spice his sermon plentifully with epigram and anecdote in order to keep his hearers awake. The singing, which should have prepared the path of the Gospel, has degenerated into a dead weight that has to be removed out of the way. I am not surprised to hear of so many breakdowns among American preachers. The strain of working under such conditions must be a heavy tax upon the energies of the strongest."

The Springfield Republican has the following:

We are getting on well in the amalgamation of worship and amusement—and it is not in the churches of least dogma that the advance is made. It was in a Baptist church in Lexington Avenue, New York City, during the offertory—beg pardon, the collection—Miss Louise Trux, Miss Wilhelm's "Transcendental," and being anointed, after the benediction she whisked the "Mocking Bird." O. Roger Williams, where is thy ghost?

A woman whistling in the hour of worship in a Baptist church, and applauded so that she whistled an encore! We are glad of one thing: There was no hypocritical pretense that it was worship. She did not whistle the tune of any hymn, so there was no religious cloak whatever over the performance. If there are any of the elect in that church, this is not the end of the matter.

We deeply sympathize with Hon. E. Nelson Blake in the loss of his beloved wife, who was called home on the 17th inst. Mrs. Blake was a woman of strong and winning personality, which made her a centre of attraction wherever she went. She was deeply pious, and like her husband, placed first in her life the kingdom of heaven and his righteousness.

The loss of their only son, E. Nelson Blake, Jr., in 1888, at the age of eighteen, was a shock from which the loving mother never fully recovered. Heaven will soon appear to Bro. Blake now that the light of his home for nearly forty-four years is shining there.

This journey of life is either an ascending or a descending plane. If ascending, the end is heaven; if descending, the end is—what?—Sol.

Editorial Varieties

One of the best answers we have seen to the question, "What is the benefit of prayer?" is the influence of ourselves to that of U. Pull: "We are not told to knock in order to strengthen our muscles, but in order that the door may be opened."

A prayer-meeting in a church at Fresno, Cal., on Sunday last, below 70. The Congregationalist suggests that some day a Church may come to this country as a missionary and tell us how to get church-members to go to prayer meetings.

As we go to press, we could not reach Dr. Carledge by telephone because he was out of the city at the hour we called him up. But a telephone message from the infirmary told us that, while Dr. Warder passed a restless night, he is improving rapidly. It is now thought he is out of danger.

Portugal has discovered a way to get rid of the beggars. They are "rounded up" and shipped off to the Portuguese African colonies where work in abundance can be found, and where they must work or starve. If the plan works well for the colonies, other nations in Europe may try it.

Dr. Charles E. Jefferson a leading Congregationalist preacher in New York City, says: "The longer I live in New York, the more I am impressed with the comparative indifference of its population to either eloquence or learning in the pulpit and the crying social need of patient, faithful pastoral service."

Committing to memory has not ceased in Wales. At a Sunday-school in that country the girls were the last to memorize 100 verses in the year. And an old man over eighty memorized the entire book of Psalms. It is a great pity there is not more memorizing of Scriptures done among us in these days.

King Edward was very much pleased with a photograph which was recently sent him. It was the last of a number of 1000 of the battle of Waterloo, and, strange to say, that survivor is a woman, Mrs. Moon of Hovland. She was four years old at the time of the battle, and was in a baggage wagon on the field during the whole fight. Her father was a soldier.

The Literary Digest publishes some amusing and interesting questions. Among them is this: "Portians were a class of people that came into existence and wanted the church's sweeping down more rapidly." Is there not much truth in that answer? Another said: "Portians were a religion that was first introduced by the door of the Church of England."

Custom officers are sometimes at a loss to know how to classify things which pass through the custom house. A package marked "trained bear" came to Geneva, Switzerland, recently. After much consultation, the decision was left to the head-quarters of the custom house. The conclusion was that the bear came under the head of "wild animals in menagerie."

Here is bigamy for you, unadulterated. A couple applied to an Episcopal minister in Northamptonshire, England, to have the bonds of their marriage proclaimed. He learned that one of the couple had not been sprinkled when a baby. He said that without "baptism," no one could have a Christian name, and one could not be married without a name. The parties had to go to another parish to be married.

Was ever a higher compliment paid to a newspaper? Bill Arp says that he had a good old Baptist aunt living in Rome who had carefully treasured her file of the Christian Recorder. Her husband died in the night, and the firemen came, ransacking the one out from the burning house in her night clothes and begged them to save the Christian Index. The Index has great reason to be proud of such a tribute.

Here is another heroic deed which deserves the big headlines far more than crimes do. Robert Hayes, of Chicago, is dead and dumb and lost an arm in a railroad accident a year ago, when Edward Dillon was very kind to him. When fire broke out in Dillon's apartments on the night of July 16th, and his sick sister's life was in danger, he was ready to risk his life in his effort to help. His clothes caught on fire, he was suffocated, fell to the floor and was badly burned before he was rescued by the police. He was living the next day, but was probably mortally injured.

The ignorance—we charitably call it that—of men who profess to be educated is phenomenal. In a benevolent sermon preached in Canada by Rev. E. R. Lancelotti, this statement is made: "The late Mr. Spurgeon was a great man, but very narrow in his prejudices. He once told a young man that his mother was damned because she had died without becoming a baptized believer." The Canadian Baptist says this story was told of Spurgeon years ago, and he denied it at the time. Yet here this man is repeating it!

Was a man a Baptist or not? He ought to know that Baptists do not believe in baptismal regeneration, and have fought this awful heresy most vigorously since the second century when it began in the churches. Yet this Methodist is so utterly ignorant, he is not only ignorant of Spurgeon, but utterly ignorant as regards Baptists.

AMONG THE Churches

LOUISVILLE.

Walnut-st.—Bro. Bow preached at both hours.

Broadway.—Bro. J. William Jones preached in the morning on "Thy Will be Done," and Pastor C. H. Jones preached at night.

Chestnut-st.—Pastor Weaver discussed on "The Believer's Triumph." On addition by letter. At night an evangelistic meeting.

East.—Bro. McElroy preached on "In my Father's house," and on "Friendship of Christ."

Franklin-st.—Pastor J. P. Jenkins preached on "Two foundations," and on "Two builders." Three received by letter, one restored and one for baptism. Good day.

Highland.—Pastor Dawes preached in the morning on "A pattern." No services at night. One by letter. Pastor leaves Wednesday on his vacation.

Clifton.—Pastor Foster preached on "Transition from law to grace," and on "Seeking the Lord."

McFerran Memorial.—Pastor Hamilton preached on "Advancing the Kingdom," and on "The salvation of a young man." Spoke at Oakdale in afternoon. Pastor leaves on his vacation.

Twenty-second and Walnut.—Pastor Dement preached on "One step to victory," and on "Our heavenly home." Two by letter. Fine congregations.

Parkland.—Pastor Taylor preached on "A sympathetic Savior," and on "Tell them how great things the Lord hath done for thee."

Twenty-sixth and Market.—Pastor Reed preached on "Christian power," and on "Hope in God." One for baptism.

Southgate street.—Pastor Clarke preached on "Expansion," and on "Soldiers of Christ."

Logan-st.—Pastor Tralle preached on "The Lord of hosts is with us," and on "The place of Judas." Six for baptism, three baptized. Tent meetings continue; very fine meetings.

Third-ave.—Pastor H. D. Allen preached on "Enduring hardness," and on "Practicing what God teaches."

East Mead.—Pastor J. E. Johnson preached on "The Second Commandment," and on "Almost persuaded." Two by baptism.

Portland-avenue.—Pastor Henderson preached on "Possession of a secret," and on "Guarantee of eternal life." Pastor's last Sunday.

Highland Park.—Bro. W. H. Tipson preached on "The Lord's Supper," and on "A commandment."

Van Buren-street.—Pastor Ray preached on "A ministry of witness," and on "There is no difference."

German.—Pastor Jackson preached on "A divine calling," and on "The sinner's double question."

Thirty-sixth and Grand.—Pastor Rose preached on "Eternal punishment." Hope Revere Mission.—Pastor Bruce preached on "Our Hope." Work grows more interesting.

Elk Creek.—Pastor G. C. Cates preached in the morning on "Fortifying God by believing on Christ," and Bro. H. E. Cleason preached at night on "The Christian's inheritance." Six for baptism and one by letter.

Culbertson-avenue (New Albany, Ind).—Pastor Woodward preached on "The importance of fellowship with God," and on "What is my record with God?"

THE STAYL.

Bro. W. F. Cole, clerk of Freedom Association, writes: "You will please change the Freedom Association date from Wednesday and Thursday, September 24-25, to Friday and Saturday, September 27-28. This is the correct date, Sept. 27-28."

Pastor T. J. Davall writes: "Have just held a meeting at Garrett. There is no church here. It is the edge of Buck Grove church membership, and in a Catholic neighborhood. We had fine congregations. Even Catholics came and took us to their homes. We had with us Bro. D. F. Shacklett and Judson Hickerson, who did a part of the preaching. There were three additions to Buck Grove church, and one yet to follow. On Saturday we had two followers

from a meeting held at Woodland."

Pastor J. W. Greenhouse writes from Sedleville: "We closed a ten days' meeting Wednesday night with 42 additions to the church. Bro. G. W. Argabrite, of Paris, did the preaching. We had only 25 members before meeting began, thus we more than doubled our numbers. Bro. Argabrite preached with great power and the Spirit of God was with us in mighty power. A great work of grace has been begun and will yet bear much fruitage. We are now planning and working to build."

Bro. C. E. Kaden, clerk of the association, writes: "The hour for the convening of the Davison County Association has been changed from 10 A. M. to 2 P. M., Greenville, August 12, that parties who wish to start on the morning of the meeting may arrive by noon train in time for the opening session."

Bro. C. M. Johnson writes: "I began work with the church at Mt. Carmel, in Taylor county, on the fourth Sunday in March, 1902. I found the church not dead, but sleeping. I am glad to say that the Lord has, through the power of the Holy Spirit, aroused the Christians in this community, and we are looking forward to a great revival of religion in this neck of the woods. I also began my work for the Lord with the good people of Pleasant Valley on the third Sunday in July, this work having been under the care of our beloved and able brother, Rev. T. M. Green. We find the church very zealous for the Master's cause. Bro. Green is going to Missouri, and with him will go the progress of the pastor and church at Pleasant Valley, that we may bear great things from him in his Master's work. We give him to Missouri reluctantly, feeling our loss, knowing their gain. Brethren and sisters, pray for us."

Bro. R. C. Allen writes: "Bro. C. E. Ferryman began a meeting with Concord church, near White Plains, Monday night after the second Sunday in July. For ten days, morning and evening, he preached as he alone can. Results: More than 20 conversions, 11 additions to the church, with more to follow. Five hundred dollars subscribed towards building a new house of worship on the last days of the meeting."

Pastor J. R. Chiles writes: "We have just closed a good meeting at Buffalo Lick church, Shelby county. Bro. U. S. Ransom was with us. He preached with great power. Fifteen were added to the church, 12 by baptism."

Pastor S. A. Owens writes from Lexington: "I offered my resignation yesterday as pastor of the Fifth-street church. This became necessary on account of my health breaking down. Have not been able to preach for over two months, and I become nervous and unable to retire from the pastorate until I recover. I consider the Fifth-street church a very promising field for the right man."

We were startled on Monday to hear of the death of Bro. S. O. Mitchell of this city. He was killed by lightning, and was visiting here known in this State, Texas and Tennessee. He had left the pastorate, and spent his time as an evangelist, making his home in this city.

OTHER STATES.

Pastor H. N. Kelsenberry writes from Hamilton, O.: "I accept the call to Valencia-street church, New Orleans. My people here send me to Europe on vacation. I sail from New York Saturday noon. Will return in early fall, and as soon as possible go to my new field. I'm giving back to Dixie."

Pastor Willis J. Wayne writes from Buena Vista, Va.: "We closed a good meeting with our church here on July 30. Bro. J. W. Forter, of New River, was assisting. There were 27 received for baptism, 9 by letter and relation 3 rededicated themselves to the Lord, and 3 others professed faith in Christ who will go to another church. Kentucky's love to Virginia is gain. A stronger man in the pulpit, a more faithful worker nor a more loyal friend to the pastor is seldom seen. May the blessing of God follow our brother wherever he may go."

A new church was constituted at Lane School-house in Illinois county, Miss. Known as the Lane church. Thirty members went into the organization. Bro. Chas. L. Lewis was elected pastor and Bro. Coleman Lane clerk.

The Branchville church S. O., has closed a very interesting meeting in which the pastor, Elder J. R. Smith

did the preaching. The church much revived. Twelve were added by experience and baptism and 5 by letter.

At 17th's Grove, Davidson Co., N. C., 11 brethren and sisters went into the constitution of a new church with Bro. John A. Summey as pastor. This church is well located in a good farming section and promises soon to be a strong church.

Pastor Burns had his people at Williston, Ala., are rejoicing in the results of a good meeting just closed. Twenty-nine joined by experience and baptism and 7 otherwise.

God has graciously blessed his people at Mt. Olive, Ala., in a meeting in which 18 were added to the membership. Their new house of worship is almost completed.

A good meeting has closed with the church at Altamont, Mo. 20 conversions, 11 additions to the church with more to follow.

The meeting at Cato, Mo., closed with 15 being added to the church by experience and baptism and others inquiring the way.

The new meeting house at Warren, N. C. Bro. J. T. Taylor pastor, has been set apart to the worship of God. Bro. R. T. Vann preached the dedication sermon.

Swift Creek church, S. C., has passed through a gracious meeting. As a visible result of this, Bro. C. G. Vaughn pastor, buried with Christ in baptism 27 happy converts.

A precious meeting has closed at the Natural Bridge church, Va. Bro. Willis Ways of Buena Vista doing the preaching. Seventeen additions by baptism, 1 received by relation. A new house of worship is being planned underneath the bridge as the new Bridge Company forbids it.

Bro. F. B. Beale closed a meeting at Howerton's church, Va., resulting in 8 additions by experience and baptism and 5 by restoration.

Pastor Hill of Newport News has been aided in a meeting by Elder A. B. Dunaway. There were 18 additions most of them by baptism.

The new meeting house at McBean, Mo., has been paid for and set apart to the worship of God. Bro. E. McQuin pastor, Elder G. W. Hatcher preached the dedication sermon.

Bro. A. P. Durham has held a meeting at Marthasville, La., resulting in 10 conversions, 5 by letter and 7 by experience and baptism.

In a meeting at Gilbert, La., the church was spiritually strengthened and 6 were received for baptism, 3 by letter and 4 restored.

The church at Ringold, La., has closed a good meeting. Eleven were added to the membership.

The new meeting house at Marksville, La., the parish site of Avoyelles, has been formally set apart to the worship of God. Elder J. S. Campbell of Evergreen preached the dedication sermon.

The old Ebenezer church at Stanton, Ala., celebrated its seventy-fifth anniversary in a meeting lasting three days. Over 500.00 was raised during the meeting for various purposes. A touching incident of the meeting was the sermon by Bro. W. H. Walker who has been blind 31 years.

As a result of a ten days' meeting at Bradford, Tenn., 20 were added to the church by experience and baptism.

The meeting at Pleasant Hill, Tenn., resulted in much good, visible results, 11 received for baptism.

The new meeting house at Athens, Va., has been set apart to the worship of God free from debt. Bro. W. L. Ball preached the dedication sermon from Ps. 94. The available are thy tabernacles, O Lord of hosts."

Salem church, Caliper county, Va., has been spiritually blessed in a meeting of days. The pastor W. S. Cole, as a result of the meeting, buried with Christ in baptism 21 happy souls.

Salem church, Spotsylvania county, Va., has set apart to the full work of the Gospel ministry, Bro. A. W. H. Jones. His case is now in his second year at Richmond College and is serving a church in New Kent county, Va.

Pastor Lunsford, of the First church, Bowling Green, on his way to Newfield, Ky., and other Eastern points, called at our office. He will visit friends in Virginia on his return. The church showed its appreciation of this worthy servant by granting him the vacation and its expenses.

DEAR RECORDER:—

The Mexican has his besetting sins and his spotting sins, just like his American cousin; and he is not slow to take up the new methods of the pulpit of the Young Men's Association brought over by those who have been born and bred in the land of light and liberty.

But when the missionary sees his own countryman, some of whom were very zealous (?) church members in the States, spending their Sundays on the golf links, attending dog races, or at a bull fight, he feels that the Mexican is not so bad after all. It is very easy in Kentucky or Tennessee to play the pious set, but down here every fellow is sure to show his true colors.

In regard to the Baptist workers in this country, I will say, they are not very numerous, but among them are to be found some choice spirits, and they are trying to do their part in the great work of evangelizing this Republic.

As all Southern Baptists ought to know, we have two separate missions here in the State, one is called the North Mexican Mission of the Southern Baptist Convention, the other the South Mexican Mission.

The South Mexican Mission has just had its annual meeting in Leon, and we had a most delightful time. We discussed the ins and outs, and the ups and downs of all our work, and made some plans looking to the enlargement of our work in the near future.

Bro. Chastain is our old and experienced missionary in this mission, and is pushing our work in the great city of Guadalajara and the state of Jalisco. He has been on the field for seven years, but is as active and as vigorous as he ever was.

In Leon, one of the most terribly religious (?) cities in the Republic, lives and labors our man Hooker. He is a fine fellow, has the language well in hand, is well equipped every way, and is doing good work. He also has a very promising work in Silao.

William Felix Hatchell, of Moravia, is a gift to us from Texas. He came about one year ago is now able to conduct services in Spanish, has done a deal of work visiting schools or stations on the field, is a splendid all-around man, and if Texas could send us a dozen more as good as he we would rejoice.

Your scribe is still in Toledo, and is doing what he can to help on the cause. We are working in a school here, and believe it will prove a great help to us in reaching the people. We also have work at several other places outside of Toledo. In Ouerpoco, state of Morelos, Bro. J. T. Moore and his faithful wife are on the "Gospel Mission" plan. They occupy a very important and, at the same time, a very difficult field. They are splendid people, and worthy the sympathy and hearty support of their fellow missionaries and brethren at home. Any money sent to them will be used wisely, I am sure. We have asked the Board to send us as soon as possible another first-class man. Pray with us that the Lord will send us the right man.

Fraternally,
R. P. MAHON.

Toledo, Mexico.

EDITORIAL CORRESPONDENCE.

From Louisville to Denver seems a long distance the first time you travel it, but it shortens with each visit. We left Louisville over the Southern R. for St. Louis, where we took the Missouri Pacific train for Pueblo, and thence over the Denver & Rio Grande to Denver. The accommodations along this route are all that is to be desired. Free reclining chairs that are comfortable render the traveler comparatively independent of Pullman cars. Than the tourist sleepers are clean and comfortable, and cheaper than the regular Pullmans. Denver is the objective point, and it is an advantage in favor of this route that fare is already paid to Pueblo, Colorado Springs, &c., because they are on your route. Then if you wish to go on to Salt Lake City, or the Pacific, you are 100 miles on the way. Pueblo is where Foster D. Edwards is laboring, well known and loved in Kentucky.

Denver is a magnificent city with a most delightful climate. Have not perished a bit since I reached here on Wednesday, July 15th, and have needed blankets, heavy clothing, and a heavy coat.

Denver is a city of homes, many of them most elegant and costly. Men who get rich on gold mines come here to live and spend their money. People who cannot have their heads in the East, come here to rest and remain. Young men seeking an outlet for professional or business life come here. Horace Greeley's "Go, West, young man," has come to

mean, practically—go to Denver.

Having an appointment Sunday only for 4 P. M. at the Y. M. C. A. hall, I proceeded to take in the churches, as far as practicable. The pulpit of the First church is being supplied by Dr. Jackson, of Chicago. Dr. Voeburgh, the pastor, being absent in Europe. Sunday morning, however, the pulpit was occupied by Gen. Ballington Booth, of the American Volunteers, a branch of the Salvation Army. He is a very effective speaker, and the large congregation listened most attentively. His theme was Christianity and philanthropy, and he showed that true Christianity included philanthropy. The sermon was a plea for the work of the Volunteers, and it was largely made up of illustrations. Here are two, one from the beginning and the other from the close of the sermon.

A lady going home in the rain, was surprised to find her little girl fastened out of the house unprotected, while her little boy was in the house. She reproached him for shutting his sister out in that way, and he explained that it was a game they were playing, and he begged his mamma not to interfere. Said he: "We're playing Noah's ark, and I'm Noah in the ark, while sister is the sinner out in the storm."

A lady went to a Volunteers' meeting in New York, and found the room crowded and very hot. She did not remain through the meeting, "but," said she, "I stayed still I felt the Presbyterianism running all over me."

The sermon was followed by a collection, which seemed to be generous. I heard a lady sitting behind me say to a gentleman beside her, probably her husband, "Be sure to put in your biggest money in this collection." The sermon was followed by a collection, which seemed to be generous. I heard a lady sitting behind me say to a gentleman beside her, probably her husband, "Be sure to put in your biggest money in this collection."

At 4 P. M. I had my pleasure to address a good audience of men on personal liberty. My good friend, Mr. Danner, is at the head of the Y. M. C. A. here, and he is doing an even greater work here than he did in Louisville in the same line. Those present were Dr. W. D. Jordan, the honored pastor of Calvary Baptist church, for whom I am to preach next Sunday morning, and Dr. B. B. Tyler, a gifted and beloved Disciple, who was pastor at the E. corner of Fourth and Walnut Sts., Louisville, when I became pastor on the opposite corner, and who is doing the best work of his life in Denver.

At 8:30 P. M. I went with my friend, W. L. Brock, Esq., recently of Louisville, to the corner of the E. corner of Church, a beautiful and commodious stone structure, where we listened to a lot of fine music, vocal and instrumental, and heard an earnest and impressive sermon by Dr. A. B. Rankin.

Thence we hurried to the Galilee Baptist church, where there was a memorial meeting, in honor of the late G. W. Gore—a man of wonderful gifts and grace, and of whom I will have good deal to say hereafter. Pastor Joshua Gravett conducted the meeting, the principal address being by F. Thomas, Esq., a leading business man of Denver, who delivered one of the best memorial addresses to which it was ever my privilege to listen. The character of the deceased was vividly portrayed, and the grace of God in his salvation was magnified. One man was led to Christ by this address, and he professed faith at the close. I trust.

Mrs. Ann C. T. Eaton, Denver, Col., July 21, 1902.

TO BRO. HARVEY.

WIRONA, MISS., July 24, 1902.

DEAR BRO. HARVEY—At our late Convention I was asked to bear to you an expression of sympathy in behalf of our people in the bereavement that has lately overtaken you. You have been with us so often in our meetings, and we had but to consider you an important factor in the personal interest. We mourn with you in the loss of your noble son, but feel that you have joy in the midst of tears, as the promise of grace sufficient, sustains and strengthens you. Your prayers, had they prevailed, would have kept him here, but an other stronger than you was saying, "Father, I will that he whom thou gavest me be with me," and his prayer has prevailed and you are left to say, "Thy will be done" in sweet submission.

Truly,
A. V. ROWE.

DEAR RECORDER:—
The Woman's Mission Meeting of Elkhorn Association will be held with the David's Fork Society August 15th at 2 P. M. and the presence of delegates is earnestly requested. Sincerely,
MARGARET J. LECOMPTRE.

SUBSCRIBE FOR THE RECORDER.

Children's Corner.

WHAT THE TEAPOT SAID.

Dorothy shifted uneasily in her chair. She knew she had been naughty, but, nevertheless, the punishment was hard to bear. Here she was, in the "big room" at grandma's, with all the shadow corners and queer foreign-looking things around her, and she must stay among them a whole long hour, without a soul to speak to or anything to think about—that is, thoughts that were nice; there were plenty of disagreeable ones. She remembered how cross she had been at the breakfast table that morning, because Aunt Mary wouldn't let her have the banana that would surely have made her ill; she recalled how she had pulled the cat's tail and teased the gold fishes with Uncle Dan's paper cutter just to see if they could squeal like mice and guinea-pigs; she thought how she had found grandma's knitting on the table, and when no one was looking pulled the thread of scarlet wool just a tiny mite, and it went so funny, and was all crinkled, and the mitten kept growing so much smaller that she had no thought how wrong it was until after the deed was done, and the poor mitten lay in a heap of bright red worsted at her feet. Dear me! how could she have been so heedless? Grandma hadn't said a word, but just looked over her spectacles with such sad eyes that it almost made Dorothy cry, and then Aunt Mary had led her into the "big room," and told her she must stay there until she was sorry for her naughtiness and was willing to ask grandma's pardon. Dorothy tossed her curly head at this.

"Humph! she just wouldn't 'pologize,' cause it wasn't really naughty at all, only mischievous; anyhow, that's what Uncle Dan said—"Bless the child, she's just mischievous!" Dorothy didn't know what the word meant, but she guessed Uncle Dan loved her too much to say anything about her that wasn't nice.

She settled back in the great, stiff rocker, and knocked her little shoes impatiently against the rungs, shutting her eyes tight and saying over and over, "I won't 'pologize; I won't, so there!"

"I won't, I won't; no, I won't!" Gracious! Who was repeating her own words so sharply? She looked around her fearfully, half expecting to see Aunt Mary coming to scold her again.

"I won't, surely, I won't!" why, it was—yes, it was the little China match-girl on the mantelpiece talking to the Dresden teapot by her side! Dorothy sat up very straight and listened with all her might.

"But you know you really ought to," said the teapot, calm-

ly, moving a little bit nearer to its companion, "because it is right, and what's right is correct"—spelt with a "k" for emphasis.

The match-girl shrugged her shoulders. "I tell you I won't," she said decidedly, "and I don't care for your advice, either."

The teapot looked stern. "'Don't Care' got hung," it remarked severely, "and as for my advice, I have a right to give it, because I am a good many years older than you, my dear. If you will remember I originally came from Dresden, and that was over a century ago."

The match-girl hung her head. "You're cracked," she said, "and so you ain't worth anything; why, there's a big nick in your spout!"

"Who did it?" asked the teapot in a low, distinct tone.

Dorothy trembled. She knew who had done it. It was herself, when she had played party one day, and taken the teapot without asking permission.

"Well, never mind," the teapot went on, "but it was unkind to treat me so carelessly, I think."

The match-girl looked around her. "Somebody has been very naughty again to-day," she said, "and I sha'n't like her any more."

"Why, dear, do not cherish unkind feelings in your heart against any one;" and the teapot looked very wise. "But don't you think it was wrong of her?" asked the match-girl quickly.

"To be sure, it was unpardonable to tease those poor little gold-fishes so; and one of them told me, confidentially, that he had no idea a little girl that had such pretty yellow curls and soft blue eyes would be so cruel."

"Yes," said the match-girl, "if she doesn't look out her eyes will grow fearfully ugly, and her face will be all lined with temper."

Dorothy shivered, but she seemed glued to her seat and dared not say a word.

"And her poor old grandmother is so good to her, too. Do you know that very pair of mittens that she ripped was for the little girl's Christmas?"

The teapot nodded its head, and Dorothy's face grew very sober, indeed.

"Do you think she'll say she's sorry?" asked the match-girl anxiously.

The teapot thought a moment.

"I heard her just say she wouldn't," it answered slowly; "no, she's too naughty; she will not apologize."

"O dear, I will, I will—right now, this minute!" and Dorothy jumped from her chair and ran to the door with a little sob. She pushed it open, and hurried along the hall till she got to the sitting room; then she paused an instant.

There was grandma, sitting in her cushioned chair before the cheerful open fire, with her lace cap on her dear old gray head,

and her wrinkled fingers patiently picking up the stitches and knitting away at Dorothy's red mitten.

"Grandma, grandma, I've come to 'pologize; I'm so sorry, and I'll never do it again—never!"

Grandma stooped down tenderly and, dropping the mitten, drew her tumbled curly head against the knee.

"Dear, dear pot, I know you won't; there, don't cry, and give your old grandma a kiss, Dorothy Dimples!"

Dorothy lifted up her tear-stained little face. "Have you forgiven me?" she whispered, pleadingly.

Grandma's hand stole over the bright head, and rested there like a benediction.

"Forgive us our trespasses as we forgive others," she murmured brokenly; and though Dorothy hardly understood it, she knew by the caress that she was forgiven.

That night she stole into the "big room" a few minutes before she went to bed, and she heard the teapot say to the little China match-girl:

"There! she says she is going to be good now always, and, do you know, I really think she will."—New York Advocate.

HE SAVED THE BOY.

When Washington was a young man he was at one time engaged in helping to survey land.

He was in the midst of a great forest near a rushing stream of water, when he heard the voice of a woman screaming in terror.

"My poor little boy has fallen into the water, and these men will not let me try to save him!"

"It is of no use," said one of the men. "If she jumps she will be dashed to pieces in a moment. She cannot save the child, and will lose her own life."

Washington scarcely waited to hear these words. He remembered the bright, sunny-haired little boy whom he had often seen playing before a cabin nearby. He took a rapid glance down the angry rushing stream, and saw the little boy's white dress, and without another moment's hesitation he threw off his coat and leaped into the rapids.

How eagerly they watched as the brave young man struggled to reach the child.

Just before they reached the falls he seized the boy and held him up with his strong right arm.

What a shout of joy came from those who were watching from the shore! But, alas! both man and boy disappeared over the falls. The mother ran forward in terror, but soon gave a glad cry as she saw them at the foot of the falls unharmed. Washington was still holding her child and making his way toward the shore. He was nearly exhausted when he finally reached the shore with the child safe, though unconscious.

"God will reward you," she said to Washington. "He will do great things for you in return

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PRICE 10 CENTS.

WHITE PLAINS, N. Y., JUNE 15, 1903.
Rev. W. P. Harvey, Louisville, Ky.
DEAR BROTHER—Your publication, "The Lord's Supper," has been received. I read it through at a sitting. You present the matter very clearly and conclusively. The condemnation of Baptists for their communion practice comes either from ignorance or a perverse determination to damage our standing before the world.
Yours fraternally,
J. H. KILPATRICK.

PROVIDENCE, R. I., JUNE 11, 1903.
Rev. W. P. Harvey, D.D., Louisville, Ky.
MY DEAR BROTHER—I have read your pamphlet on "The Lord's Supper" with great interest. The discussion is thorough, candid and kindly. The authorities you quote are widely and wisely chosen, and substantiate your positions at every point. Its circulation will shed light and do good.
Sincerely yours,
HENRY M. KING

Baptist Book Concern, Louisville, Ky.

for this day's work, and the blessing of thousands besides mine will be yours."

Do you wonder that her words came true? A man who has the courage and the willingness to risk his own life to save another is the kind of a man people wish to lead them through trials, where not only their own lives but the safety of their country itself is at stake.—Ex.

LITERAL OBEEDIENCE.

A young teacher who was graduated from the Normal School last June was asked one day last week to substitute a higher grade than her own. She was a little nervous over the temporary promotion, and was anxious that everything should go off in the usual good order. While instructing the class in composition she said: "Now, children, don't attempt any flights of fancy. Don't try to imitate the things you have heard, but just be yourselves and write what is really in you."

As a result of this advice one little boy turned in the following composition:

"I ain't goin' to attempt no flights of fancy; I'm just goin' to write what's in me and I got a hart, a liver, two lungs, and some other things like that; then I got a stummock, and it's got in it a pickle, a piece of pie, two sticks of peppermint candy, and my dinner."—Chicago Journal.

A little girl from the crowded tenement-house was delightedly telling a friend in the College Settlement about her new teacher.

"She's just a perfect lady, that's what she is," said the child.

"Hah! How do you know she's a perfect lady?" questioned her friend. "You've known her only two days."

"It's easy enough telling," was the indignant answer. "I know she's a perfect lady because she makes me feel polite all the time."

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NOW UPON US.

The District Associational season is now upon us. It is a coming together of the various Baptist churches in their respective associations for the consideration of the different phases of our denominational work. It is to be hoped that no time will be wasted over irrelevant matters, but that all the time will be profitably used in imparting information about and arousing greater genuine interest in each of our denominational objects. These interests are quite numerous, it is true, and to give each the consideration it deserves may require more time, for the whole, than has usually been given them. But is it not for this very purpose we come together? Then let us not get impatient and feel that we are needed at home before half of the objects that we foster have had due consideration. Messengers are sent by the churches for this purpose, and they should be there at the end as well as at the beginning. We heard a brother on one occasion say that the church, in selecting its messengers, should not only ask "who can go," but "who will stay?" It is to be hoped that our brethren will go in prayer at the beginning, and continue in prayer to the end, that the blessings of God may come upon us in considering the interests of his kingdom, and that we may have an enlarged conception of our duty and our responsibility. We beseech you, brethren, in every association, that you do not forget our Ministers' Aid Society. O how much it needs your prayerful consideration and hearty co-operation—associations, churches, pastors and people. O how earnestly we pray for this. Will we have it? May this year be the beginning of a great forward movement in this work. We want every church in the state to give one Sunday each year to this work. Will they do it? Some are, and others will as soon as they are given an opportunity. Pastors, won't you help us extend this opportunity? We want you to, and we feel that it is due you, due your people, and due the cause. We will aid you in any way we can. We have thirty-three beneficiaries scattered over the state. They are in need of the necessities of life. Will we supply them or not? Can we do it? Ought we to do it? "With-hold not good from them to whom it is due, when it is in the power of thine hand to do it." Amen. Geo. H. Cox, Cor. Sec. Owensboro, Ky.

and to apply to God for help.

God, who knows every phase of human nature, and how best to move and influence it, has in all dispensations made use of the principle of fear as well as of love and hope. Under the patriarchal economy, he used threatening and judgments, as well as promises and blessings, to get men to do his will. When he instituted his Levitical and moral codes, he attached rewards to obedience and penalties to disobedience. He kept prominent the loving side of his communications to his ancient people, but he found it equally necessary to deal with them in a minatory way in order to keep them in right and acceptable relation with him. During the prophetic era he wrought more upon their fears than upon their hopes. Up to the advent of Jesus Christ fear was one of the chief forces, if not the main factor, in their religious life. But in the fulness of time our Lord appeared and began his blessed work. He announced mercy and grace. He revealed his redemptive scheme with sweetness, fulness and clemency. What words of tenderness fell from his lips! How anxious was he to receive sinners! How he wooed and invited them to come to him and live! He seems to have exhausted every possible form of entreaty, but at the same time he did not neglect to warn all to flee from the wrath to come. He set forth avenging justice as well as interposing mercy. He pronounced woes upon the Pharisees, and told the guilty inhabitants of their approaching doom. He assured men of all classes and conditions that if they accepted him as their prophet and redeemer they would have life eternal, but that if they rejected him they would perish eternally. If his cross appeals to humanity by the power of redeeming love in the ransom of the penitent thief, it is no less tallis of condemning justice in leaving his blaspheming companion to his terrible fate.

The apostles also recognized the principle of fear in their ministry. As they went from place to place, they proclaimed a hell as well as a heaven—endless death as well as endless life. Both in the Acts and in the Epistles admonitions and warnings appear as well as promises and encouragements. And how the beloved John, so gentle and so kind, in the Apocalypse uses the vials of wrath as well as the vials of glory to persuade men to keep the faith of the Gospel. How our Lord especially speaks to the churches of Asia in rebuke and admonition as well as in commendation and hope! How, in his last words, he closes his revelation to the world with the assurance that the Judge standeth at the door to execute vengeance upon evil-doers as well as to reward his righteous servants!

THE PRINCIPLE OF FEAR IN ELOCUTION.

Since fear and love go hand in hand as the master motives of the human heart, and as the strongest forces for the production of a God-servant and a Christ-redeemer, the faithful ambassador of Jesus Christ cannot safely divorce them or ignore them in his pulpits ministrations, but must use them in their proper relation and due proportion. Extremes either way should be avoided. Probably in former days there was too much dwelling upon the terrors of the law, but the trend in recent times has been largely in the opposite direction. It is, no doubt, much more pleasant to sing of mercy than of judgment. Our easy-going generation encourages a prophesying of smooth

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things. Men prefer to hear of the all loving Father than of the stern Judge. But the whole counsel of God must be declared. He who warns not is faithless to souls and to his divine commission.—Presbyterian.

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NATIONAL CRIME AND NATIONAL PUNISHMENT.

The following letter which we take from the *London Daily News* is a sample of what the men in England who opposed the Boer war are saying. Similar letters appear almost daily in the *London News*, the great Liberal paper of England.

Sir,—What is the matter with "The Daily News" that you should make the suggestion that stands be kept up for Kitchener and troops? There seems something revolting to old English feeling to make a braggart display of troops who formed a part of an army of nearly half-a-million (see War Minister's official reply in House that from first to last 450,000 rifles have been sent to South Africa, and this in addition to those already there), against what? A few thousand undrilled, untrained Dutch farmers and peasants, and some of 14 years old—the whole resources of our wealth to buy materials in all parts of the world, whilst we with our fleet shut off supplies to the Dutch. It is surely a time to lay the finger on braggart lips. I have read with interest the sermon of Mr. Meyer, and even the old State Church seems to have for once recognized there is a great God who let all these beautiful preparations to celebrate "Empire" go on, let all these foreigners in all parts of the world arrive, and then, at the eleventh hour, His awful and mighty hand descends, and in the sight of the whole world the pride of Empire is shattered.

But all these sermons even now miss the great point, that a crime has been committed in South Africa, and that crime remains, and as a firm believer in His justice I say that further blows will fall and continue until this nation puts away the sin, repents, and makes restitution so far as human power extends, for it cannot bring back the dead, but it can restore the stolen territories and independence. I expect even you will smile at this. Well, Pharaoh and his people were plagued until he "let the people go," and then, purging, came the mighty overthrow of himself and his army. Again God, as we see, often permits the crime. The brutal murderer strikes down the innocent child. The poor Christian Armenian woman and children: in their agony cried unto Christ to save them. He did not. We have been told by officers and men, when they turned the Dutch women and little children out on the veldt, and before their eyes smashed their household furniture and burned their homes, that on their knees, with their little ones clinging to them, with uplifted, streaming, weeping eyes they called upon God. He did not hear them. He allowed them with brutal hands to be herded into those vile camps to be tortured, to linger, to die to the extent of nearly 30,000. He did not prevent the crime. No use the *Jingo Press* urging that it was our "humanity," for Milner gave these men away by saying with brutal frankness it was a military necessity. Do you think this will avail with the Almighty—this military necessity? I don't. He who threatened those who even offended one of His little ones—will He pass over those who have done them to death for "a military necessity?" They had to die that "British victory" might come, that the territories might be stolen, and not "one shred of independence" be left to those little nations. The souls of more innocent victims are, like the souls of the murdered Armenian women and children, in God's great presence, and as He looks upon them He will remember and punish, and my daily prayer to Him is that He will let this punishment fall upon those who did these things, and those of this nation who supported them in so doing, and that whatever

punishment He has in store may fall while this vile Government is in power.

We read the boastful and wicked words that this South African war has cemented the Empire "with a bond of blood." Yes, and Pilate and Herod were cemented likewise by a bond of blood, as in this case the blood of the innocent. But the sequel is one not to boast of. Mark the attitude of the Dutchmen. They know from their Bible that God often permits the crime. They read of Ahab and the vineyard of Naboth. This South African business is a modern counterpart—the same coveting, the same false testimony, the South African Press and the *Jingo Press* here, the same murder, the same "taking possession," but Ahab had the decency to refrain from a "thanksgiving service" for his victory with his strength over Naboth's weakness. The Dutchmen bow their heads as Sobalk-Burger says, "Brothers, let us go where the Lord leads us." They wait on the Lord. Such sublime submission to Him and confidence in Him must bear good fruit for them, but this involves the punishment by the Almighty of all who have done this wicked wrong to them, their women, and their little ones. Like them, thousands of us here are also waiting for the Almighty's justice. Nay, in all parts of the world God-fearing men, who have denounced this gold mine and territory stealing war, are doing so, and crying, How long, O Lord, how long! Yours, etc.

T. J. C.

A WRONG DESIGNATION.

One of the editorial staff of the *Christian Century* of Chicago, in a recent article, assumes that Christ did not consider the great multitudes of people whom he addressed as being divided into two morally different classes, under the designation of sheep and goats, but rather as sheep who were without a shepherd. He says: "How much like a flock of sheep is a crowd of men from a moral point of view! Christ did not compare that multitude to a pack of wolves who were seeking to tear, rend and devour—only false religious guides who misled the flock for the sake of the fleece are compared to wolves—the wonder-gazing, curiosity-seeking crowd he compares to a great herd of sheep, motiveless, aimless, senseless, browsing through the valleys and over the hills, ready to be led or driven to destruction, or in the opposite direction, if a capable leader should appear before perversion and corruption take the place of innocence. This presents us with a brand new conception of human nature and the possibility of saving it." I wonder if this "brand new conception" has not sprung out of the theology of the University of Chicago, in the very city where that paper is published. It certainly fits into what is manufactured in that school of new theology. This editorial writer admits that in Old Testament times there were two general classes of people, the good and the bad, or the righteous and unrighteous, but he seems to think that such a distinction was not made by Christ in reference to the people in his day. He appears to get his basis for his new idea from what Matthew says concerning Christ and a certain multitude, thus: "But when he saw the multitudes he was moved with compassion for them, because they were distressed and scattered, as sheep not having a shepherd." But observe that Christ did not call those people sheep. He simply said that they were "as

sheep" without a shepherd, which is a far different thing from saying that they were sheep. He likened that multitude to a flock of sheep who had no shepherd. Moreover, Christ never intimated at any time, much less taught, that some of the unconverted people were so "innocent" that all that was necessary for their salvation was that some "capable leader" should take them by the hand in a kind manner and bring them into a realization of their sheep nature. O, no! Christ ever taught that the mild sinners must be converted, just as much as the worst "wolves." Remember this! O. H. WETHERS.

ALIEN IMMERSION.

I have heard so much lately of "alien immersion" that I am constrained to ask concerning it. Does alien immersion mean baptism? In other words, if a Campbellite was immersed in order to the remission of his sins, and afterwards became dissatisfied with his church and desired to join himself to a Baptist church, would his immersion be called by the Baptist church alien immersion, and by the Baptist church accepted for baptism? If a man was immersed into a Campbellite church, according to the Campbellite faith, would it be baptism? If a man was saved by grace, regenerated, born again, and was immersed by a Methodist preacher, would that be baptism? and would not the same rule apply to a Campbellite preacher?

Simon the Sorcerer believed and was immersed, and it is said of him that he continued with Philip, and wondered, beholding the miracles and signs which were done. Was Simon the Sorcerer baptised? If so, why did not Peter accept it as alien immersion? Is it enough to believe that Jesus Christ is the Son of God, and be immersed in water? If Campbellite belief and immersion constitute alien immersion, what, then, is the difference in the Baptist faith and the Campbellite doctrine, since their immersion is about all they have? In other words, if we accept the Campbellite immersion as alien immersion, and then call it baptism, do not we accept the Campbellite church, assuming that one Campbellite is as good as another, since they have all had their sins washed away by baptism, and are trying to hold out faithful? If the Campbellites teach and believe that baptism is essential to salvation, and immerse the believer in this faith, is that alien salvation by immersion?

I do not believe that Jesus had any sins washed away by his baptism, nor do I believe any Baptist has had his sins thus washed away, and any man who represents that he has had his sins washed away other than by the blood of Jesus, "hath neither part nor lot in this matter," and might be immersed twenty times each day for the purpose of washing his sins away by water in baptism, and if it were possible for him to live a thousand years, he would never have any part or lot in this matter.

Who in the Baptist church has the right to accept alien immersion for baptism, or any other alien practice or faith?

J. F. PENN.

Oak Cliff, Texas.

THOUGHTLESSNESS is never an excuse for wrong-doing. Our hasty actions disclose as does nothing else our habitual feelings.—W. T. Field.

SULPHUR FORK ASSOCIATION.

Continuing my work of visiting and holding mission protracted meetings in Sulphur Fork Association, I spent four days at Westport. Had large crowds at all the services. Bro. O. C. Yancy is pastor, and has been working hard. He has brought them up on giving for missions better than ever in their history before. They will give \$15 for missions this year.

Spent three days at Hopewell at the Ministers and Deacons' Meeting. I do not believe I ever heard such fine speeches in my life as we had here. The brethren had their subjects well studied. I delivered one sermon and two lectures, and the church will give at least \$80 for missions this year. The people are spending money repairing their building. Bro. Agee is pastor, and loved by all.

Four days at Turner's Station. Had a fine time here. So many Hardshells live here and are fighting missions. Some said they did not really believe there was such thing as a missionary in the world till they saw me. That the money raised for missions was only kept by certain people, etc. I advocated that a man who does not believe in missions should be turned out of a Missionary Baptist church. We had large crowds and great interest. Bro. Agee is doing a grand work as pastor. He will soon break up his beautiful little home and come to the Seminary. The church will this year give \$50 for missions.

Three days at New Castle. The church here has been without a pastor, but now Bro. Gwaltney, of Virginia, is here, and he seems to be the man for the place. Under his care I hope the church will now help the mission work. The people were so kind to me. I was entertained at the home of Senator Craven.

Four days at Poplar Ridge, and the church yard would not hold the people who wanted to hear the mission discussion. Pastor Childs is doing a grand work here, and this is a noble little church. They will give \$40 for missions this year.

Three days at Bedford. The people are all missionary here. This is the smallest church in the association, but some years they will average fifty cents a member for missions. Bro. Theobald, the pastor, has done a grand work. The building was recently struck by lightning and is now under repairs. The church only has about 65 members, yet they this year give \$40 for missions, pay the pastor a good salary and repair their building.

Two days at Liberty, and they promised \$40 for missions this year. Bro. Powers, the Moderator of our association, is the faithful and loved pastor. This truly is one of the noblest of churches.

Spent two days at Middle Creek. Bro. Priest has given up the care of this church, and Bro. Samson will take charge next month. Large crowds attended the services. The last night a storm came up just about the time I had finished telling the sad story of our mission work in China, and I was compelled to stop my lecture and dismiss without telling the bright side of the work or taking up a collection. Ah, brethren, there is a bright side to the mission work, and I hope that I may yet be able to come and present the bright side. Can you not raise a good contribution for missions before our association meets?

Our Baptists are a great people. What they need is facts

and information, and when they get that they are anti-missionary—but give liberally of their money.

To complete my work in the association, I have made the following dates:

- August 9-10—LaGrange.
- August 11-12—New Providence.
- August 18-21—Smithfield.
- August 25-28—Milton.
- August 29-31—Emience.
- September 1-4—Hillsboro.
- Sept. 5-7—Harrod's Creek.
- Sept. 8—Middle Creek.
- Sept. 10-11—Sulphur Fork Association, Smithfield.

EARLE D. SIMS,
Sulphur Fork Ass. Min.

RESOLUTIONS.

At its regular conference meeting Tuesday, July 23, the Baptist church of Franklin, Ky., adopted the following resolutions:

Be it resolved, That we regret and sincerely deplore the resignation of our beloved pastor, W. A. Whittle, who has so faithfully, ably and lovingly served us the past four years;

That we recognize that great good has come to our town and a powerful spiritual uplift to our church by his work among us;

That no one has ever been among us that has done more to tone up the morality of the town and put down worldliness in the church;

That we regard Bro. W. A. Whittle as a Spirit-filled preacher of great power, a Christian gentleman of rare culture and strong convictions, true to the Master and his cause;

That we do most cheerfully and confidently commend him to any people as an able, consecrated pastor, a true, loving, sympathizing friend;

That we will pray for the Holy Spirit to continue to guide him, making him yet a still greater power for God and the right.

J. H. COVINGTON, Clerk,
Franklin Baptist Church.

There is a story of a brave sacrifice being made to save the life of a king. The battle had gone against him. Separated by accident from his followers, he was hard beset; a swarm of foes pressed on him—their swords ringing on his helmet and each eager to obtain the honors that were to reward his capture or death. He dies unless some one dies in his room. A chivalrous follower sees the peril; spurs his horse into the thick of the foe, shouting as he whirled his bloody battle-blade above his head, "I am the king!" and thus turned against his own bosom the swords that had otherwise been buried in his master's. A generous, heroic sacrifice! Yet but a faint shadow of what he offered who lay down his life a ransom, not for his friends, but his enemies; dying, the just for the unjust, that we might be saved.—Ex.

DUTY comes to us as something hard, and we shrink from it. No man is a large man if he does not feel that his duty is larger than himself.—Dr. Alexander McKenzie.

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Bows drawn at a venture hit in a way that astonishes ourselves when God puts His own arrows on the string.—Frances Ridley Havergal.

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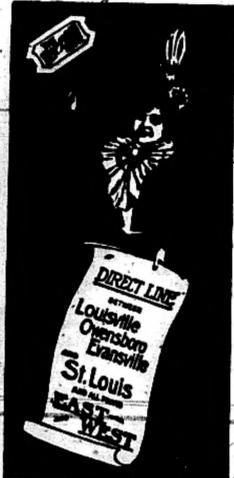
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THE FARM

It does not pay to keep poor stock of any kind.

Farris & Denny, of Danville, bought of L. T. Ward, of Richmond, a galsed mare by Highland Denmark, for \$1,000.

Jonas Well shipped from Bourbon county 25 car loads of export cattle, averaging about 1,440 pounds, bought at \$6 to \$6.50 per cwt.

J. C. Bonta sold E. F. Sanders eighteen 1,431-pound cattle at \$4.50. W. C. Terhune bought 40 yearling mules in this county at an average of \$55.—Harrodsburg Herald.

T. J. Burgess, of Scott county, bought 1,000 lambs in Grant county, and turned over his contract for \$600 profit, without shipping a lamb from that county.

Wheat threshing is in progress, yielding from 10 to 28 bushels in Shawhan neighborhood. Capt. T. E. Moore got 28 bushels per acre from 11 acres, others got 20 bushels; general average about 15 bushels. Capt. Moore's made 31 pounds per bushel.—Paris Kentuckian.

The country around Humboldt, Tenn., is devoted almost exclusively to raising tomatoes, and growers have been shipping North an average of 300 car loads per week for several weeks past.

Apples are dropping badly and will be a very poor crop. The peach crop will be almost a failure. Blackberries are very scarce. In some localities chinch bugs are becoming quite numerous and are damaging corn to some extent.

Norton J. Fitch has for the past three years made a splendid average of wheat on 50 acres of ground. In 1900 the yield was 90 bushels to the acre; in 1901, 80 bushels, and in 1902, 25 bushels.—Jesseamine Journal.

Judge H. C. Smith sold to Simon Well 70 head of export cattle, averaging 1,450 pounds, at \$6 75. James Ferguson delivered to Jonas Well last week 20 export cattle, averaging 1,412 pounds, at \$6 40.—Paris Kentuckian-Otisiten.

Bruce & Bright sold to Anderson & Spillman 400 barrels of corn at \$3 50 per barrel. Flesco Owing only got 40 bushels of wheat from 60 acres, near Parkville. The land is good, but the wheat was killed by the freeze. Judge Armstrong, of Perryville, sold Mattingly & Co., of Marion county, 40,140-pound cattle at \$4.50. The Kentucky Supply Co. purchased between 400 and 500 tons of timothy hay at \$8 50 to \$9 50 per ton.—Danville Advocate.

The total sales of leaf tobacco on the Louisville market from January 1st to June 30, 1903, were 98,128 hhd., against 107,819 hhd. sold during corresponding period last year. The receipts during this period this year were 21,384 hhd., against 10,854 hhd., rejected during the corresponding period last year. The total receipts from January 1st to June 30, 1903, were 75,140 hhd., against 82,670 hhd., received during corresponding time last year.

Mr. Webb, of Perryville, gives the Danville Advocate a remedy for hog cholera which he says has saved his hogs several times, and which has never been known to fail in his experience. The remedy is prepared by taking corn cobs and placing them on end so as to construct a kiln of them several feet in diameter and two or three high. The heap of cobs is then set on fire and burned until it is composed of glowing coals. In this condition it is deluged and suddenly extinguished with strong brine, and the hogs are then allowed to eat the charcoal which remains.

HOUSEHOLD SUGGESTIONS.

The wrong way to go up stairs, according to a physical-culture teacher, is to lean over, contract the chest, hoop the shoulders and bend the whole body forward from the waist. The person who goes up stairs in this way will be exhausted at the top of even a short flight. Yet stair climbing properly done is considered a good exercise. The head should be erect, the chest expanded, the shoulders back, with no bend whatever of the body at the waist. With this poise, put the whole weight on the ball of the foot and do not touch the step with the heel, and note the springiness felt at every foothold.

Sugar cookies of the old-fashioned variety that will remain soft after they are baked are favorite cakes for the children's table. An old family receipt calls for three-quarters of a pound of butter and one pound of fine granulated sugar. Cream together and add alternately one cupful of cold water and two cupfuls of flour, with which has been mixed a half teaspoonful of salt. Stir in a scant teaspoonful of soda, dissolved in a little warm water with flour enough to make a very soft dough. Turn on a well-floured board, roll out, cut in small rounds and bake in a quick oven. If it is wished to have the cakes crisp, add flour enough to make a stiffer dough and roll very thin.

A cleaner gave away enough of his secret for renovating materials to prove very valuable to one woman. If gasoline, naphtha or benzine is the cleaning fluid, the amateur cleaner finds often that the last state of the cloth is worse than the first. Around the spot will be a ring of discoloration that marks the stain more thoroughly than did the original spot. To prevent this the fabric should be cleaned with a piece of the same goods, the cloth rubbed lengthwise, and with the weave. Continue rubbing until the material is perfectly dry. If these directions are carefully followed, it is safe to clean the most delicate materials.

Before the season of rhubarb has passed try a dish of the fruit scalloped, as demonstrated at the Boston Cooking School. Stir one pint, solidly packed, of breadcrumbs into one-fourth of a cup of melted butter. Ont one pound of rhubarb into half-inch pieces. Butter a pudding-dish, sprinkle in a layer of crumbs, add a layer of rhubarb, about a dozen raisins, stoned, a grating of lemon rind, a little juice, and a generous sprinkling of sugar. Continue the layers until the bread and rhubarb are used, having bread upon the top. Use nearly a cup of sugar and the juice of half a large lemon. Cover and bake in a moderate oven about forty minutes; then remove the cover and brown the top. Serve hot with powdered sugar, or with hard sauce.

The decorative as well as the appetizing value of currants is not always appreciated. A pretty way to serve them is to select large clusters of the white and red varieties, dip each in white of egg that is just beaten enough to break into froth, then dip the bunches in powdered sugar and pile on a flat glass dish, or the currants may be mixed, the white and red, and covered with a little cracked ice.

One of the most popular wedding gifts of the season has been sets of individual salted-almond dishes put up in a case with a serving-spoon to match. These

come in sets of six and twelve, and are both pretty and useful.

A dish of eggs and asparagus that may easily replace meat now and again is thus prepared: Cut the tender portion of the stalks of one large bunch of asparagus into pieces about the size of peas and cook in boiling salted water until tender; drain and keep hot while making the sauce. For one cup of asparagus use two tablespoonfuls each of butter and flour, one-fourth teaspoonful of salt, a dash of paprika, and one cup of the water in which the asparagus was cooked, or use part cream. Add the asparagus and turn into a buttered baking-dish. Break three or four fresh eggs over the top, season with salt and pepper, and a grating of nutmeg, if desired. Set the dish in another containing hot water, and place in the oven until the whites of the eggs are set. Serve in the baking-dish.

For a pineapple salad, the pines should be ripe and tender enough to admit of shredding thoroughly. Put the shredded fruit into a deep glass dish and pour over it a half-pint of powdered sugar. This should be done at least three hours before the salad is needed, as the sugar must be quite dissolved.

Frequently campers find it hard to keep ice at hand, and the food suffers for the want of it. A common clay flower-pot may be made good use of in keeping the butter cool and firm. Place the pot over the plate of butter and wrap around it a cloth wet in cold water, springing water over the outside of the cloth as it becomes dry. Milk will remain cool and sweet if treated in the same manner.

If the coarseness and crushed ice needed to freeze ice cream is mixed together in a separate vessel, the mixture then packed around the freezer-can, the contents of the latter will freeze much more evenly. The proportions should be one-third salt to two-thirds ice.—N. Y. Post.

PROF. BARNES cautions parents against the overstimulation of young children, and cites various ways in which this is accomplished. One of these is to provide elaborate playthings in large quantities, which have, he says, a bad influence on children. A child's interest is so easily aroused that many attractions prove confusing and wearisome, and generally injurious to his development. He considers that an iron engine with two or three cars, a good supply of building-blocks, and one limited Noah's Ark will make an ample list for a boy under six years of age. If another toy is supplied one of the three should be taken away, it being extremely desirable that a child's attention should be concentrated on a few things at a time. The Professor deprecates many of the summer outings given to children, and condemns in wholesale fashion the "sin," as he puts it, of allowing a little boy or girl to sing and dance and give recitations for friends. He qualifies this statement with another that to do these things in a class, or before his parents only, is quite another matter, and may be permitted in moderation. Everything to make a child's egotism die out should be encouraged. "It is impossible," he sums up, "to arrange a life for a child that would be too simple."

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