

WESTERN RECORDER

Faith, Hope and Love, these three.

82nd YEAR

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The Foreign Mission Society of the Wesleyan Methodists of England do not go into debt and, therefore, do not have to make urgent appeals at the last for deficiencies. They had a surplus in the treasury of \$52,000, the total received being over one million dollars, and the increase in gifts over the previous year being \$193,735.00. They have 108,442 members on the foreign field.

Augustus Birrell says that cosmopolitanism is a woman's word, which no Patriot should ever allow to cross his lips.

Dr. Aked, the pastor of the church in New York City which John D. Rockefeller attends, though his membership is in Cleveland, was asked on his way to this country by a newspaper reporter what he thought of tainted money. He replied: "Did you ever hear the Boston negro's definition, 'Tain't yours, 'tain't mine,' and that is my definition."

Christian Work, speaking of the centennial of Robert Morrison in China, says the "cardinal interest of the conference, and, in a sense, the reason for its being is the duty of church union" in China, a union of all denominations. We suspected as much, and therefore have wasted no enthusiasm on the centennial. Nor has the Journal and Messenger. Christian Work expresses an opinion that all shades and beliefs of Christian missionaries would unite in one church if it were not for the Boards at home. Then the sooner the Boards bring them home and send out men of strong convictions, the better. But we do not believe it is true of our Baptist missionaries.

The Uganda Mission of the English Church Missionary Society is doing a great work. Last year 4,000 were added to their churches and the number now is 6,000. These African Christians are models of liberality. Last year they supported 2,500 men engaged in preaching and in teaching their children, of whom they have 32,000 in the schools.

The New York Christian Advocate says that when Dowie lay dead scores of pilgrims from far and near came to touch the garments of the dead "Elijah," to be cured of their diseases. One woman came all the way from Kansas in a wheeled chair. A blind man came from Missouri. The Advocate says none were healed. If any had had nervous diseases it would not have been strange if some had been "cured." But the mind has no power over blindness.

THE MOTHER LOVE IN GOD'S NATURE.

J. M. WEAVER, D.D.

We often speak and hear spoken of the Fatherhood of God, meaning His love for His children as a father. But in Isa. 66:13 is a statement of God's love as a mother: "As one whom his mother comforteth, so will I comfort you." We all recognize the fact that a mother's love is the strongest human affection. A father may fail in his love for his child, but a true mother never. God loves his children as a true mother loves her's. There are several characteristics of a mother's love. Her love is self-sacrificing. In her devotion to the best interests of her child no sacrifice is too great for her to make. In its sickness weary days and sleepless nights testify to her deep love. She is willing to disregard her own comfort for its good and she gladly sacrifices her own health to restore it to health. She is ready to surrender her own life for its life. Some years ago in the dead of winter on one of the pikes leading out of Nashville, Tenn., was found at early dawn the body of a woman frozen to death, her hair was blown across her open sightless eyes. She was cold in death. But it was noticed that something moved upon her breast and as the covering was removed a little babe, with blue eyes, smiled upon those who uncovered it. It was alive and warm. The mother, having her breast placed over her babe, died, and the babe all of her life and then from the world. She literally gave her own life for that of her child. Such is a mother's love. Beautifully has the poet, James Montgomery, written:

"A mother's love—how sweet the name!
What is a mother's love?
A noble, pure and tender flame,
Enkindled from above,
To bless a heart of earthly mould;
The warmest love that can grow cold;
This is a mother's love."

Such is God's love for His children. Jesus says: "God so loved the world that he gave his only begotten Son that whosoever would believe in him should not perish, but have everlasting life." "So loved"—it is measured by the death of His Son. God Himself entered the flesh, in the person of Christ, to rescue men from the ruin of sin. He became incarnate that he might give them a nature superior to angels. He surrendered the glory of Heaven and all of its splendors and lived thirty-three years amid all kinds of suffering on earth and then died amid the agonies of the cross that His people might not die but come into possession of riches inconceivably great and precious. With Thomas Kelly we can sing:

"Inscribed upon the cross we see,
In glowing letters, 'God is love';
He bears our sins upon the tree;
He brings us mercy from above.

"The cross; it takes our guilt away;
It holds the fainting spirit up;
It cheers with hope the gloomy day,
And sweetens every bitter cup.

"The balm of life, the cure of woe,
The measure and the pledge of love,
The sinner's refuge here below,
The angel's throne in Heaven above."

Surely this was as a mother's love! God says: "Can a woman forget her sucking child, that she should not have compassion on the son of her womb? Yea, they may forget, yet will I not forget ye. Behold, I have graven thee upon the palms of my hands." Again a mother's love leads her to chasten her child. For

its good a true mother is willing and does correct her erring child, though it bruises her own heart to do it. She so loves it that she forces it to do hard work that it may properly develop into a full womanhood. So God as a mother correcteth the child of His love: "My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him; for whom the Lord loveth he chasteneth and scourgeth every son whom he receiveth." We see this illustrated in the case of His child, Job. While Job was called a perfect man yet God saw in him self-righteousness, hence permitted Satan to afflict him until he recognized it and cried out in his shame: "I abhor myself and repent in dust and ashes."

Again, a mother's love leads to tenderness in her action towards her erring child. However far astray the child may wander, a mother is tender in her feelings and actions towards it. Some years ago in New York a daughter in her waywardness wandered from her home into evil and shameful ways of life. Her mother sought her everywhere she could think of in vain. At last she took this plan to discover her. She had her own picture taken and hung in every house of evil where she might go with these words written under it: "Mother awaits your return." One day the daughter saw one of those pictures and breaking into tears determined to return. Mother's love had conquered. The two were once more united.

God's love leads to loving in His actions towards His erring children. See how tenderly He treated poor Peter in his sad fall. One loving look broke his heart and led him to tears of contrition. "Tell my disciples and Peter," said Jesus after His resurrection to the women at the tomb. He knew that Peter's heart was sore and that he was feeling too unworthy to meet his Saviour, hence Jesus said and "Tell Peter," the only disciple mentioned by name. Jesus beautifully in the Parable of the Prodigal Son, or rather of the good Father, presents to us God's wonderful and forgiving nature. The father was looking out for his wandering boy and saw him at a distance and ran and fell upon his neck and kissed him, saying unto his servants: "Bring forth the best robe, and put it on him, and put a ring on his hand, and shoes on his feet; and bring hither the fatted calf and kill it; and let us eat and be merry; for this, my son, was dead and is alive again; he was lost and is found. And they began to be merry." Lastly, a mother's love prepares for the future of her child. She looks forward to its future comfort, making sacrifices that it may take position in the best society. Thus God in Christ prepares for the future joy of His children. Jesus says: "In my Father's house are many mansions; I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." What glories await His child! A divine nature out ranking the angels and an "Inheritance incorruptible, undefiled, and that fadeth not away." There we join with the angels and all holy intelligences in songs of everlasting praise unto God! Surely, O Christian, such love demands our love and devotion shown in a whole life of consecration! Such love rejected or neglected will fill the soul with anguish forever.

CHINESE FILIAL PIETY.

BY ALICE HAMILTON RICH.

"Have you heard the saying, 'One father can support ten children, but it needs ten

children to support one father!' "When my friend asked this question, the proverb seemed one-sided, but upon further thought my observation to some extent confirms its truth. Let me contrast with it one of the Chinese proverbs which illustrates their idea of filial piety. "Trees are made for shade, children are reared for old age."

The Chinese father only requires of his son what he himself has performed, or is performing. As long as the parents live the son is in service to them, nor does this reverent service cease with their death. In the words of the Chinese Book of Rites: "Although your father and mother are dead, if you purpose to yourself any work reflect how it will make their names illustrious, and your purpose will be fixed. If you purpose to do what is not good, only consider how it will disgrace the names of father and mother and you will desist from your purpose."

There are many curious and touching stories told in China of children's devotion to their parents. A lad of eight devised this plan for his parent's comfort. He went very early to bed, not using the customary fan, that the mosquitoes might feed upon his body and thus allow his parents to sleep in peace. Only one who has lived in China can fully appreciate this act of self-sacrifice. It is not uncommon for a son to voluntarily substitute himself for his father in cases of capital punishment, and young men have been known to sell themselves for a term of years to obtain the money to bury father or mother.

A man of forty or fifty years, about to enter into some new kind of business, will go to the home of his parents to consult their judgment and inquire their wishes. It is true that the son does not always follow the advice, but he listens with respect to his father's counsel, and no doubt, often promises to follow it, though he knows that circumstances make it best for him not to keep the promise. He would not consider the untruth wrong—the greater good being the comfort and happiness of his parents in their thought of the filial piety of their son.

One needs to understand the relations between father and son, mother and daughter, and husband and wife to understand filial piety from the Chinese point of view. Another Chinese proverb says, "Of the hundred virtues filial piety is chief." It is a virtue with many roots and branches. Disrespect to magistrates, disloyalty to princes, even disregard of the laws of propriety are all considered sins against filial piety. Are the Chinese far wrong when they consider the obedience of children a virtue many armed, powerful for good not only in the home, but in the community and nation? Is it not true that, as a rule, an obedient son becomes a good father, a loyal citizen and a respecter of the rights of others? Is it a matter of chance that the oldest nation upon earth has from time immemorial given honor to parents? May it not be a fulfillment of the promise, "Honor thy father and thy mother that thy days may be long in the land?"

Let me not be understood as giving undue credit to the Chinese or too sharply criticizing our own methods; but life in China has proved to my own satisfaction that we might learn much of the Chinese in matters of obedience to parents and of genuine courtesy to all, high and low, rich and poor. I began with one of our own sayings, I will close with a Chinese proverb, "To behave filially to father and mother, to be dutiful and reverential to one's parents is the second and great commandment of China."—Congregationalist.

QUESTIONS ANSWERED.

BY GENEX.

"Could Jesus read when he was born or did he go to school?" We have no knowledge of the childhood of the Lord except what is given us in the second chapter of Luke. But we judge of His actions during those thirty years by what we are told of Him during the years which followed.

And we see that he never used his divine power for himself. When He was hungry in the desert He could have made bread out of the stones, as Satan suggested, and thus relieved His hunger as easily as he multiplied the five loaves for the five thousand. But he waited till the angel came and brought him food. He did nothing for himself that a man could not do.

He was working out for his people a perfect human righteousness which could be imputed to them. And that could not have been had He ever used any power for himself that any man who was sinless could not have used. In childhood His bodily development and his mental development were along the usual lines. He did not, as he could have done, make himself a grown man in a year or two, but he grew as other boys of sound health grow. And the growth of his mind was along similar lines.

The neighbors saw nothing abnormal about the child. They saw unusual understanding, but it was still a child's understanding. You know our intellects are fallen as well as our hearts. But the child Jesus showed no wisdom that any other sinless boy could not have shown. Of course, there never has been any other sinless boy. Adam was sinless till he fell, but he was never a boy.

The Lord had only a child's brain, with which to do mental work, just as he had only a child's arms with which to help the carpenter. Mary taught him as she taught her other sons, just as Joseph taught him the use of the saw. I suppose they must have been surprised many times (or if they were not, knowing Him to be the Son of God, his brothers and sisters were) that he remembered so perfectly the Scriptures taught him, and never forgot what Joseph said about the plane or the saw. But if he had done anything any sinless boy could not have done he would have worked out no perfect human righteousness which God could impute to us.

That he was conscious of himself, and knew he was God as he lay in the cradle I do not doubt. But whether with an infant's brain to work with and an infant's tongue he could have read I know too little about an infant's brain to say. But that he did not do it, and that he was taught as his brothers and sisters were taught I am confident.

A brother wishes an explanation of John 3:5. Does it teach baptismal regeneration or, in other words, that baptism is essential to salvation? The passage has no reference to baptism at all. I think that being born of water refers to the first or natural birth. That explanation is made the most probable one from the connection with Nicodemus' question in the preceding verse. I am told that the phrase, "born of water," was used by the Jews (whether in their medical practice or in common parlance I do not know), to mean the natural birth. If this is true, then it is evident Nicodemus would understand born of water to refer to the first birth and born of the Spirit to refer to the being born again, of which the Lord had spoken just before he asked His question. That, as I think, is the probable meaning of the words.

But Calvin may be right in saying that water and the Spirit are here used synonymously. The Greek will permit of that translation. "Born of water even of the Spirit" may be the correct translation, for the Greek "kai" means "even" as well as "and." "Born of water" may have either of these meanings, but one thing is sure. It does not mean baptism, and how any one outside of the Catholic church can think it does seems strange to me. The Catholics believe no one, dying in infancy or dying in old age, is saved who has not been baptized.

By way of parenthesis I hope no hypercritical brother will think from that use of the word that I recognize Catholic sprinkling as baptism. I am simply using the English word in its generally received meaning.

To claim that born of water in this verse means baptism shuts one up to the dilemma of admitting that sprinkling is baptism or denying the knowledge or the veracity of the Lord. For he says that only those born of water and of the Spirit can enter the Kingdom of God. Now, we know that thousands who have been sprinkled have entered the Kingdom of God. They have shown by their godly walk and conversation that they were within that kingdom now on earth of which the Lord spoke when he said the Kingdom of Heaven is within you, and they have gone on without baptism to the kingdom in which they sit down with Abraham.

Therefore, whatever the words born of water may mean they cannot mean baptism if the Lord's knowledge and veracity are maintained, and if immersion is the only baptism.

THE PROVINCE OF THE PREACHER.

REV. C. R. JEFFERSON, D.D.

We are living in times when the constant temptation of every man is dissipation of energy. It is an age of liberty moreover, and every man is doing what is right in his own eyes. The ancient restraints are irksome and the old ways exceedingly tedious. Men say, "The world is my parish," and they roam whithersoever they will. Barriers are an imposition. Limitations are intolerable tyranny. That is the feeling everywhere. It is mighty in the world of education. "Let the boys and girls learn a little of everything and let them study what they please. Let them choose their own direction and let them go as far as they will. It is a shame to hold them in. Education is not discipline, as the fathers thought, education is enjoyment. Let boys and girls roam the great fields of knowledge at pleasure." Mighty voices are saying this in the world of colleges and schools. In the religious realm this spirit is mightier still. Every limitation in thought or conduct is rebelled against as tyranny. "Away with your doctrines and dogmas. They are definitions, and definitions cramp the mind and smother truth. Let nothing be defined. Waste no time in drawing distinctions. Give no attention to exactitude in the statement of great ideas. What is Christianity but a feeling? Why draw distinctions between the church and the world, between saints and sinners, between Christianity and other religions? Do not be narrow in your thinking, but let us float like summer clouds through an atmosphere luminous with love." Thus speaks one of the spirits that are now abroad. It would be strange indeed if the preacher did not at times become bewildered, not knowing how to minister in the name of Jesus to such multitudinous and clamorous needs. Is it any wonder that clergymen now and then lose sight of the boundaries of their vineyard, and go with other men to labor in fields which lie beyond the province marked out for them by the finger of the Lord? What a temptation it is to be an editor! He comes down into the arena in which men are living. He talks to them about things in which they are interested: politics, art, literature, science, business, recreation. All the kingdoms of the world belong to him. The themes selected for pulpit treatment in many pulpits within the past ten years give evidence that the temptation is subtle, and that even the elect may occasionally succumb. What a privilege to be a social reformer in a day when the social problem is uppermost. Evils lift their hideous forms on every side, and to strike them one after another, to stab them, to stir other men to stab them, that is work indeed. The gambling evil, the liquor evil, the social evil, the slum evil, the sweat-shop evil, the child-labor evil, the divorce evil, the trust evil, the race-hatred evil, the police-force evil, the evils which spring from overcrowding and underfeeding, the evils which are created by competition, the evils of the industrial system, and of the everlasting strife between labor and capital—these are only a few of the unhallowed

brood of devils sent to plague our day and generation. Surely the preacher will become a reformer and with the reformers stand. No voice shall be clearer or more resonant than his. He will plunge with the boldest into each new agitation set on foot for the modification of old laws and the creation of new schemes for the curbing of evil and the strengthening of the forces of good. He will choose his subjects according to the advice of outside societies and organizations, assigning a Sunday for the discussion of each particular evil. Even his prayers will be ordered after the advice of these various reformatory organizations. For what is the preacher but a social agitator, a political reformer, a man who stands before the community as the sworn antagonist of every form of social wrong? This, then, is the temptation of the preacher of the twentieth century. He is tempted to make his topics sound like headlines; his sermons magazine essays; a social reformer, a settlement worker, a Young Men's Christian Association organizer and hustler; a son of thunder, hurling thunderbolts at social evils; a professor of ethics, passing judgment on social panaceas and movements.

No other man can wander so easily from his province as the preacher. The fences are low, and if he steps over them, no one but God will speak to him about his indiscretion. Every man in the community except the preacher is bound with hoops of steel to the task which heaven has assigned him. The physician must practice medicine and keep close to his patients, the lawyer must practice law and keep close to his clients, the editor must gather news and keep close to his subscribers, the teacher must teach and keep close to his pupils, the banker must keep close to his money, the business man must be loyal to his business, but the preacher can leave his work and sit like a bee from field to field, gathering nectar from a thousand flowers, and he himself may think he is making honey when in fact he is only buzzing. What, then, is the province of the preacher? Has Christ anything to say on the subject? We call Him Master. He has sent us to do his work. He calls us friends if we do the things which he tells us to do. Has he said anything on the subject? Does his example shed any light on our path? He himself was a preacher; what was his province? Of course we cannot make our life in all points like his.

It must be profitable to note the trend and temper of his labor, to mark the point on which he throws the emphasis, to ponder the things which to him were cardinal and of sovereign moment. The evangelists have taken extraordinary pains to tell us how he conceived his work. The people of his day wanted him to do everything. That was their conception of the Messiah. A Messiah, to be worth anything at all, ought surely to do everything which the world needed to have done. He ought to turn stones into bread, and jump down from the roof of the temple, and gather up into his own hands the reins of power held in the hands of Caesar. The people expected him to do all this, but he gave himself to a work so ordinary and commonplace that the people were grieved and disappointed and his disciples were sore dismayed. Men tried to entangle him in the disputes of his day, but they never succeeded. They brought to him the ever-recurring problem of the right distribution of property, but he said he was not a disturber of property and went on explaining the sins that eat the core of the soul. When questions of party politics were hurled at him he threw them back into the faces of the men who propounded them and went on unfolding the nature of God. The air was filled with questions, political, social, economic, ecclesiastical, but he refused to touch them, so eager was he to say just one word more about God. Evils lifted their hoary heads on every side, Roman tyranny, the social evil, false customs, economic tragedies—but he never lifted a hand to strike them. So narrow was he, so blind was he! Men were hot in their discussion of problems. No age ever had more problems than his. But to him there was only one fundamental problem and that was the problem of sin and he had time for the

discussion of none other. The estrangement of the heart from God—that to him was the root of all tragedies. A will fixed in rebellion against the good Father—that was the fountain of all the world's woes. All problems of all kinds got their complications from the estranged heart, and all tragedies got their blackness from the mind that had become darkened by going away from God, and he had nothing to say about secondary problems and subordinate evils because his eyes were fixed on the one plague spot of humanity: a will disobedient to the good God. Such a line of action on his part was, of course, disappointing. It was even exasperating. The intellectual people of his day had no use for him. Men of acumen and large mental grasp smiled at the poor peasant telling people little stories about God. Men of patriotic fervor alive to the needs of the day sneered at him because he did not fall in with their plans and adopt their panaceas. To all practical men who believed in grappling with problems and suggesting solutions he was a visionary, a fool. It did seem visionary, so much talking about God. The scribes did not like him. He had no grip on great problems. The Pharisees detested him. He had no zeal for a reform that was practical. The best people were disappointed in him because he did not strike a good heavy blow where a good heavy blow was most needed. Even his mother and brothers thought he was out of his senses. He was altogether too zealous in telling men about God. His disciples were dumfounded by his reverence and his inability to cope with the situation. In short, he was a failure because he so limited his province and confined himself to talking about the soul and its Maker. He made himself of no reputation by attempting so little. He estranged almost all of his contemporaries by his self-limitation, and that estrangement has continued to the present hour. The New Testament is still a stumbling-block and a rock of offense because it is too narrow. It is not the book of life because it is lacking in breadth. The German Straum is offended because Jesus allows the life of the family to fall into the background, is neutral toward the state, rejects property, and passes all the esthetic intents of the world unnoticed.

Men fail to understand him because they forget that he was a preacher, and that a preacher, to be successful, must keep himself within his province. If Jesus were to speak today, what would he say in reply to all his critics but what he said in Palestine. "I have a baptism to be baptized with; and how am I straitened till it be accomplished!" It was only by limiting the field of his activity that he was able at last to say: "I have finished the work which thou gavest me to do."

Is it too much to say that when Jesus says, "Follow me" he includes preachers in his exhortation? If he carved out his work with such clean-cut edges, and said to the twelve preachers whom he had selected to carry on his work after he was gone, "As my Father hath sent me even so send I you," it may be that all this was written for our admonition—to save us from the tragedy of attempting things to which we have not been called. Do you not think that the name of God would be more glorious in the hearts of men today, and the kingdom of heaven would have wider limits on the earth, if all who have been ordained to preach the Gospel had only been willing to confine themselves to the one task assigned them? I like to think that a preacher should talk differently from any other man in the community; that a sermon should be unlike any other discourse known among men. I like to think that a Christian church should be different in atmosphere from any other building built by man. Public worship, so I think, ought to have a different tone from the tone of society or the street. On going into the house of God one should know at once that it is not a lecture hall, a reform club meeting place, a professor's class room, a newspaper office, the rendezvous of a literary or musical society. There ought to be something there which makes one feel like saying: "This is none other than the house of God: this is the gate of heaven."—*Methodist Review*.

BUSINESS OF A BAPTIST CHURCH.

BY HON. E. NELSON BLAKE.

Not of a church, or of an Evangelical church, but of a Baptist church. I am not asked to defend its right to exist, or the necessity for it, or to explain its denominational polity; but finding a Baptist church in existence, a church with apostolic principles I am asked, What is its main, principal, most important business? and my answer is: Its business is that for which Jesus Christ founded His church, and its commission is its creed, "Go ye into all the world, and preach the Gospel to every creature. He that believeth and is baptized shall be saved, but he that believeth not shall be damned." In the apostle Paul's first letter to the Christians at Corinth he wrote: "It pleased God by the foolishness of preaching to save them that believe." The world then is divided into two classes, and two only, the saved and the unsaved—the condemned unbeliever and the saved believer, "He that believeth on Him, is not condemned, but he that believeth not is condemned already, because he has not believed in the name of the only begotten Son of God." In writing to the Romans, Paul says: "There is therefore now no condemnation to them which are in Christ Jesus." What is this "Gospel" that Baptists are to preach to all? "He that believeth and is baptized shall be saved, but he that believeth not shall be damned." That is the "Gospel," the good news that Baptists are to proclaim.

When Christ opened to Nicodemus the object of His mission on earth, these were His words: "For God sent not His Son into the world to condemn the world, but that the world through Him might be saved." Not will he, not through His life, or through His Sermon on the Mount, or through His parting words in that "upper room," but through Him! His words are only the outward expressions of the Him; the instruction for those in Him to follow! This, then, is the main, the most important business of a Baptist church—to carry to men everywhere, to all men, this Gospel; not the gospel of "civil federation," or of "social problems," or of "moral reform," or of unification of antagonistic beliefs, or of laboring over Higher Criticism on dates and dynasties, or of waiting time on removing doubt's doubts. These and all proper questions will be settled, when saved men honestly bring their Master's teachings to bear on their daily lives in society, in business, in home, in official position. Too much time is being wasted on side issues. The world's sick patients are being treated with ointments and soothing lotions outwardly, while the inner seat of the trouble is not touched. Crying "Peace, peace," when there is no peace, will not finish the war. Teaching men to be temperate, or honest, or virtuous, or green, or patriotic, is well, but they may be all these, and still be unsaved. The day for smooth utterances, and soft words, and lullabies, is on us, but it is the day of feebleness and of barrenness in spiritual things.

Any flowers that cover the "Sword of the Spirit," so as to dull its edge, do but weaken its power. Any means that are allowed to become ends are misleading hindrances, whether they be overflowing Sunday school sessions, or immense, boisterous alphabet conventions, or crowded stereopticon lectures, or rolls and coffee prayer-meetings, or vestry billiard parlors. The be-all and the end-all at all times, to be effectual, must be: Man a condemned sinner; Christ the only Saviour. The Baptist's only cry must be Christ's Gospel to Nicodemus: "Ye must be born again." He that believeth on Him is not condemned, but he that believeth not is condemned already, because he hath not believed." The main business of the sun is not to burn the fisher's face or to paint the cheeks of the ripening fruit; the main business of the ocean is not to bring out the bathing suit, or to furnish a field for gambling yacht races; the main business of the air is not to float the aeronaut's balloon or fly the philosopher's kite; these are only the minor uses and abuses. So the "main business of a Baptist church may be lost sight of in the more prominent services. The main business of a Baptist church is not to substitute doubtful experiments to hold men's attention, instead of a bold, earnest proclamation of God's plain truths, "whether men will hear or forbear." Crowded houses are not always proofs of highest success and of true Gospel preaching, although true Gospel preaching will crowd houses with eager, anxious listeners. The main business of a Baptist church is the main business of every individual member of that church.

Paul writes to the church at Corinth: "For we are laborers together with God." "What ye not that I must be about my Father's business?" The main business of the believer and of his church is God's business. When Paul and Barnabas reported to the church at Jerusalem, they "declared all things that God had done with them," and what "miracles and wonders that God had wrought by them." Paul afterward "declared what things God had wrought among the Gentiles by his ministry." Let others wander off if they will into greener lanes, and more pleasant fields, but a Baptist church, the true Christian church, must put aside all enticing words of man's wisdom, all pleasant phrases; must reject all doubtful expedients, and simply declare to dying men God's remedy for sin in demonstration of the Spirit and of power. Brethren, I have but little sympathy with the bringing in of man's inventions to help God's plans. Rebecca tried it, and failed thereat! Jacob tried it, and mourned therefor! Saul mistook, and Solomon departed, when trying it! It will always be thus. Too soon many of our adulations and affs will be to us like the serpent of brass to Heshkiah, "Nehushtan!" as we are coming to burn incense to them. We devote twenty minutes to the preaching of Christ to dying men,

and forty minutes to the accompaniments that are, with too many, the end, and not the means. They become the service, and the service is the superfluity, the lubricated for appearance sake. Illustrated biblical lectures are given in their places. The returning pastor can educate his people, less fortunate than himself in travel, as he explains to them, from the illustrated cartoons, little customs, incidents and scenery. The tea party, the church social, the fair and the vestry games may, for the evening hold the restless from the theater and the dance, but the desire to roam is not removed. No Baptist church can go into competition with the outside world in offering attractions for its young people along the same lines!

The business of a Baptist church is to labor night and day for the conversion and proper education afterward of the unconverted, old and young, in its midst and vicinity. Too many of our members are "conformed to the world." Too many of our parents send their children to the dancing school, and permit them to attend the theater, and allow them to play cards, and they are "programming" from table to table in their own homes, or to devotees to games everywhere. The sacredness of home influence, and the sanctity of parents' permission, surround all these with an unshakable confidence of right, that nothing can afterward remove, not even the solemn covenant vows, or the sweet communion feasts. Baptist daughters and sisters, too, permit waiting liberties to music that, under any other circumstances, would assign the offender to angry punishment from an indignant father! One business of a Baptist church is to exhort its members that its covenants and vows and obligations shall have a meaning; that its appointments shall be held sacred as prior engagements to all others. Every consistent member of a Baptist church becomes a living witness and a winning witness, at school, on the street, among mates, in the family circle, and a Baptist church is neglecting its business that does not set its face strongly and sternly against the tide of worldliness so fast creeping among and over us, against Sabbath riding and sinful amusements, the belittling of sin, the too lightly holding of our Baptist principles, the "forking of the assemblings of ourselves together." As far as is possible from the danger line, is the only place of safety.

Baptist principles are the foundation principles of the apostolic churches, and though others may be gradually adopting them, yet Baptists should never listen to any talk of a union compromise. Their business is to continue without fear or favor, modestly, quietly, but firmly resisting all specious sophistries about "non-essentials." There are no non-essentials in God's commands! "Judgment with a line, righteousness with a plummet," is His order! Baptist principles are few, simple, plain, but enough! Too few to lose any, too many to add to them any new devised improvements. The main business of a Baptist church is to attend to God's business on earth as Christ attended to it, as Paul attended to it when he said: "I determined not to know anything among you save Jesus Christ and him crucified." You cannot strictly attend to the true business of a Baptist church, and make your church popular with all other denominations. When the boy Jesus was about His Father's business He was disturbing family relations, and troubling temple scribes, and in later years, in the same business, He evoked bitterest opposition, even when His hands dropped gracious blessings. Brethren, did you ever notice how always ready Paul was to tell his Christian experience? When invited before Felix, or Festus, or Agrippa, surrounded by all the pomp of the Roman court and courtiers, curious and eager to see and hear this Roman-Jew prisoner, Paul seemed only to see and remember that Damascus road and that heavenly vision.

Do Baptist churches make it enough of their business to insist upon a Christian experience? Have you, my brother, a Damascus road? Have you a Luz like dying Jacob's memory, where God met you? Pastors, how many Christian experiences have you listened to in the past ten years that have stirred your heart, and quickened your pulse, and moistened your eyes, or have caused you to burst out like Felix or Agrippa? Sin is coming to be thought a disease, or misfortune, for which the sinner is not responsible. It is not "exceeding sinful." God is too often held up as an embodiment of mawkish sentimentality, misnamed Love, without justice, or holiness, or righteousness, or purpose. "Future probation" is coming in to heal remorse over neglect to loved dead. Intense earnestness in concerts, cantatas and exercises is offered on church altars as atonement for self-indulging lives.

Looseness of church obligation leads to a lack of church discipline, such as no secular body in existence would tolerate for an hour. Baptist business is to resist all this. Better to have the right 300 than the wrong 30,000! God may look at the Baptist million and say "too many," "yet too many" for me. Baptist business will never be done, or God's cause advanced, by any concessions to differing beliefs, or to so-called religions. At a late ministers' conference in New York City, pastors returned from vacations spent abroad uttered these warning words: "In England there are many eminent Baptists, but they are much divided as to doctrine and polity. If they had held their Baptist principles more strongly, they would have made much more progress." Another said: "In England I say I am an American Baptist. The concessions of Baptists in England have led many of the young people to go to the Church of England." The Apostle Paul's injunctions to the church at Philippi, is good for us at this day: "Nevertheless, whereto we have already attained, let us walk by the same rule; let us mind the same thing." The world's people are wanting and dying for the plain presentation of the simple Baptist truths of Christ's Gospel, which are so efficacious a remedy for all ailments of body and mind.

SPECIAL PROVIDENCE

A popular dictionary defines "special providence" as "the special intervention in, or administration of, the laws of nature and life by God for special ends," and, as an illustration, quotes: "There is special providence in the fall of a sparrow." Another defines it as "a particular act of divine interposition in favor of individuals for special ends."

The Scriptures teach that God "knoweth all the fowls of the mountain." His care of any one of them is special only as all providence is special, as no circumstance renders it especially noticeable. In the history of men or churches or nations, there are deliverances from danger or supplies in time of need, which call for recognition and thanksgiving, and which may be referred to as special providence, but which have their place in the established order of the divine care and control. To us they are special; to God they may be the most ordinary exercises of His power. A certain man never seemed to be thankful, and to regard it a special providence that a shower of rain drove him into a church where he was influenced to accept Christ, and where he met one who for fifty years walked life's pathway with Him. He was justified in his conviction. Many like him have felt that God dealt with them in special mercy, causing things to work together for their spiritual and temporal good in marvelous ways. Viewed from the human side, life is full of special providence—special because they come at special times or meet special needs. From a higher standpoint every creature is seen to be always and in every place the object of divine solicitude and help.

There is close relation between the doctrines of providence and divine sovereignty. All that God does is according to His eternal purpose. "Known unto him are all his works from the beginning of the world." Every act, whether ordinary or special, has its place in the divine plan; every sunrise and every eclipse; every danger and every deliverance; every need and every supply. There are no accidents with him, no divine afterthoughts; no correcting mistakes. He is not the God of the valleys only or of the hills alone, powerful in one place and weak in another, or strong and good at one time and not at another. He is from everlasting to everlasting the same. We take comfort in the truth that God is omnipotent; that he knoweth all our needs; that afflictions do not spring out of the ground, but are sent in mercy, and that there can be no lack to them that fear him. We may in confidence seek first his kingdom and righteousness, knowing that everything necessary to us will be provided.

There is a natural association between the doctrines of providence and prayer. To those who recognize God as the source of all blessing, nothing is more natural than to entreat his favor. Daily services demand daily petition and acknowledgment, while special needs demand special prayer, their supply special acknowledgment. The petition, "Give us this day our daily bread," is a recognition of God's daily care. The same petition offered in time of poverty and hunger may be answered in a special provision. The prayer for health offered every day recognizes God's ordinary providence, while the same petition in time of sickness or sickness may be answered in what to us is a special and wonderful deliverance.

Christians are justified in special prayer. They are to call upon God in trouble. They are to make their requests known unto him. When Peter was in prison prayer was made by the church without ceasing for him. In times of public affliction, or of degeneracy, or when the church longs for an especial outpouring of the Holy Spirit, there is reason for special united prayer. God is ready to send deliverance and bestow special blessings, but he "will be inquired of" to do this for us. The prayers of a righteous man avail much with him. The Apostle James illustrates this by reference to Elijah's prayer, first that there might be no rain, and afterwards that rain might come. God answered by withholding and afterwards by giving abundantly.

The giving of the law on Mt. Sinai, and the giving of the Bible through holy men who spake as they were moved by the Holy Ghost, were special providences in the highest sense. They were God's provision for the spiritual instruction and government of his people, while the incarnation, work, death and resurrection of Christ were the greatest of all special providences. Sin is poverty and helplessness. It is hunger and thirst; it is a leprosy and a fever, and its end is death. The bread and water of life, the balm for spiritual ills, the true riches, are things no man could secure for himself. God by the special gift of his Son has supplied them to all who accept his bounty. This great provision is the assurance of all else, special or ordinary, which his children require. If he spared not his own Son, but gave him, how shall he not with him freely give us all things?

What shall we render unto the Lord for all his benefits? We must receive them with thanksgiving. What shall we render for the greatest of these benefits, the gift of his Son? We will take the cup of salvation; we will accept the gift; we will call upon his name; we will pay our vows; we will meet our obligations. This was David's thought when he meditated upon divine mercy, and it is a thought which naturally comes to all who realize the providence of God.—Herald and Presbyterian.

HOW WE MAY GET PAUL'S PASSION FOR SOULS.

No one need expect a passion for souls simply as a result of an act of his will. We cannot will to be concerned any more than we can will to grow, for no man by taking thought can add one cubit to his stature. The beginning of the secret of Paul's passion is found in the first verse of Rom. I,

"Paul a servant of Jesus Christ, called an Apostle, separated unto the Gospel of God," which simply describes his complete identification with Christ, for as he puts it in another place, he lives, yet not himself, but Christ lives in him. There is a thousand lessons to be learned here.

First. We must be the loved servants of Jesus Christ, for in another place Paul is so described, which means that we are to be inseparably united to him. His best desire is to be our command, and no higher thought should possess us than to do His will.

Second. An Apostle was one who witnessed to the resurrection of Jesus Christ and spoke with authority concerning the things of God. The early disciples had but two themes for their message; the first was Jesus; the second the resurrection. With absolute confidence in a fearless dying upon the cross, and perfect confidence in one who is seen to be our Lord, we have power.

Third. Preparation is the secret of power. To be called to the world is to absorb its weakness, to be called to Christ is to be a channel for his blessing which will flow through us to the world about us.

The selfish Christian is never a soul winner. In proportion as our desires get out after others and we are willing to give of that which we possess to others we have learned the first lesson in our soul-winning. One of the tests which serve as a window through which we look to find the secret of Paul's great concern is the eighth verse of this chapter—"I thank God through Jesus Christ for you all, that your faith is spoken of throughout the whole world." To be interested in one's own pleasure or desires is not Christian, whatever else it may be called.

In the sixth verse Paul gives another evidence of the secret of his concern when he writes "Without ceasing I make mention of you always in my prayers." When we begin really to pray for those in whom we are interested and for whom we may have some special desire, the next step is an earnest personal effort that that one may come to a saving knowledge of Jesus Christ.

The steps in this chapter and leading to real concern are plainly described and Paul takes them all. The first is interest as described in the eighth verse. The second is prayer, as indicated in the sixth verse. In the tenth and eleventh, however, we find that Paul is not content simply with interest and prayer, but he exclaims, "For I long to see you, that I may impart unto you some spiritual gift, to the end ye may be established."

We are debtors, both to the Greeks and to the barbarians, the wise and to the unwise. Paul feels himself debtor simply because he had been saved himself from the pit into which he knew they had fallen, and his gratitude to God impelled him to feel that there was upon him a responsibility to preach the Gospel to every lost soul. We, too, are indebted to those who are about us, and when we come to realize that without Christ we are lost, but with Him we are saved, immediately there will be born in us a concern for others which cannot be described in words.—Dr. Chapman.

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

A History of the Reformation. T. M. Lindsay, D.D., LL.D. (International Theological Library, edited by Charles A. Briggs, D. D.). Charles Scribner's Sons, New York. Net \$2.50. Showing the result of recent and impartial investigations in regard to the rapid spread of the Anabaptists over Europe, and that they had a much larger number of adherents than has been before conceded. The story of their courageous struggle, amidst the bitterest persecutions, to inaugurate the primitive freedom and simplicity of primitive Christianity is of deep interest to all who are opposed to clericalism, and the union of Church and State. The fanatical excesses into which some of the Anabaptists were said to have been carried, especially in the Münster Tragedy, are not passed over, but the unjust reproach which such slanders have long left resting upon the whole Anabaptist movement is now happily removed.

An episode in the encampment of the State militia at Gettysburg is the subject of a story in the July Scribner, entitled "The Retreat," by Elsie Singmaster.

Walter Pach, a New York artist, will have in the same number a translation of an important piece of art criticism by the great artist Velasquez. These are believed to be the critical notes written by Velasquez for a collection of paintings given by King Philip to the Monastery of San Lorenzo. Here will be found Velasquez's opinion of Raphael, Paul Veronese, Bordon, Michelangelo and Titian.

Miss Beatrix Jones, who is a well-known landscape architect, contributes to the July Scribner her views on "The Garden as a Picture."

L. A. Huffman, of Montann, has made a remarkable series of pictures of bronco-busting and he will write about a typical "busting" at the Bow-Gun Ranch just as it occurred a few years ago.

Professor Barrett Wendell, whose articles in Scribner's on Contemporary France have been so well received, will write in the July number on "The Republic and Democracy."

Some are longing for "a larger field," but have not cultivated the one they have.

SUNDAY-SCHOOL LESSON

MONDAY, JULY 7.

God feeds Israel in the Wilderness.—Ex. 16:1-15.

Motto Text.—I am the living bread which came down from Heaven.—John 6:51.

And they took their journey from Elim, and all the congregation of the children of Israel came unto the Wilderness of Sin.

Then said the Lord unto Moses, Behold, I will rain bread from Heaven for you.

And the people shall go out and gather a certain rate every day, that I may prove them, whether they will walk in my law or no.

On the sixth day they shall prepare that which they bring in; and it shall be twice as much as they gather daily.

And Moses and Aaron said unto all the children of Israel. They gathered them together in a large assembly.

For that he heareth your murmurings against the Lord; and what are we, that ye murmur against us?

ly to God, and therefore found fault with Moses and Aaron.

And Moses said. Usually Aaron was spokesman, but Moses' indignation and desire to vindicate God were so great that after Aaron had finished, he himself spoke.

Having delivered his rebuke, Moses returns to his custom of using Aaron as his spokesman.

And it came to pass, as Aaron spoke unto the whole congregation of the children of Israel, that they looked toward the Wilderness.

I have heard the murmurings of the children of Israel. One can imagine their feelings as these words came from that luminous cloud.

At even means between the two evenings, or at sunset.

And when the dew that lay was gone up, which was very soon under the hot sun.

they said one to another, It is manna. Manna means "what is it."

DISTRICT ASSOCIATIONS—PLACE AND TIME OF MEETING.

1907.

JULY.

- 30—Simpson, Lake Spring church. 31—Blackford, Friendship church. 31—Concord, Beech Grove church.

AUGUST.

- 6—Bethel, Elkton church, Todd county. 6—Davison County, Buck Creek church, near Livia. 7—Hracken, Mayalick church. 7—Liberty, Zion church, Hart county.

SEPTEMBER.

- 3—Central, Muldraugh's Hill church. 3—Cumberland River. 3—Elkhorn, Silas church. 4—Bay's Fork, Trammel's Fork church, near Scottsville. 4—Greenup, Mt. Olivet church, Boyd county. 4—Long Run, Cedar Creek church. 4—North Bend, Latonia. 4—Owen, Pleasant View church. 4—South Cumberland River, Providence church. 4—Ten Mile, Paint Lick church. 5—East Concord, Mt. Mary church. 5—Wayne County, Big Spring church, Wayne county. 6—Greenville, Providence church, Wolfe county. 10—Boone's Creek, Union City, Madison county. 10—Rockcastle, Pleasant Run church, four miles of Livingston.

OCTOBER.

- 1—East Union, Big Poplar church. 1—White's Run, Jordan church, Eagle Station. 2—Goshen, Pleasant View church. 2—Little River, Blue Springs church, Caldwell county. 4—Laurel River, Singing Creek church, Laurel county. 4—South Concord, Lick Creek church, Wayne county. 9—Little Bethel, Cedar Grove church, Muhlenberg county. 9—Ohio River, Clear Springs church, Shady Grove. 9—West Kentucky, Poplar Grove church. 11—Enterprise, card church, Pike county. 11—Mt. Zion, Corinth church, four miles from Corbin. 15—Muhlenburg Co., Nelson Creek. 16—West Union, Oscar church. 22—Ohio Valley, Sturgis. 23—Blood River, Benton church, Marshall county. 23—Salem, Raymond church. 25—Severn's Valley, Mill Creek church, near Stithton. 30—Graves county, Mayfield. Clover Bottom. Franklin. Landmark, Bethlehem church.

NOVEMBER.

- 11—Nelson, New Salem church. 11—Sulphur Fork, Campbellsburg. 12—North Concord, Centennial church, Bell county. 13—Boonville, Liberty church, Clay county. 13—Lynn Camp, Gray's, six miles from Corbin. 13—Second North Concord, Union Chapel church. 14—Stockton's Valley, Seventy-six, Clinton county. 18—East Lynn, Good Hope church, Taylor county. 19—Upper Cumberland, Martin's Ford church. 20—Freedom, Central Union church, Clinton county. 20—Three Fork's, Hindman. 25—Edmonson, Jopps, two miles west of Mammoth Cave. 25—Pulaski County, Good Hope church, six miles of Kubanka. 25—Warren, Woodburn church. 27—Goose Creek, Girdler, Knox county. 27—Irvine, Indian Creek church. 27—South Union, Rose Hill, Morley Station, on I. & N.

A SURE CHANCE TO MAKE MONEY.

I read of Jack Marston's lucky experience in Mexico, and visited the Soledad gold mines near Oaxaca, Mexico, to see for myself.

BETHEL FEMALE COLLEGE HOPKINSVILLE, KENTUCKY. SELECT school for girls and young women; now in its fifty-fifth year.

Unpremeditated speech is the heart's overflow. "Out of the fullness of the heart the mouth speaketh."

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WANTED Intelligent youngman to learn printing trade. Apply at Employers' Associations, Lincoln Building, Louisville, Ky.

THE SHANGHAI CONFERENCE

THE NEXT MEETING

Union is in the air! For several years there has been much talk of it in China, and many meetings have been held to promote closer relations among the various denominations working in this Empire. Haptists heard the rumor, caught the infection, and two years ago organized a "Union" Conference. But during these meetings the discovery was made that ours is not a union, in the current sense of the term. That means the coming together of two denominations to form one. The Haptists composing this conference have always been one denomination, both in America and China, organized into independent Haptist churches, all on the same New Testament model, and members and pastors have been freely interchanged among these Haptist churches. So the name of this conference was changed, and it is now the "China Haptist Conference." The constitution makes the membership to consist of missionaries sent out by the Southern Haptist Convention and the Missionary Union and any others who may be voted in. This year the missionaries of the Gospel Mission were elected members, and also some Swedish Haptist missionaries. For many years the Northern Haptists have been sending missionaries to Sweden, and the churches organized there have begun sending missionaries to China. These brethren, being in hearty accord with American Haptists, were received as members of the conference. There was a disposition on the part of some to invite English Haptists, including many in the China Inland Mission. To this there would have been much opposition, as these brethren practice open communion, but as none of them had expressed a desire to be admitted, the matter was dropped without a vote.

About 125 Baptists attended these meetings. Dr. Wm. Ashmore, Jr., was chairman, and H. W. Provence was secretary, with other necessary officers. A very interesting report was made by the statistical secretary, showing the relative standing of the work of the two boards. Each board had 106 missionaries, 212 in all, counting those now on furlough. Of baptisms last year, the convention was far ahead. Of contributions from the Chinese churches, the Missionary Union was far ahead. I shall try to send you a copy of this report.

Each board now has four separate missions in China. For many years the work of these several missions was so wide apart that there was little opportunity for co-operation. But as the work has grown and spread over a wider area, the territory occupied and the work to be done came nearer together, and we found we could begin to work together.

The first point of contact was in the China Baptist Publication Society. This was organized as a joint stock company, and nearly all the missionaries took stock. The Society has been a magnificent success. Our board heartily endorsed the movement, and many contributions have been received from Southern Baptists. But as the headquarters of the Society are in Canton, and in consequence the chief workers have been Southern Baptists, our brethren North have not made many contributions, and the board of the Missionary Union has not given it very hearty endorsement, seeming to regard it as a creature of the Southern Baptists. This matter was discussed in the conference at some length,

and the prevailing sentiment was found to be in favor of asking the two boards to take over the property and do the publishing work begun by the Society, leaving the direct management in the hands of a Board of Directors on the field. A plan of organization has been formulated and will be forwarded to the boards for their sanction. Pending negotiations, the work will go on under the old management.

In the neighborhood of Shanghai the work of two missions has become contiguous, the East China Mission of the Missionary Union originally started at Ningpo, and our Central China Mission started at Shanghai. While several dialects are used by the people in this territory, Mandarin is the language of many, and is understood by many whose mother tongue is different. These two missions have worked out a scheme for cooperation in a College and Theological Seminary, and the boards have endorsed the plan and promised the money needed. A fine lot has been purchased below the city of Shanghai and work has been begun. Meantime the Theological Seminary is already in operation, buildings being rented in Shanghai for the purpose. The professors in the seminary are Dr. Bryan and Rev. F. J. White. This work was discussed in the conference, though it more immediately concerned only two missions out of eight. The others are as yet too far separated by distance and by difference of dialect to attempt anything of the kind.

There was much discussion of the subject of education. The Chinese are going wild in their desire for Western education, and there is great enthusiasm on the part of missionaries to have a share in meeting this desire. Much of this enthusiasm is found among the Baptists. Some fear there is danger that education may be emphasized because it is popular with the Chinese, at the expense of evangelization, which the Great Commission makes the prime work of the missionary. In some sections of China the Chinese Christians ought to begin now to bear a part of the burden of educating their children and their neighbors.

Another subject discussed in the Baptist meeting concerned plans for organizing and systematizing the work on each field, so as to get the best results from the meager equipments of men and money now at our command. Some emphasized the need of more missionaries at strategic centers, so that the work in the surrounding country could be well cared for; others preferred single missionary families located at many centers, from which they could more thoroughly work each a small territory.

The subject which is most prominent in thought and conversation is that of federation between the various denominations working in China. It is expected that this will have a large place in the deliberations of the Centenary Conference. There was much talk among Baptists as to the attitude to be taken by us towards this movement, and from the conversations heard one feared that there might be some difference of opinion on this subject. But when the matter was discussed in the Baptist meeting, all seemed agreed that we must be careful not to yield any of our distinctive principles, but seek such co-operation with our brethren as can be had without sacrifice of principle. It was not yet known what action would be recommended at the General Conference, and so no definite course of action for individual Baptists was suggested;

but all who spoke seemed to feel that there was not much more for American Baptists to do in that direction.

The Conference sermon, preached on Sunday night by Dr. J. B. Hartwell, was a strong statement of the fundamental doctrines of the Haptists, as they arise from our belief in individual soul-liberty. It was good to hear this vigorous utterance from one of the oldest men among us, and men of other denominations were heard to commend it as an informing and interesting statement of the basal principles of the Haptist faith. One of the brethren was heard to say that it was interesting to watch the faces of "the open communion brethren." Just who were meant by this designation he did not explain.

It would be interesting to write of the personal of those in attendance. Mrs. M. F. Crawford was present, after fifty-five years of faithful labors for the women of China. Bro. Newton hopes to prevail upon her to visit Teng Chow see, where she is most affectionately remembered by the Christians, with whom she labored for many years, and also by many who have not yet become Christians. Next in length of service is Dr. R. H. Graves, of Canton, now in the fifty-first year of labors in China; then would come Dr. J. B. Hartwell, with forty-eight years; Dr. Horace Jenkins and wife, with forty-seven years.

The white head of Dr. J. R. Goddard would lead one to count him in the same class, but his work in China began thirty-nine years ago. During these days preceding the general meeting, representatives of other denominations also held meetings. There were meetings of English and American Episcopalians, attended by quite an array of bishops; meetings of Methodists, who represented several boards; and most conspicuous of all, meetings of Presbyterians. There are in China missionaries representing Southern Presbyterians, Northern Presbyterians, Canadian Presbyterians, English Presbyterians, two denominations called Reformed, whose church government is Presbyterian and perhaps others. Negotiations looking to the union of these bodies in China have been going on for twenty or thirty years, and in the last few years success seemed near. It is announced that now the union has been effected, and that all these missionaries will now organize in China Presbyterian churches, these churches will join with neighboring churches in Presbyteries, Presbyteries will join in Synods, and all Presbyterians in China will have a General Assembly. All will agree that this is a right step. There are no material differences of doctrine or church order separating those Presbyterian bodies, and there is no sufficient reason for churches organized by them remaining apart.

Whether the Methodists, Episcopalians and Congregationalists can form similar unions remains to be seen.

G. W. GREENE.

The Twenty-third International Christian Endeavor Convention meets in Seattle, Wash., July 10-15, 1907. Be sure to take route that goes over the Denver & Rio Grande Railroad, and see the grandest scenery on the continent, through the Rock Mountains. S. H. Hooper is the popular and accommodating General Passenger and Ticket Agent, Denver, Col. We speak from experience.

All we want in Christ we shall find in Christ. -Bishop Whipple.

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"The' we sow in seed, We shall come again with gladness bringing home the golden sheaves;

After nights of toil and sorrow, Dawns at last a bright tomorrow, Which all former loss retrieves.

"If we sow the seed from heaven, Unto us there shall be given Treasure in the world to come, Where the silver bells are ringing, And the angel reapers singing Joyful songs of Harvest Home!"

Our Pulpit

THE SUN OF RIGHTEOUSNESS.

BY FANTON THOMAS KEMPTON.

'Unto you that fear My Name shall the Sun of Righteousness arise, with healing in His wings, and ye shall go forth, and grow up as calves of the stall.'—Malachi iv, 2.

It is good to be home again (said the preacher), good to be back again in old England. With all her faults I love her still. "East and West: home is best." It must be confessed, however, that a land of sunshine is to be desired. Truly the light is sweet, and a pleasant thing it is to feel the sun. If I had any regret at returning it was at leaving the sunshine behind and coming back to leaden skies and weeping clouds. Thank God for the sunshine! It streams in upon us even as we speak, and is a promise of brighter and sunnier days to come. It is good for us, however, if we cannot sail to sunnier climes, that it is possible to have even in the most arctic regions the sunshine of His love, the beams that break forth from the Sun of Righteousness. You have not been without this, beloved, though your glimpses of the sun itself have been few and far between.

The Shining of the Sun.

I am not surprised that all things good and glorious are compared to the light, and that darkness is the synonym for ignorance and error and sorrow and fear. In this blessed Book you will find that happiness and holiness, the things of Heaven and truth and God, are spoken of under this comparison. God Himself dwells in light that is unapproachable. "God is Light, and in Him is no darkness." "The Lord God is a Sun and Shield;" "they looked unto Him and were lightened." Let every glimpse of sunshine remind us of the Father of Light, with whom is no variability, neither shadow of turning. We do not worship the sun, but we do adore Him who set it shining in the heavens, and we see in it, perhaps, the best emblem of Him. The Spirit sat upon the heads of the disciples in the form of cloven tongues of flame, giving at once heat and light. The Word of God is compared to the light; it is a "lamp to my feet and a light unto my path." And the people of light are bidden to shine, to walk as children of light. I pray you see to this, let your lives be full of light; be like torch-bearers of the Spirit of God; shine, be it in never so dark a place or never so small

a corner; shine as God shall help you.

The text I have chosen speaks of the Lord Jesus Christ as our Light Giver; "to you who fear My name shall the Sun of Righteousness arise." In what sense is Jesus the Sun? In the first place, He is the center of all things. Just as your glorious orb is the center of a system, so Jesus occupies the middle place. He is the centre of this book, all its histories and prophecies and allegories revolve around Him. Jesus is the true centre of the Church. It looks as if some men forget this, and place king or queen or pope where Jesus ought to be. Properly understood, Christ is the head of all things in the Church, the central sun round whom the satellites revolve. Let Him be the Sun of our hearts, let there be no faculty, no passion, no power that is not at His feet.

Gifts of the Light.

The sun stands for all that is bright and beautiful and cheerful. It is the best emblem the universe supplies of holiness. There are spots even on the sun, though I suppose there is nothing more spotless. But there is no spot in Jesus. He is the day without a cloud, the Sun without a spot. Even when He was here, and His Deity was veiled for the moment by His humanity, the lynx eyes of His adversaries could find no fault or flaw. You do well to study His character. Study it devoutly, admire it, imitate it. Desire to be as He was in the world, absolute truth, free from every stain as the sun in the heavens. It is the office of the sun to make other things bright, to reveal what was hidden. By the light of the sun, it is said, the peak of Teneriffe can be seen a hundred miles across the sea, standing like a snow-white ambassador, pointing ever upwards. Just so when Jesus appears; the truth appears, mysteries are explained, perplexities remedied; the mists and fogs of fear and doubt quickly vanish; we understand something of the Divine purpose and of the deep decree; from the Delectable Mountains we catch glimpses of the Heavenly City. Walking in the light, your eyes touched with the heavenly eye-salve, you will be able to see what you had only dreamed of heretofore.

I cannot think of light without thinking of the comfort it brings. When it shines chilliness is at an end and warmth takes its place. There are poor in every land, but the poor I have lately seen do not seem one-half so poor as in this damp, dark England, because the sun shines on them always, and fills their hearts with cheer. Whatever else they suffer from they are not cold, they do not have to crouch over a paltry fire. Ah, if I had uninterrupted fellowship with Christ there would be no frost in my heart; it would be summer every month if Jesus but did shine. And shine He does; the clouds are earth-born that hide Him from His servants' eyes.

The sun is the source of life. Without light all but the lower forms of life would be impossible. And without Him and His clear shining there is little hope of having true life and force and vigor. You are making a great and fatal mistake if you think to live a life that is life indeed apart from Christ. You might as well expect exotics to flourish in a London cellar. You must have fellowship with Him, then the graces spring and the garden flourishes.

Its Healing Power.

But according to our text the

chief property of the sun is his health-giving property; "healing in his wings." The sun is the great physician. I don't know but what the best kind of bath is a sun bath, after all. Let the invalid crawl into the sunlight, bask in the beams, and health and strength will begin to return. And so for spiritual sickness this is the best medicine. If your love has grown faint and your soul has died down, get back to Christ, back to His grace, back to the whispers of His love, and you shall be whole once more. The sun imparts joy as well as health and life. The people of sunlit climates appear to be the most joyful of all people. Their poverty seems to sit upon them lightly. They will beg of you, and if you give them a penny it is as if you gave them a pound, and if you give them nothing still they are happy. Some imagine Christianity is a mournful, miserable, melancholy thing. It is not so. If your religion makes you miserable you have either got a counterfeit, or not enough of the real thing to drive your cares and griefs away. Then the sun has a quality of beautifying everything on which it shines. Even a vista of London chimney pots looks beautiful in the sun; a creak in the roadway will sparkle like a gem, and the broken cottage window will shine as the sun in his strength when the sun shines upon it. And so I have seen the lives of Christians, obscure people and not without blemish, made lustrous and luminous because Jesus shone upon them. And for you the sun is shining. You may sparkle in the light of Jesus, you may be among His jewels if He shines upon you.

And for whom are these gracious things of which I have been speaking? "Unto you that fear My Name shall the Sun of Righteousness arise." Unto the people of God. For the rest this Sun is as a scorching fire, and they are as stubble before it. But though you be dark and sick and

CLEVER DOCTOR

Cured a 20 Years Trouble Without Any Medicine.

A wise Indiana physician cured a 20-years' stomach disease without any medicine as his patient tells:

"I had stomach trouble for 20 years, tried doctors' medicines, patent medicines and all simple remedies suggested by my friends but grew worse all the time.

"Finally a doctor who is the most prominent physician in this part of the State told me medicine would do me no good, only irritate my stomach and make it worse—that I must look to diet and quit drinking coffee.

"I cried out in alarm, 'Quit drinking Coffee! why, 'What will I drink?'

"'Try Postum,' said the doctor, 'I drink it and you will like it when it is made according to directions, and served with cream, for it is delicious and has none of the bad effects coffee has.'

"Well, that was over two years ago and I am still drinking Postum. My stomach is right again and I know Doctor hit the nail on the head when he decided coffee was the cause of all my trouble. I only wish I had quit it years ago and drank Postum in its place." Never too late to mend. Ten day's trial of Postum in place of coffee works wonders. "There's over the scene, I could think of nothing but the slain on a battlefield. Every head was bowed to the ground, and it seemed as if the weight of mountains was resting on irresistibly impelled to do; it is

stunted and joyless of heart, if you fear His name, if you tremble at His word, if you desire to do His will, Jesus will be to you a Sun of Righteousness. If you are not so warm as you might be, go out of the shade, cross over the way, climb the hill, dwell no longer in the valley, don't be indoor Christians, crouching over the fire, striving to get warm. Reflect the light of Jesus as the moon reflects the sun, tell of Jesus, live of Jesus, till all around perceive that you are lighted by Him.

THE PRESENT REVIVAL OF RELIGION IN INDIA.

The revival first appeared nearly two years ago, in some of the congregations of the Welsh Calvinistic Methodist Mission in the Khasia Hills, Assam, in the northeast of India. Afterward it broke out here and there at various places, often widely separated, until every province of this vast country has been touched, more or less, and it is still in progress, and its range is widening.

Among its most conspicuous characteristics the following may be specially noted:

The suddenness of its appearance. In almost all places where it has been experienced its coming has been as sudden as the descent of the Holy Spirit at the ever-memorable Pentecost. While some one is praying, or while the Word is being preached, often without any previous someone utters a cry of pain, and soon falls on the ground, groaning, praying, calling for mercy, smitten down with an overwhelming sense of guilt. Then others are seized in the same way, until there may be many simultaneously wailing and screaming in intolerable anguish. Passers-by and people living near have rushed in to see what the commotion meant.

The awakening is almost exclusively among professed Christians, and hence is really a revival. In a few places some non-Christians while looking on, have been stricken down with conviction of sin, and have come to repentance and faith; but, for the most part, thus far the powerful manifestations have been confined to professed Christians. Many of those who have had this remarkable experience have declared that they never were converted until now; that when they were baptized, they supposed they were Christians; but they now see clearly that they never experienced the cleansing power of the Holy Spirit and life from God until now. And this is probably true in the case of large numbers.

Intensely deep conviction of sin. This has been, from the very first, one of the strongly marked features. An overwhelming sense of the sinfulness of sin falls upon the people, filling their hearts with anguish and terror, and from this agony there is no relief until it comes through trust in Christ and the assurance of pardon. In illustration of this I may quote from Mr. Stanton's account of the revival at Kurnool. He says: "Suddenly one of the men arose, and, with tears and groans, began to confess his sins. In a moment the whole audience was bowed upon the floor weeping and wailing over their sins. It seemed as if they were smitten, as it were in a moment, by the Holy Ghost and convicted of sin. As I sat and looked over the scene, I could think of nothing but the slain on a battlefield. Every head was bowed to the ground, and it seemed as if the weight of mountains was resting on irresistibly impelled to do; it is

SALVATION ARMY WORKER

Wife of a Captain in Charge of Army Work at Juncoboro, Ark., Writes Interesting Letter.

HER MOTHER ALSO

Mrs. J. Donaldson, of Juncoboro, Ark., a well-known worker in the Salvation Army, found herself ten years ago in very poor health, as the result of hard work, a weakened constitution and household cares.

In a letter recently written, she tells the story of how, after much suffering, she finally managed to permanently cure herself at home.

She writes: In 1895 and 1896 I suffered much with ovarian trouble. My limbs would swell, until great rigors would form out over my abdomen. I was weak, with scarcely energy enough to do house work at all.

Having read much of the merits of Wine of Cardui for female complaint, I decided to try it, and after taking two bottles was never troubled again.

During change of life, four years ago, my mother, Mrs. O. W. Wadsworth, nearly died. She had from sixteen to twenty-four cramping or sinking spells during a day and night, and many times we laid her down for dead. At last I persuaded her to take Wine of Cardui and Theodor's Black-Draught, which cured her.

In De Kalb, Ill., a young woman had taken cold and was irregular six months. I recommended Cardui, and after taking three bottles, she was entirely well."

Wine of Cardui is a pure, non-intoxicating medicine for sick women. It has a specific, healing action on the womanly organs, which it builds up, adjusts and restores to health. It relieves womanly pains and regulates womanly functions, and should be taken by all women, especially those who suffer from any of the ailments peculiar to their sex.

Thousands of women have written to testify of its great value in all cases of female weakness and disease.

You need it, dear reader, whether you are young, middle-aged or old—married or single. Get it at the nearest druggist's, in \$1 bottles.

If you want Medical Advice, write us freely and frankly, in full confidence, and we will send you the advice you need, in plain, sealed envelope. Address: Ladies' Advisory Dept., The Chattanooga Medicine Co., Chattanooga, Tenn.

not a matter of instruction.

The extent to which professed Christians have, by their own confessions, been living in carefully concealed sin is almost incredible. Not only has this been the case with ordinary Christians, recently come from amidst the nameless abominations of heathenism, but preachers, teachers, Bible women, colporteurs, students, etc., have been among those who have made these dreadful revelations. The sad catalogue includes stealing, lying, drinking, quarreling, pride, misappropriation of mission money, etc.; but far more prevalent than all are sins of impurity. Transgressions of the seventh commandment have been frightfully common. Is it any wonder that when the Holy Spirit has struck conviction home to their hearts, their agony has been indescribable.

Simultaneous prayer. This has been an accompaniment of the present revival in almost all the places where it has come in power. The tide of prayer seems at times to rise so high and to become so utterly uncontrollable that words of voices burst out simultaneously, each with its own petition, each one praying and pleading as if he or she were alone directly before the throne of God. The effect, of course, seems very strange to one who hears it for the first time, but soon it seems to be so genuine, so devout, so manifestly from God, that it ceases to be objectionable. As in the sound of many waters, each wave utters its own voice, but all unite in the chorus of the sea; so in this simultaneous praying there is a great harmony above all the variety.

Results. The best testimony to the genuineness of this work is its results. And these are clearly seen in every place where the revival has really come and has had unhindered opportunity to produce its fruits. Long-standing quarrels and estrangements have been ended and reconciliations have taken place; wrongs done long ago have been confessed, and reparation made as

DOCTOR'S FOOD TALK.

Selection of Food One of the Most Important Acts in Life.

A Massachusetts doctor says: "Our health and physical and mental happiness are so largely under our personal control that the proper selection of food should be, and is one of the most important acts in life.

"On this subject, I may say that I know of no food equal in digestibility, and more powerful in point of nutriment, than the modern Grape-Nuts, four heaping teaspoons of which is sufficient for the cereal part of a meal, and experience demonstrates that the user is perfectly nourished from one meal to another.

"I am convinced that the extensive and general use of high class foods of this character would increase the term of human life, add to the sum total of happiness and very considerably improve society in general. I am free to mention the food, for I personally know of its value."

Grape-Nuts food can be used by babes in arms, or adults. It is ready cooked, can be served instantly, either cold with cream, or with hot water or hot milk poured over. All sorts of puddings and fancy dishes can be made with Grape-Nuts. The food is concentrated and very economical, for four heaping-teaspoons are sufficient for the cereal part of a meal. Read the little book, "The Road to Wellville," in pkgs. "There's a Reason."

far as possible; old debts, given up by the creditors, have been paid, embroiled money has been restored, in some cases fourfold.

We believe in the genuineness of this work. While it is true that there is more or less of human imperfection mingled with it, as in every revival, yet beneath and above all are the evidences of God's work. In it the divine sovereignty is signally manifested. This revival has in many cases appeared where it was least expected and in ways unlooked for, while in other places where they have been for many months earnestly seeking it there has not thus far been any break. God will work when, and where, and by whom, and in what manner, he wills. This revival falls upon the people suddenly. It is not something brought to pass by plan and effort and human means.

We rejoice greatly in this work, because one of its chief results is the cleansing of the churches. The burden of prayer for long years has been that the churches might be purged and purified. And now we see this as one of the first fruits of the revival. Missionaries are saying: "I thank God that I have lived to see this day."

But some one may say: "What a dreadful condition of things this reveals!" Yes, it is true, and if a revival should come upon the churches in America in sufficient power to convict of sin as people have been convicted here, to break hearts and lay consciences bare, would there not be awful revelations there also?

This revival is the ushering in of a new era for Christianity in India. A new view of sin, of salvation through Christ's atonement; of the person and work of the Holy Spirit. These and kindred truths are being recognized as great realities now as never before. The revival will also do much toward solving the great problem of self-support. To God be the glory!

W. B. BOGGS, Ramapatam, India.

"In the ministry there is no choice for any man but unstinted and absolute devotion to the one thing in hand," says the *Christian Register*, of Boston. "Just in so far as any one chooses for himself any course in life which is one side of this, he must be content in so far to surrender his reward. The probably mythical proclamation of Garibaldi deserves to be remembered so long as patriots are needed and heroes are possible. He said, 'Fellow-citizens! In return for the love you may show your country, I offer you hunger, thirst, cold, war, and death. Whoever accepts the terms let him follow me.' The men who accept such terms often come to dignity, to honor and even to wealth and luxury. But they who seek these latter things first of all never attain to a high place in the kingdom of God. We have seen men who began the ministry with little mental power and a shabby intellectual outfit, who by patient continuance in well-doing for many years grew in moral stature, gained mental vigor, and did such eminent service as citizens and helpers of their fellow-men that they came to an old age full of honor, and, passing to their reward, were remembered with gratitude, even by those who were more eminent than they, and surpassed them in all the achievements which are made possible by a liberal training."

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Editorial

We extend hearty greetings to the General Association, sitting in Mayfield, and we congratulate them on the blessing of God upon their work for the past year.

The General Association is truly representative. All the members are made so by the appointment of their respective churches, or by their respective district associations.

The Baptists in Kentucky are the most numerous and the strongest denomination, and the general body, representing them, has a corresponding responsibility.

THE NEW SCIENCE. I.

Our readers will remember that a few weeks ago we mentioned the complete change of front on the part of modern science.

The fad in science for the past generation has been "evolution," though many eminent men of science have opposed it.

Man, so far from being a fallen being, was a rising being, and the process of rising, it was claimed, had already lasted hundreds of thousands, if not millions, of years.

This doctrine was proclaimed as proved, and as an "assured result" of science. All other studies must be stated in terms of evolution.

We will state here that the term evolution has come to be used in many senses. Sometimes it means simply history, as when men speak of "the evolution of the university."

The great value of a good religious paper in the home is not properly appreciated by many people, who ought to know better.

The great value of a good religious paper in the home is not properly appreciated by many people, who ought to know better.

therefore, subscribe for the Recorder, without which I do not think any one should keep house, for him, as I have done for all the rest.

"I aim to start all my children right, and if they go wrong it will not be my fault. Yours in the faith, R. T. HERRIN."

"I aim to start all my children right, and if they go wrong it will not be my fault." This is a noble sentiment.

The Examiner calls attention to a recent significant utterance of Cent Per Cent, the financial journal of Wall street, New York.

It is a most inspiring sign of the times that there is a general revival of civic righteousness and reform has become popular.

While there has always been, what the politicians patronizingly called "the moral element," in the land, to whom a sop was thrown every now and then.

When the politicians get converted, surely the Millennium is near. And when both Wall street and the politicians get converted, the Kingdom of Heaven is at hand.

The Interior (Presbyterian), of Chicago, is quite hopeful of the union of Northern and Southern Presbyterians.

Then the vote on federation, though not all the Interior desired, was "by no means a precarious victory for the union spirit."

The Interior speaks of "the separatist party among Southern Presbyterians" as "obtuse and stubborn," and hopes by kindly pressing the matter of union to overcome their "prejudices" in due time.

these Cumberland Presbyterians who refused to unite. Indeed, the Interior seems to regard as in the same class these Cumberland Presbyterians who refused to go into the union and the Southern Presbyterians.

But the Northern and Southern Presbyterians have united on the Presbyterian Theological Seminary in Louisville.

We have not yet received the specification of the heresy that would not be tolerated in a professor of the University of Chicago.

The Journal and Messenger makes a curious mistake. In our article on Baptist continuity we spoke of the evidence of the existence of Baptists in all ages since the Apostles.

The Journal and Messenger goes on: "As a matter of truth the evidence is sufficient, and has been recognized as sufficient by historians of all ages.

Dr. J. W. Mitchell, who has been Associate Editor of the Religious Herald, has bought the Baptist Banner, Parkersburg, W. Va., whose editor, Dr. Simmons, recently died.

Secretary R. J. Willingham, now made LL. D., sends out a circular letter emphasizing three things: First—The need of prayer for missions.

The Baptists of the South did well for Foreign Missions last year. Therefore—What? Therefore they should do better this year.

EDITORIAL VARIETIES

"I enjoy the Recorder more now than at any time during the forty years I have been reading it. It is a good weekly read to me. It stands four squares on all points of Bible and Baptist faith. Jas. S. Barton."

We have been receiving a number of suggestions as to who is the proper man to send to examine the archives of Europe to unearth whatever materials of Baptist history may be in existence and discoverable.

Commenting on our reply to the Baptist Flag's question, referring to the Fulton church matter, the Flag naively says: "We are free to say that if outside parties will let us alone, everything will adjust itself and in the right way."

Dr. Archibald Brown becomes co-pastor with the Rev. Thomas Spurgeon of the Metropolitan Tabernacle, London. A capital arrangement.

Cherishing spite means inferiority and it means defeat. The man who has a spite at another thereby confesses his inferiority to that other.

The First Baptist Church of Fort Worth, Texas, under the pastoral care of Dr. C. W. Daniel, has gone grandly forward in contributions to missions.

The Tennessee College for Women, at Murfreesboro, has got the most up-to-date building, just finished, of which we know.

We have read with pleasure two little four-page tracts by C. C. Marshall, Ph. D., Lebanon Junction, Ky., on Baptism and the Lord's Supper, respectively.

It seems that the days for persecuting Baptists even in this country are not over. The corner stone of the new edifice of the First Baptist church in New Orleans was recently broken and damaged by vandals.

We are sincerely sorry to have Dr. W. A. Hamlett leave Louisville to return to Dallas, Texas. He is a preacher of unusual gifts and graces, and he is full of zeal for God's cause.

Dr. Senn, of Chicago, predicts that in twenty-five years there will be no more pulmonary consumption.

Miss Marian Elizabeth MacArthur, daughter of Dr. and Mrs. R. S. MacArthur, of New York, died on the 15th inst., after a long term of feeble health.

AMONG THE Churches.

Walnut St.—Pastor Eason: Parable of hidden treasure; 1st part, 2nd part, 3rd part, 4th part, 5th part, 6th part, 7th part, 8th part, 9th part, 10th part, 11th part, 12th part, 13th part, 14th part, 15th part, 16th part, 17th part, 18th part, 19th part, 20th part, 21st part, 22nd part, 23rd part, 24th part, 25th part, 26th part, 27th part, 28th part, 29th part, 30th part, 31st part, 32nd part, 33rd part, 34th part, 35th part, 36th part, 37th part, 38th part, 39th part, 40th part, 41st part, 42nd part, 43rd part, 44th part, 45th part, 46th part, 47th part, 48th part, 49th part, 50th part, 51st part, 52nd part, 53rd part, 54th part, 55th part, 56th part, 57th part, 58th part, 59th part, 60th part, 61st part, 62nd part, 63rd part, 64th part, 65th part, 66th part, 67th part, 68th part, 69th part, 70th part, 71st part, 72nd part, 73rd part, 74th part, 75th part, 76th part, 77th part, 78th part, 79th part, 80th part, 81st part, 82nd part, 83rd part, 84th part, 85th part, 86th part, 87th part, 88th part, 89th part, 90th part, 91st part, 92nd part, 93rd part, 94th part, 95th part, 96th part, 97th part, 98th part, 99th part, 100th part.

have been in a few days—says something is good and he does not expect to have, as he had just a week ago, if some for, at Princeton as any place.

OTHER STATED The new church at Paducah, N. C., was dedicated recently. Pastor J. J. Hall, of Fayetteville, N. C., preached the sermon.

Pastor J. A. Sullivan, of Richmond, Va., has accepted a call to Washington, N. C.

The First Church of Charlotte, N. C., is making plans to build a new house of worship, costing about \$75,000.

At the Baptist Orphanage annual meeting, Thomasville, N. C., July 9 and 10, Pastor H. H. Hutton will preach the annual sermon, and Mr. J. W. Hasky will deliver the address.

A seven days' meeting at Pineville, Mo., resulted in seventeen additions. The Sunday school has taken on new life.

A church was organized at Dardard, Texas, with thirty nine charter members. A meeting was held and twenty three added to the membership.

Moree University, Ga., has worthily bestowed the degree of D. D. upon the Rev. B. H. and J. A. Ivey, of Newnan, Ga.

One week's meeting at Aubrey, Ia., resulted in fourteen additions to the church, nine by baptism.

Bro. Jno. Holland, Winnsboro, Texas, added Pastor Jan. T. Gillette, Pittsburg, Texas, in a meeting. Seventeen united with the church by baptism, twelve otherwise.

A church has been constituted in the suburbs of Richmond, Va., which takes the name of Northern church. There are sixty-six constituent members. The church is an outgrowth of a mission established by the Men's League of the First church.

A meeting in the Elberton church, Ga., lasted six weeks and closed with twelve additions to the fellowship of the church.

Pastor M. M. Smith has resigned the pastorate of the Second church, Joplin, Mo., to devote himself to evangelistic work. He has been pastor of the Second church for nearly two years and five months during which time 161 have been added to the fellowship of the church.

The Knoxville papers give glowing accounts and pretty full reports of the baccalaureate sermon preached by Dr. George B. Eager at the late centennial anniversary of the University of Tennessee, Knoxville.

Dr. J. J. Taylor, the pastor-elect of the Old First Church, at Knoxville, preached for them on Sunday, June 2, and The Journal-Tribune gives an admirable report of the sermon and services.

Dr. George B. Eager will represent the Baptist State Convention, which meets at Hazlehurst, in July.

THE BLUE MOUNTAIN BIBLE CONFERENCE AND ENCAMPMENT.

The Bible Evangelistic Conference for the South, and the Mississippi B. Y. P. U. Encampment will be held at Blue Mountain, Miss., June 25th to July 4th.

In addition to Brethren E. C. Dargan, T. T. Eaton, J. B. Gambrell, S. Y. Jameson, president of Mercer University, W. T. Lowrey, president Mississippi College, W. W. Hamilton, general evangelist, J. H. Dew, the Missouri evangelist, and Joshua Gravett, of Denver, Colo., two well-known pastor evangelists have agreed to aid in the Bible Conference.

They are Brethren H. Boyce Taylor, of Kentucky, and J. P. Williams, of South Mississippi. Those who attend the conference will also enjoy the privilege of being with the Mississippi Baptist Young People in their encampment. Let those who expect to attend notify President B. G. Lowrey.

B. G. LOWREY, T. T. MARTIN, Blue Mountain, Miss.

LOUISIANA NEWS NOTES.

BY WALTER M. LAM. In a A. Smith, the superintendent of the Anti-Slavery League of Louisiana, is leading a stirring campaign against the liquor traffic in this state. Marches in some have followed in the wake of his efforts. Legislation, education, cooperation, reformations these are some of his methods, which he is making as his office across the state.

The closing of the day When solemn shall pass away, To dancing, thank God!

The second stone of the magnificent First Baptist church of New Orleans was laid Monday, June 18th, Life, progress, triumph, and victory are evident for the cause in New Orleans. A new day has dawned! You see Baptist churches planted this year. Ten members of the Baptist Ministers' Conference representing the Baptists of New Orleans. A large one immediately laid for city work.

A great festival with large bands, and another of greater extent and power planned for the spring of 1908.

The Baptist Encampment of Louisiana meets at Mandeville, across the lake from New Orleans. Several hundred New Orleans Baptists will attend. Winfield, La., will send a delegation of forty.

Rev. Walter N. Johnson, secretary of missions, is leading a great State mission campaign. \$25,000 for state missions this year is the mark.

The Central Baptist church of New Orleans is moving down the city with Baptist tracts and Bible literature. The Sunday school houses is marked in all the houses of the City of New Orleans.

DEAR RECORDER: You ask me in the last Recorder whether I was ever present at a session of the Southern Baptist Convention when I had difficulty in seeing the members "because of tobacco smoke." I unhesitatingly answer, No! My first attendance upon our Convention was at Montgomery, Ala., in 1855, and I suppose I have probably attended as many sessions as any one, living or dead. For more than forty years past I have missed only one. During all these years, to adopt your own language, I "never saw any tobacco smoke or heard of any in the body." I do not believe a single whiff of smoke from pipe or cigar has ever been seen on the floor of the Convention. Brethren do sometimes smoke in the committee rooms and in basements, but even in these not enough to obscure vision.

FRATERNALLY, J. H. KILPATRICK.

MARRIED. Rev. Sidney T. Matthews, Jr., who graduated at the Southern Baptist Theological Seminary in 1905, will be married to Miss Clara, daughter of Mr. and Mrs. J. A. Kemp, of Salem, Ind., in the Baptist church in that place Thursday evening, June 27, 1907, at 8:00 o'clock. They will be at home in the parsonage at Luray, Va., after July 15th.

MARRIED. By the editor of the RECORDER, in Walnut St. Baptist church, of this city, June 18th, 7:30 p. m., Miss Ethel Conniff, of Bartons, to Mr. Charles M. Elliott, of this city. The happy pair started at once on an extensive tour.

By the editor of the RECORDER, in Walnut St. Baptist church, of this city, at noon, June 20th, Miss Maud Honaker, of Louisville, to Prof. Walter E. Currier, of the Louisville Male High School. They left immediately for a tour through the East and Canada. They are both members of the Walnut St. choir and the harmony of their voices has led to harmony of affection and of life.

FROM MRS. FORD. DEAR RECORDER: I am rejoiced you take the defense of the Word in the matter of women having their heads covered in the Assembly. Bro. Brown, of "Word and Way," asks: "What must be done with the big hats? They cannot be left at home, nor can they be cared for in the church." It seems to me the question can be easily answered. If every woman who is more eager to follow the Word than the present day fashion of the world would provide herself with a genteel bonnet to wear in public, the question as far as she is concerned would be forever settled.

What the Christian women of this age want to have is what is laid down for their guidance in the Bible and there to strictly follow it. The display of many women performing godliness is painful to behold, and it grows more and more marked from year to year in our city churches. Would it not be well for pastors to call attention to some of these unscriptural practices. Yours truly, R. H. FORD.

N. B.—In Deoria, 22.3, you will see women were not permitted to wear that which pertained to a man. What about any kind of a hat?

James W. Hutton, one of the leading business men of Louisiana, whose home is in Alexandria, where, in connection with his father, Hon. G. W. Hutton, he is engaged in the banking business, is visiting New Haven and family. He is one of our most progressive and one of our most liberal men with his money in the South. He is a staunch Baptist, and recently had Dr. J. H. Wood in delivery a course of lectures in Alexandria, for which he paid liberally. Some time ago he gave the Baptist Fund Congress an order for about \$500 worth of books for the Sunday school library. He has plans on hand that will result in large contributions to our cause.

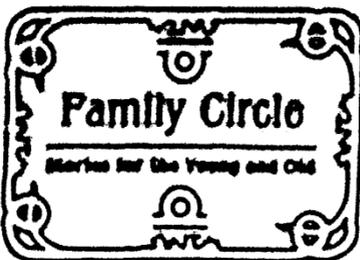
RALLY AT BETHUEL CHAPEL, JUNE 27th AND 28th, 1907, FORTKEN, FAUGH, KY.

PROGRAM. June 27th. Devotional Service. "How Shall We Proceed?"—By Rev. J. H. Fowley. "Shall We Lead or Follow?"—By Rev. M. Gray Johnson of Cincinnati. "The Rustic Hand"—By Rev. C. R. Althoff, of Louisville, Ky. "The Indian"—By Rev. M. Gray Johnson.

Special—12 to 2—The Ladies of Paradise Valley will serve dinner. All are welcome.

7:00—Devotional Service. 7:30—Organization. 7:50 p. m.—"Overcoming the Difficulties of Life"—By Rev. C. R. Althoff. Sunday, June 28th. 10:00—Devotional Service. Sermon—By Rev. C. R. Althoff. 2:00 p. m.—Baptizing in the river. "And they went down into the water." 7:30 p. m.—Sermon—By Rev. C. R. Althoff.

LAWRENCEBURG, IND. Pursuant to a call by the Baptist church at Lawrenceburg, Ind., a council convened June 13, at 2 p. m., to consider the propriety of ordaining to the Gospel ministry, Bro. W. D. Spinks. The council was organized by electing Bro. C. F. Dame Moderator, and C. J. Casey clerk. A roll-call showed seven churches represented by fourteen brethren to sit in the council. Bro. S. E. Davis, of Aurora, was chosen to conduct the examination, which was thorough and very creditably passed by the candidate as to his conversion, call to the ministry and Bible doctrines. The council unanimously recommended that the church ordain the brother, which was indorsed by the church. The ordination followed at 7:30 in the evening, the following brethren participating: Bro. C. F. Dame, of Warren, preached the sermon; Bro. W. F. Wagner, of Osgood, gave the charge to the candidate; Bro. N. H. Pool, of Adiston, O., gave the charge to the church; Bro. S. E. 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THREE FRIENDS

By the blessing God, in a big new church, We're so happy so happy can be; The three best friends in the whole wide world, My Diddy and Fanny and me.

My Diddy looks 'most likely' good and wise, And not a word speaks she; And Fanny can only ever say 'yes'— As the talking's done by me.

I read to them from my story books, And the pictures they like to see; I can't help thinking they understand— The way they look at me.

My Diddy is only two years old, I'm seven and Fanny is three, But still we're the very best of friends, My Diddy and Fanny and me.

HILDA'S TOMORROW

LEWIS BATTIE PHILLIPS

PART I.

Two days more and it would be Thanksgiving.

The two young teachers from "back East," now employed in the new school built on the edge of the Arizona desert, had been planning a little feast for that old time holiday.

In their far away home it had been both gladly and ungrudgingly kept, an anniversary sacred only to the Christmas tide.

"We just want to celebrate in some way," Hilda, said Hilda Lyric, who occupied the chair of Modern Language and did light housekeeping with the little art teacher in this quaint old shack of adobe, instead of boarding in the college with the rest of the faculty. "I want it to seem like a real, sure enough Thanksgiving, even if we are so—"

"No far from our home!" put in Helen Adair, smiling wistfully. "Oh, I do, too! We both have so good of things to be grateful for, and now if we can only think of somebody to invite—somebody more lonely and forlorn than ourselves. I'll see what a fine little dinner our chafing dish will furnish—it's jolly we've got one apiece. Will you make the salads?"

"Yes, and the lemon jellatine, too. But who will we invite as our guests. We can't keep Thanksgiving all by ourselves it'll be too lonesome."

"I should say so," agreed Miss Adair heartily. "But we can't have more than two, owing to a scarcity in crockery. We have only four teacups, you must remember."

"There's those old maid milliners, who live back of their shop—Miss Paulina and Clementina Black," suggested Hilda. "We might ask them."

"They are going to their aunt's in—oh, that place with the cheerful name."

"Tombstone?"

"Exactly! They won't be back until just before Christmas, either. Try again."

"Well, why not ask those young fellows in the tent—the sick boy and his chum? Nobody could look more forlorn than they do, I'm sure."

"That's so, but—"

"Oh, you'll be afraid because they are—boys. You think people will talk?"

"Yes."

"Well, let them—for once," cried the little art teacher. "We needn't mind, and, oh, Hilda, let's ask that poor lad and his friend to spend the day—to take all three meals with us, just for a change. To think of those boys cooking for themselves and one so ill!"

"I have thought of it many times," said Hilda. "That's why I sent over a plate of your lovely rolls the other day."

"But your buns were just as nice," urged her chum. "Come, let's write a little note and sign it with both our names, asking these boys to come over to breakfast, to go to the Thanksgiving service at our church and then come back with us to a bit of luncheon. Then, we'll keep them for dinner—a real substantial bill of fare—good, homely things that boys enjoy. And we'll try to give them a real pleasant day if we do live in a shack."

"And a desert."

"Yes."

Hilda's dark eyes sparkled; she dearly liked good times herself.

They were both young, pretty girls, those teachers from "back East," and the Thanksgiving was the first they had spent away from home. They meant to make the most of it, not only for themselves, but for the sick boy in the tent and his friend, who nursed him. The note was written before they slept and sent by the college express boy.

It was only a stone's throw from the shack to the edge of the desert, and the lonely-looking, weather-beaten tent in which the two boys were spending the Arizona summer, was but one of a score of old adobe's weathered ruins. The two thousand miles to the coast—the other "far over fifty's" and—a day, stretched here for the playmate of his childhood—the friend who was "waiting" for the great white plague.

They had been living "in the open," on this gray, unshining plain, whose ugly monotony was broken only by tufts of burnt grass, clumps of sagebrush, and tall, narrow spires of coral, since early in September. The sick boy, Harry Alsworth, had even slept outside, determined to get the full benefit of the sun, pure air of those Arizona nights—slight as they be forgotten when the fall moon flooded the desert with its white splendor and the deep steel blue of the star-gemmed sky had low above it.

And yet, the boy lying in full view of all this loneliness, desolation, wide-eyed, saw a very different scene—a valley road, rolling hills, corn fields ripening in the sun, and a garden in which gold, red and white roses ran riot, and honey-suckle chambered where it would in the garden back of the old Alsworth place, where his mother and he so often strolled together in the marshy light of the setting sun of the dying day.

Nobody had told him he would never see the dear old home again, but something are known without the telling.

He learned much from the stars and the desert winds that played about his restless pillow those Arizona nights. They whispered one word that made him shudder, a word he had never thought much about in his happy careless boyhood—before he took that cold that "settled on his lungs," as he heard the old doctor say to his mother.

The word was death.

Did his chum, Frank Palmer, the best fellow ever was—if just a trifle slow—hear it in the low-breathing night wind as he did?

Oh, the mysterious silence, the strange echoes, the bright, unshining stars! The pale, pure glory of the desert sky just before the sunrise.

These had told the poor boy many things—many.

"I'm afraid you ain't very fit to go visiting, Hal," said Frank on that Thanksgiving morning—a day that promised to be "an emblem of celestial light."

"So cool, so calm, so bright." It was, even at that early hour, when, as a rule, the hot, dry air was swept by desert winds, lifeless and gray, until smitten by the sunbeams.

"Oh, I'm 'fit' enough," said the sick boy, when his straggling cough would let him speak—it was always worse in the morning. "But I didn't sleep very well—got to thinking you see."

"Bad habit," said Frank, with a wise shake of his curly head. "Give it up, my son."

It proved an ideal day—that Arizona Thanksgiving—and one never to be forgotten by the four young souls to whom it meant so much or came to mean.

To the two boys tired and sick of the lonely tent life and their miserable attempts at housekeeping, the old adobe house and the welcome given by these jolly girl-tenants, furnished a most delightful experience.

"Oh, it looks like a little piece of—Heaven!" whispered Frank, the first moment they were alone.

The other sighed as he took in the restful charm of the quiet, well-ordered room.

"It looks like home to me," he said simply.

It was wonderful what taste, tact and girlish ingenuity could do for the ugly old shack—four low-ceiled rooms in a straight row. The young teachers had spent little of their salaries on their furnishing, but they had been accustomed to making the most and best of things, and had so taxed their slender resources.

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that any one would be apt to mistake the "Mexican rule," as Hilda called the sun dried mud and straw hat for a home, a "real truly" home, in which it was a delight for them to play basket and to welcome their new and old friends.

The low square windows hung wide to the birds and butterflies—for in this summer land there was seldom a November case upon the calendar—but in the glow and fervor of the tropic sunshine, but it was softened and sweetened by the "crooning" that "loved about the walls to twine"—there was no perch—And to certain the front windows with the graceful drapery of perched white blossoms and green tendrils—it loved that, too.

The two lads—Frank was barely twenty, and Harry only sixteen—felt homely the charm of the simple, restful place and its home-like atmosphere.

They fairly hated "the open," the gray, colorless desert, the repellent forest of scrub just beyond, even though their glowing imaginations had nursed the sunbeams until they looked like jewels cut from ruby and amber.

A sudden spasm of home-sick longing seized upon each heart.

If they could only stay in such a place as this!

The sick boy dashed away a hot tear or two when nobody was looking.

The two girls were very bright and entertaining, and in their gentle, well-bred way made their young guests feel so entirely at home that they wished they need not go to church that morning.

But they saw plainly enough that it was expected. It was part of the day's program that the four should attend the 11 o'clock service in the old stone chapel under the giant redwood tree. To give thanks on the day set apart for this duty was something to which Hilda and Helen had been accustomed from childhood.

And now they were rather taking it for granted that these boys had been brought up in the same way, asking no questions.

It was a very decorous quartet that crossed the campus and followed the fern-bordered lane that led almost to the door of the gray chapel on the edge of a dim old forest.

It proved an impressive service, and to three of the party the old hymns sang were dear and familiar. The speaker, a white-haired old man with a pair of soul-searching dark eyes, was deeply in earnest, and pressed his message upon the hearts of his hearers.

Hilda could not help noticing the strange intensity with which Harry Alsworth listened, the hectic glow deepening in his sunken cheek meanwhile.

On the home walk he was very silent at first, and the girl fancied that the service, brief though it had been, had tired the boy.

He shook his head when she asked him the question, however.

"Tired? Not a bit. But—Well, I'm afraid I'm going to shock you, Miss Hilda, by something I'm going to say—to tell you. I hope you won't quite hate me for it, because, you see, it's not all my fault."

"What is it, Harry?" asked Miss Price.

And encouraged by the kindness in the clear young voice he told her.

(To be Continued.)

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The Splenden Treasurer's Record

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STORIES FOR
LITTLE ONES

PLAYING CRIPPLE.

"What in the world are you children doing?" cried mamma, coming into the sitting room in a great hurry. "Papa thought the chairs and tables must all have taken to dancing around, to make all this racket, but it is caused by three little people."

"We're playing we're crippled, Mamma," explained Roy, balancing himself on two broom handles, and holding one fat leg out behind him. "Mabel lost a foot in a railroad accident, and Bob and I are wounded soldiers."

"It's lots of fun," panted Mabel, fastening the string of her shoe on the foot supposed to be lost. "I'm learning to manage my crutches just right."

"Whatever started you on this queer play?" asked mamma, pulling the rugs straight and picking up the things the children had upset in their attempts to use sticks instead of feet.

"Miss Abbott said in Sabbath school yesterday that it would be nice if we would do without candy and such things for a month, to help little Ben Fish get a wheelchair," said Bob. "He goes on crutches, you know, and Miss Abbott says they hurt his arms. We thought we'd try and see if it is hard work going on crutches, and it ain't at all."

"So you don't think it is necessary for Ben to have the chair, then?" said Mrs. Pearl quietly.

"Why, you see mamma, we're willing to help," said Mabel quickly, "but we don't see why Miss Abbott wants us to give up all our money for a month to buy the chair. If Ben gets the chair this summer, it will be fine enough, for he can't go out when the weather is bad anyway."

"Well, you must do as you think best about it," said Mrs. Pearl. "You earn your money, and spend one-third of it as you please. If you want to give your allowance for Ben's chair, I think you will enjoy it more than candy, but that is for you to decide."

"I'm going to take the yard one of these days," said Roy, "and I'll give that money for the chair. You know papa said we might spend the money we got for odd jobs as we pleased; so I'll give that."

"And I'll hem your towels, and give my money," said Mabel.

"Let's go out in the yard, and play marbles," suggested Bob, but mamma called him back. "I haven't seen your new play; so wait till I get my work, and you may show me till dinner time how it goes."

The children took their sticks once more, and mamma settled herself by a window to watch. At first it was great fun trying to see which could do her errands to the other rooms first, but by-and-by the game became tiresome, and Mabel slipped her crutches under the edge of the lounge, and took up a favorite book.

"Come here, Mabel," and mamma took the pillows off the lounge so the little girl could lie flat on her back. "This is the way Ben has to rest many times a day because his back is so weak. When he walks a short distance on his crutches, it makes him very tired; so he lies down without a pillow to rest. Here, Roy, there is room for you at the other end; and Bob can have the cushions on the floor."

They didn't like to lie down, but it was part of the game; so Bob laid down the toy engine he was repairing, and settled himself on the pillows; while his brother studied the paper on the ceiling, and wondered how long mamma wanted them to play being crippled.

"Is it an hour?" asked Mabel, twisting about on her end of the couch.

"Oh, dear, no," laughed mamma. "It is just seven minutes since you all lay down. Isn't it odd the time seems so long? Ben

says sometimes he is sure it is a week before the doctor will let him get up, when it has only been three or four hours."

Three or four hours! Three small people knew they never could stand an hour of lying perfectly still, and began to make plans to escape, by coaxing mamma to let them play something else. It seemed to Bob he had never wanted to do so many things before as he did while sticking to his cushions. He felt sure his pet dog had not been fed, and would suffer if he did not attend to him immediately; but mamma, sewing by the window, showed no sign of wanting them to get up. Mabel hoped Roy would ask to leave the lounge, but Roy being the oldest had to keep up his reputation for endurance; so they listened for the clock to strike the half hour; and tell them dinner time was surely, if slowly coming.

"Mamma, I believe I'll give all my money for Ben's chair, and hem your towels as soon as we stop playing this," said Mabel suddenly. "I don't see how poor little Ben lives, if he has to lie on his back like this."

"I'll give mine, too," said Bob. "I'm so tired of playing cripple. Do you suppose a chair will help Ben's back, mamma?"

"The doctor thinks so, my boy. He can be out in the fresh air most of the time during the pleasant weather, and the crutches can be laid aside. It hurts his back so much to walk with them, but his mother has always been too poor to buy a chair. Are you all sure you

want to do without candy for a month, and give your money to Miss Abbott for the chair?"

"Sure!" came back the answer from the three childish voices.

"Then I think it would be better not to play cripple any more, but try to earn some money to help the fund along. Don't you?"

Bob, Mabel and Roy sprang from their places, and in a few minutes were busy at the tasks their mother found for them.

"Please don't burn up my crutches, mamma," said Mabel soberly. "I want to keep them to remind me of my resolve, if I should get lazy and selfish before Ben gets his chair. I never knew how hard a time the poor boy had till today."

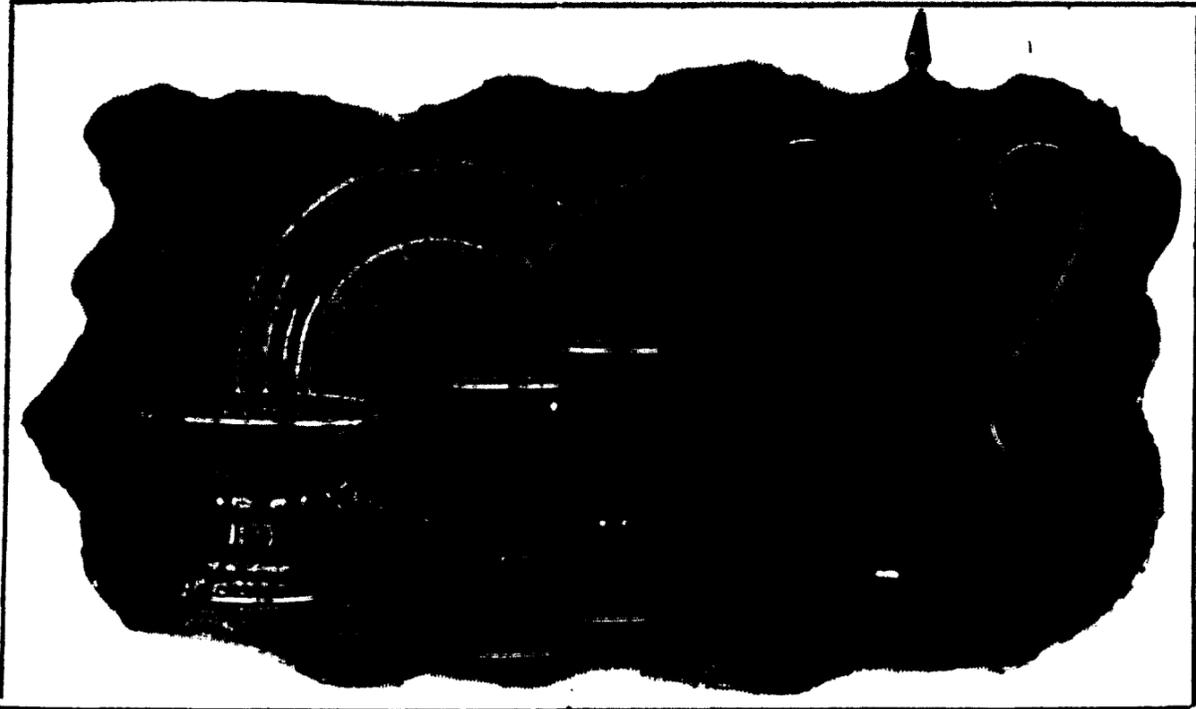
"I guess I'll keep mine, too," remarked Roy. "I'm glad they're not for-sure ones."

The children never played cripple again, but when the new chair was bought for little Ben, no one was happier than the make-believe cripples, and they faithfully pushed the invalid up and down the shaded streets day after day when other children forgot the poor boy. Whenever Mabel saw the crutches she had used the only time she had played the new game, she made new resolves to help crippled children every chance she had, and the boys shared their candy with Ben before touching a bite of it.

"I wish all the children would try playing cripple," said Miss Abbott when Mrs. Pearl told her the story. "I wondered why your little folks were so faithful to poor Ben. Their hearts will always

have a very tender place for unfortunate people."—Pittsburg Christian Advocate.

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BAPTIST COMMENCEMENTS IN SOUTH CAROLINA.

The year's work now closing in our three leading colleges is one of the finest in the history of education in the hands of the Baptists of South Carolina. Our excellent President of Furman University, Dr. E. M. Poter, and his colleagues, have many reasons for encouragement. The Greenville Female College, under the good management of President E. C. James, has had a very fine and largely attended session. Limestone College, at Gaffney, S. C., under Dr. L. D. Lodge, one of the finest scholars and Presidents in the land, has just closed the best year of its existence.

The commencements in Greenville, in connection with the closing of Furman and the "G. F. C.," have been of a very entertaining and high order.

The baccalaureate sermon by Dr. Geo. W. Truett, of Texas, was one of the best, of its kind, to which the present writer has ever listened.

His theme was, "The Force of Lives With Right Convictions," drawn from the words in Acts 4:19.

Dr. William Lyon Phelps, of Yale, delivered before the Literary Society of Furman, a most entertaining and instructive address on "Books and Their Uses."

Rev. John A. Brunson, D. D., of Ellerbe, S. C., spoke with great force and clearness to the Alumni of Furman on "The Responsibility of Citizenship in a Republic."

Dr. S. W. Mellon, of Augusta, Ga., addressed with striking ability the pupils of the Furman Fitting School on the topic, "The Attitude of Educated Men Toward Problems of the Day."

Rev. W. M. Jones, D. D., of Williston, S. C., was the chosen orator before the graduating class of the Greenville Female College. His subject was, "American Womanhood in Retrospect and in Prospect." This address was finished in style, entertaining, and impressive.

The Trustees of Furman University took steps toward the erection of a science building on the campus, to cost \$50,000 to \$75,000. A financial agent will take the field with that object in view. Dr. Poter lately composed an "Alma Mater Hymn" for Furman, which was sung with great earnestness during the commencement. Had I a copy, I would quote it for your readers.

On Wednesday, June 5, at 3:30 p. m., the new and most beautiful library building, on the Furman Campus, was formally dedicated. This edifice, so admirably managed in its construction by Dr. E. M. Poter, was the gift of Mr. Carnegie, Dr. C. H. Johnson and others.

R. W. SANDERS, Greenville, S. C.

DEAR RECORDER:

We, the undersigned, see that brother G. A. Lofton and at least one more brother have suggested that Bro. A. H. Newman be the man to send abroad for the purpose of finding out from all sources all the facts of "Baptist History." Well, Bro. Newman is a good one for this purpose and possibly the best, but then there is that equally learned, painstaking, persevering, honest and in every other way competent brother, J. T. Christian, who already has been over, under and through much of the ground, and who would no doubt come nearer exhausting the material for research and get better and more satisfactory and pleasing results to

all concerned than any other man in the United States. We would, therefore, propose that he be the man to send on this mission. We would also say that in the event Bro. Christian would not be acceptable to all, then let Bro. Newman be sent also, and even a third brother, as a middle man, if Brethren Christian and Newman cannot agree. Then let their findings be reported to a committee at home composed of men who would be satisfactory to all concerned, and whose report would be final for the present or until more light be shed on "Baptist History." If this matter is so important why not attend to it in a large and thorough way. We would say that so far as we two are concerned about "Historical Baptist Succession" we are not much troubled since we have such clear and convincing scriptural assurance of this succession. See Matt. xvi:18, and Matt. xxviii:18-20. "The Scripture cannot be broken." John 1:33.

Yours fraternally, J. A. HACKETT, J. R. FARRIS, Meridian, Miss.

Yaller Creek P. O., Tenn.

DEAR REVEREND: I want to tell you about a new preacher we hev down our way now, fresh from college. He's been holden meetings here and tellen the people bout the "higher criticism." Seems like they been finden out a heap bout the Bible and thea a heap of it isn't true. He says ther's a Professor Spitzberger with more letters behind his name than you got fingers and toes and he says that the Professor has been studying Jeremiah, and he finds that Jeremiah never writ more than half what the book says he did. The way he know's that is this. He know's the stiles of all the Bible writers that ever writ, and this isn't Jeremiah's stile; that is, more'n half of it isn't. The other half was writ by somebody else who didn't hev no stile and therefore he doesn't know who he was.

I couldn't see into this at fust, but when Aunt Mandy said she know'd the stiles of all the fellers that writ for the Recorder and could tell 'em apart and pick 'em out without ther signing ther names; and when cousin Polly Ann said she know'd the crows of all the roosters in the neighborhood and the barks of all the dogs and could tell 'em apart, I couldn't see but what this was so.

Then the preacher says that they hev found out that Moses didn't write the book of Genesis. The way they found that was this. They hev fixed up a dictionary of all the old Hebrew words and some of the words in Genesis is what they calls "post exilic." That is, words that the old Hebrews didn't know nothing bout and they could only hev learn't 'em when they was in captivity and as Moses died before the captivity they say he couldn't hev know'd them words, and thea must hev been so. I reckon they fixed that dictionary to suit 'em.

As to the Psalms of David, I believe they haven't settled on them yet, but some say that when David run away from Saul and 'scaped into Moab, he there picked up a little red headed stenographer who writ most of the Psalms and David took the credit fer 'em.

As to Mericles, why they wan't never done but they was put in like the novel-writers puts in-har-breadth escapes in thar books to make the people read 'em.

The wust of it all is, them Professors don't never seem all ter agree. Aunt Mandy says it reminds her of when Bill Akes was tried fer hog stolen. There was

five hogs missin. Some of the jury to make intercession for them. And they who preach and teach such things are the only successful evangelists. Their doctrines are the only ones which take hold upon the human heart and conscience—the only ones which receive the confirmation of the human effort in the work of the Holy Spirit. Our Bible is full of allusions to heaven, the "heavenly world," the "heavenly things." It tells us that our great business here is to prepare, by the grace of God, and by faith in the Lord Jesus Christ, for the life to come in the heavenly world.

THEY LET HEAVEN ALONE.

Rev. D. W. Reinhart, of Racine, O., writes us as follows:

"I have just received a letter from a Christian brother, in which the following occurs: 'Two days ago I read a paper before one of the professors (in a certain divinity school) and his students, on 'The Problem of Suffering in Job' He (the professor) said, in criticism, that 'scholars, in our day, do not speak about heaven; they let heaven alone.' This, because I had mentioned heaven once or twice in my paper."

"If they leave out hell and also heaven, is it not a problem what this so-called university teaches in its divinity halls? This friend of mine was born and reared in the Holy Land. He has walked in the same paths our dear Lord Jesus trod while here on this sin-cursed earth. Having passed through the American College at Beyrut, he comes here to be taught further the way of life. But this so-called Baptist university would teach him infidelity. It is a blot on the cause of Christ. The friend has left those divinity halls. How long will it be before the East will be sending missionaries to the West?"

In conversation with a professor in a theological school, the other day, he expressed the opinion that what the professor referred to above said is true—the "scholars" are cutting heaven out of their theological scheme—"they let heaven alone."

The religion of today (in theological schools, to say the least), seems to be a religion for this present world. It has no grip upon the life to come. The great consideration is human improvement along earthly lines. "Let us be good, because thus we shall enjoy more of this life. As for another life, it will be time enough to talk about that when we come to it." This is about the sum and substance of what is taught by many who would have us believe that whatever else they are not, they are "scholars."

We were told, the other day, of a conversation with the President of one of our colleges, in which he spoke of "the Chapman meetings" held in this city, saying: "I do not want to criticize them; because I am glad they were held; they did good, no doubt. But I was impressed with the fact that but little was made of the present life. Men were not told that they must do better, must live better lives, but simply that they must repent and turn to Christ, in order that they might be prepared for the life to come." This was the criticism of a "Baptist College" President on the preaching and teaching of Chapman and his coadjutors, who are reported to have won three thousand souls in the same city. They did it by bringing men face-to-face with the great issues of life. They told men that they must repent of their sins, must accept Jesus Christ as the atoning sacrifice for sin—Christ who is "able to save to the uttermost all that come unto God by him, seeing that he ever liveth

great Isthmian Canal, though he preferred the Nicaraguan route. His place has just been "filled" by the appointment of Hon. J. H. Bankhead, who was defeated for Congress by Capt. R. P. Hobson. So he goes a step higher than the hero of the Merrimac.

Our Baptist people made the best showing they have ever made at the Southern Baptist convention. Our convention meets at Dothan, Southeast Alabama, next month, and we expect a great crowd. Will not the thousands be there in the person of a representative? Its friends are numerous in this State.

The Alabama Baptist gives a welcome to all, and is jealous of none. The great question there will be enlargement of Howard College, which the past session shows that all swaddling bands must be taken away, and that it must stand forth in full dress, possibly as the University of Birmingham. We have a noble president, "the incomparable Montague." He has just taken to himself a lovely and accomplished wife, and is stronger than ever. He was recently "called" to the presidency of another college, but we would not give him up for anything. Howard had over two hundred students this year, and we are expecting great things for next year. To show the interest taken, out of twenty-six trustees twenty-one were on the ground at commencement, and took the deepest interest in the work. Troy church, near here (and this is the freshest kind of news) has just called Rev. Jno. F. Purser, D. D., of West End church, Atlanta, Ga. This is a high compliment to him, as he was pastor here many years before going to Opelika, New Orleans and Atlanta. Troy is a rich church, and could do great things if they would. I preached the baccalaureate sermon of the State College there this year, and had a royal time. Dothan, where the convention meets, is a town of about 7,000 and very progressive. May the angels encamp around it as around the old Dothan when Elisha visited it in the long ago.

FROM SOUTHEASTERN ALABAMA.

BY M. B. WHARTON, D. D.

Alabama is a great State. Her head pillowed on her beautiful mountains, her body resting on her iron beds, her limbs stockinged in her cotton bags, and her feet bathed in the warm waters of the Gulf of Mexico, she is a beauty, but not a sleeping beauty. Her motto now is not "here we rest," but here we hustle. Mobile is thriving under inspiration of the Coming Panama Canal. Montgomery was never so prosperous striking for a population of 100,000 in 1910; and Birmingham is fast getting to be the metropolis of the South. The smaller towns are going forward with great strides, and the Baptists are keeping pace with the footsteps of progress. A Baptist Governor has just gone, while a Methodist Governor has gone in; whose brother, late president of the Alabama convention, is senior deacon in my church. Three Baptists are on the Supreme Court bench, the Chief Justice, J. A. Tyson, lately made LL.D. by Harvard College. Jonathan Haralson, formerly president of the Southern Baptist Convention, and Judge Denson, now president of the Alabama Baptist convention. Two Baptist are on the Railroad Commission, and so we go. Hon. J. T. Morgan, U. S. Senator from Alabama, just dead, will take his place in history by the side of Calhoun, Clay and Webster. He was in many respects the greatest man in the U. S. Senate, and is the acknowledged father of the

great Isthmian Canal, though he preferred the Nicaraguan route. His place has just been "filled" by the appointment of Hon. J. H. Bankhead, who was defeated for Congress by Capt. R. P. Hobson. So he goes a step higher than the hero of the Merrimac.

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I have just been reading Allen's History of Kentucky, a book I purchased when pastor of Walnut-street church long years ago. I had the pleasure of the acquaintance of many of the names mentioned, even knew Dr. Christopher Graham, and performed the marriage ceremony when his daughter married Ex-Gov. Bramlette; knew Gov. Leslie intimately, Proctor Knott, Judge Harlan and many other celebrities. What a privilege! Better still, knew many of Kentucky's most celebrated preachers of that long past day when I lived in Louisville.

Eufala, Ala.

Self-will is worse than the devil, for it made the devil.—Tauler.

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ASSERTING HER RIGHTS.

—One of the city children sent for a two-weeks' outing in the country by that estimable charity, the New York Tribune's Fresh Air Fund, was playing in a field, near the farm house where she was being hospitably entertained. A lamb tethered in the same field, and as the child had never seen one in her life, it was naturally an object of great interest to her.

SEVERAL THINGS.

Rev. H. H. Farrer, State Evangelist, has commenced a tent meeting here, and though rains, theaters, circuit courts and other things have interfered, a favorable start has been made as a result of his indefatigable labors, seconded by the faithful co-operation of our beloved pastor, W. E. Hunter. So far the visible results are six professions of faith and three additions to the church. Bro. Farrer's preaching is sound, incisive and fruitful. The congregations are large and orderly.

I recently occupied Elder J. T. Cunningham's pulpit at Eddy Creek. Found the church in a good spiritual condition and warmly devoted to the pastor.

Rev. A. W. Richardson, Era, Texas, has just issued from the press an unanswerable book entitled "A Colloquy on Baptism," in which the question of immersion as the only scriptural mode is settled beyond all controversy. It is a rare work. Cloth, 143 pages. Price 75 cents.

I visited my old East Church, Paducah charge, last Sunday, and heard Pastor Allen preach twice. It was a great treat to receive the cordial greetings of the many friends who faithfully stood by me in my pastorate there. The ministry of the Rev. E. W. Cunningham, as evangelist, has been productive of marked results in Paducah, not the least of which is that of many additions to East church. The brethren have on hand the purpose of a much needed house of worship, having made a good start already to that end. Bro. Cunningham expresses his purpose of "belting the city" with tent meetings, after which he is to begin work in Little River Association.

The Second church at Paducah is undergoing improvements on its building, seats, etc. They are well pleased with Bro. Graham, their new pastor; are at peace and enjoying healthy spiritual life and growth.

The First church seemed to be in prime condition and charmed with the admirable pastoral labors and preaching of the eloquent C. M. Thompson.

Grand Rivers church, Rev. E. B. Blackburn, pastor, is to have a rousing missionary rally June 23; "dinner on the ground," and I have agreed to preach the sermon. I shall represent the RECORDER on the occasion. This reminds me that I have just received a letter from Rev. Parley D. Root, Springfield, Vt., in which he speaks of "that best of all Baptist papers, THE WESTERN RECORDER." This is just the kind of utterances I heard in different parts of Texas on my late visit to that State. The readers of the RECORDER are familiar with the name of Parley D. Root as a contributor to its columns. The tone of his letter indicates that he would not object to a removal of his labors to Kentucky, and since I know him to be a thoroughly sound Baptist, I should be glad if some church wishing a strong and sound man for its pastor would open correspondence with him. I write this without his solicitation or knowledge.

T. E. RICHEY, Princeton, Ky.

COLLEGE DAY.

I renew my plea made one year ago for "College Day." In order to secure the greatest success in our educational movement, we must adopt some plan to reach the masses of our people. We must visit the country church and the

village church, we must go wherever our people live and worship. We need the money and the children of the Baptists here in the humble walks of life. Our schools need their money and their sons and daughters now and we shall need them always as long as we need schools and colleges. We can not hope to reach successfully all our churches at once—we did not do this in our missionary and Sunday school enterprise. Let us make the best possible beginning and keep working at it. Dr. Hale is aware of the fact that he can only teach comparatively a small number of our churches. If kept in our employ for ten years the same will be true.

I believe a Sunday once a year in January or August, as a Baptist school rally in our churches generally would easily double the number of students in our school in a short time and it would secure considerable money.

It would not cost us much to try it. It could in no way interfere with Dr. Hale's great mission, but it would immensely aid it, then it would place us in a condition to go forward with the work if Dr. Hale should retire in some remote future time.

It has been urged as an objection to College Day that some of our churches have preaching but one Sunday in the month, and consequently could not spare a day in the interest of our schools. College day does not demand that the impracticable should be attempted. These one Sunday churches could at least have a college committee to look after funds and students for our schools, and the pastor could briefly call attention to the work once a year.

May I ask our educational committee to consider this matter at Mayfield if it should strike them as being wise. I. W. BRUNER.

Our much esteemed brother, Eld. W. P. Throgmorton, editor of The Illinois Baptist, in the issue of September 22, has the following:

"ELD. SAM KIRKLAND. "We call him "Sam" because he is thus so widely known. What we want to tell about him is that on last Sunday morning he united with the Missionary Baptists. The step was taken at Louisville, Ky., and he was received into the fellowship of the Walnut Street church of which Dr. T. T. Eaton, editor of the WESTERN RECORDER, is pastor.

"We have been looking for Bro. Kirkland to take this step ever since we heard him preach about a year ago. He was at that time, so far as we could see, essentially a Missionary Baptist. He preached like one; acted like one; exhorted like one; and was like one in his methods. He was the most successful evangelist in the 'Old School' Baptist ranks.

"We predict for him a great future among our people. He is a born evangelist and can tell the old, old story with pathos and with power. He will soon be called to all the work he can do. We understand he is to begin next Sunday with Brother Strickland at Muncie, Ill. Let all our readers pray for his success there."

The withdrawal of Elder Kirkland from the church he has so long served recalls the depletion of Old Elizabeth church in Bourbon county. Elder Thomas Dudley, for many, many years, was the pastor of this church and continued so till the infirmities of very old age caused him to retire. Once a large and in some respects an influential body, it by degrees became weaker and weaker. Its last pastor was

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Elder Moore of Georgetown, who during good weather would hold occasional meetings. Since his death at the age of 72, the few remaining members (perhaps not more than eight or nine) have, it seems, given up the ship.

Whenever a preacher of the gospel becomes possessed of the evangelistic spirit, in the more and more aggressive meaning that this word has for a decade or two been taking on, he cannot find sea-room among the Primitive Baptists. I well remember that one of the favorite texts of some of these good brethren was Hab. 2:19: "Woe unto him that saith to the word, Awake: to the dumb stone, Arise."

This was sufficient warrant for them not to preach the gospel to sinners dead in trespasses and sins. G. V.

GOD HAD NOT SETTLED YET. A certain farmer, who was an infidel sent to the editor of a weekly newspaper the following letter: "Sir—I have been trying an experiment. I have a field of Indian

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ITEMS OF INTEREST

News the World Over.

The South China Daily Journal, whose editor graduated at Yale in 1885, speaking of various disturbances in China says: "Young China has awakened to the consciousness that the country has been unjustly treated and preyed upon for decades. If foreigners but knew it they have no reason whatever to wonder at the present attitude of the Chinese. Neither should they wonder that the Chinese have borne their insults so long. The long series of aggressions and unjust acts to which China has been subjected would have roused a policy of resistance and retaliation long since were it not for the peaceful character of her people."

In regard to China's policy in the future the Daily Journal says: "We Chinese propose now to own our own country, to control, even if we have not the men and the means, to develop our own resources, to manage our own affairs. There will be no more concessions if we can help it; no more one-sided bargains. This is the real meaning of the present movement in China. But it does not mean because we are resolved to safeguard our own rights and interests that we are antagonistic to foreigners."

When the Duke of Abruzzi and his flagship were at Jamestown, at the invitation of the United States Government, the visitors to the Exposition were allowed to go on board. And they stole everything they could hide and carry off, even from the Duke's private stateroom. Among the things stolen was a gold toilet set, a present from the King of Italy. The buttons were cut off from his uniform. This was done by well-dressed "scurvils" husters. Admiral Evans in his disgust said: "The American scurvils huster will steal anything except a cistern full of water." These thieves ought to be in the penitentiary.

Dr. A. F. Wollaston has returned from a year's trip largely through the unknown part of Central Africa, in which he had only one white man with him. He went through the Mumbiro volcanic region, where the natives had never seen a white man. There are nine volcanoes, most of them extinct and these are thickly populated on their sides with people of a fine physique, who are rich in bees and cattle and live mostly on milk and honey. One volcano had a great eruption last year. A stream of lava two miles wide and ten miles long streamed from the summit, leaving a devastated lava plain.

The "Dreadnought" is the latest and greatest of the British warships. Many in this country were beseeching Congress to build one like it—terrible things might happen if we did not. The "Dreadnought" seems to be no advance on the other naval toys which have shown themselves so fragile. It was steaming along with no one to molest or make it afraid when it was noticed to be erratic in obeying the helm. Being docked it was found that one of the rudders was in a sorry condition, the forepart broken away. And no one knows what caused it.

Walter Christie has gone to Paris to show what an American automobile can do. His machine is a gasoline one with 130-horse power. The Long Island officials let him test it between the hours of 4 a. m. and 6 a. m., with the road guarded. It went at more than two miles a minute.

France and Japan have made a treaty in which Japan recognizes the sovereignty of France over Indo-China and the occupation of Kwang-Chow-Win, leased from China by France, and France recognizes Japan's rights in Korea and Port Arthur. The important thing in the treaty is that both guarantee the integrity of China.

The experiment in government in Finland will be watched with interest. The czar has given the widest freedom in the election of the Diet. There is universal suffrage, including women, and women are allowed to be members of the Diet. Nineteen women were elected. The head of them is Miss Sillanpaar, who is a house servant. The Social Democrats in their platform promised five acres and a cow to every man or woman.

DEATHS

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

GATTON.

Died on the evening of the 15th inst., Mrs. Mattie Gutton, wife of H. C. Gutton, of Point Pleasant, Ky.

She was born in Mulheberg county, April 28, 1867, and was forty-five years old.

She professed religion and joined New Hope Baptist church when seventeen.

She leaves a husband and four children to mourn her loss. She was a kind and loving wife and mother. Our own happy home has been made sad by the departure of one we loved so dearly.

She was buried at the old family graveyard, amid a number of sorrowing relatives and friends.

Mourn not dear father, brother and sisters, for the Redeemer being known best, and has taken our dear mother to dwell with him for ever more. OWEN.

APOSTOLIC ENTHUSIASM.

There are some who, professing the essence of the affection entirely in religion, would reduce Christianity to a mere rule of life; but, as such persons betray an extreme ignorance of human nature as well as of the Scriptures, I shall content myself with remarking that the apostles, had they lived in the days of these men, would have been as little exempt from their ridicule as any other itinerants. If the supreme love of God, a solicitude to advance his honor, ardent desires after happiness, together with a comparative deadness to the present state, be enthusiasm, it is that enthusiasm which animated the Saviour and brethren throughout the Scriptures.—Robert Hall.

LET YOUR LIGHT SHINE.

"Let your light shine." This is not the text, but the sermon. It preaches itself. It has no need of amplifying.

"Let your light shine." How much, Lord! Just what is intrusted to you, whether much or little. Sometimes a light may be lent us—lent for only a little while. And still of this the Master says: "Let your light shine." The planets all shine with borrowed light; yet when did a planet ever refuse to do its duty because the light it reflected was not its own!

"Let your light shine." Why, Lord! "That others may see." Sometimes we act as though we thought the light intrusted us was for our own pleasure or convenience. But who ever heard of a light house built for the benefit of the keeper? It is built to help those far out on the dangerous sea; built to guide them who seldom give a thought to him. Yet he bravely does his work; obeys his command, which is: "Let your light shine."

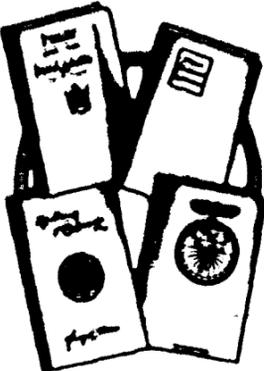
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ITEMS OF INTEREST

News the World Over.

Prof. A. R. Herschel, the distinguished astronomer, has died at the Observatory House, where this family of great astronomers made most of their world famous discoveries.

The Legislature of New York has passed a bill fixing the railroad rate for passengers at two cents a mile.

The Court has dissolved the Douma, as he had a right to do. An extensive plot to kill the Czar was uncovered and the proof positive that sixteen Socialist members of the Douma were engaged in it.

At Nauen, in Germany, is one of the best, if not the most thoroughly equipped, stations of wireless telegraphy in the world.

Mr. L. Wray, director of the museum in the Malay States tells how the new remedy for the opium habit was discovered.

The Agricultural Department in Washington City have published a bulletin, in which they express a hope that some one will discover a way to rid this country of rats.

The postal convention between the United States and Canada expired in May. Canada refused to renew the terms, which were most favorable to this country.

In New York City the elevated railroad was built to relieve the congestion on the surface lines.

Dr. Clement, a French naturalist, knowing the great activity of the ants, and their power of enduring fatigue, thought that formic acid, which is found in them, in bees' stings and in nettles might prove a fine tonic for us lazy mortals.

R. Y. P. U. CONVENTION.

The sixteenth International Convention will meet at Spokane, Washington, July 4-7.

The railroads have announced a one-rate fare for round trip to the R. Y. P.

THE PASSING OF THE INSURANCE AGENCY.

As set forth recently by The Atlantic Monthly in a scholarly study of the recent insurance investigations, the elimination of the insurance agent is the great reform needed in order to put life insurance upon a proper economical basis.

Now, we are pleased to note that a regular qualified company, THE POSTAL LIFE INSURANCE COMPANY has already inaugurated this desired reform.

This company, we find upon examination, has been granted a perpetual charter from the State of New York; its policies conform to the strict laws of the State of New York.

By the POSTAL method an insurer decides in his own way, that is, voluntarily, the matter of his insurance.

Our readers will consult their own interests by writing direct to the secretary of the company, who will give impartial advice and from whom will be sure to be received an approved standard policy best suited to one's needs.

U. Convention to meet in Spokane, Wash., July 4. Tickets will be sold June 19 to July 11, good to return Sept. 14.

Parties attending the Exposition should communicate with A. W. Daugherty, 1123 Hampton avenue, Newport News, Va., for accommodations in private family.

Live Stock Markets.

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Table with columns for CATTLE and prices for various types of stock including choice export steers, light shipping steers, and various hogs.

HOGS.

Table with columns for HOGS and prices for various types of hogs including choice pack and bra, and rough hogs.

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Table with columns for SHEEP AND LAMBS and prices for various types of sheep and lambs including choice fat sheep and rough sheep.

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Table with columns for BURLEY—Bright Red and prices for various types of tobacco including trash, common lugs, and medium lugs.

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Table with columns for DARK and prices for various types of tobacco including trash, common lugs, and medium lugs.

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POULTRY.

Hens, 10c per lb.; roosters, 5c; young chickens, 15 to 17c; ducks, 10c; turkeys 8c; geese 5c.

EGGS.

12 1/2c, case count; rehandled 13 1/2c.

Some vices are honry with age, but they show no signs of decrepitude; in fact, they seem to enjoy perpetual youth.—Rev. F. J. Mallett.

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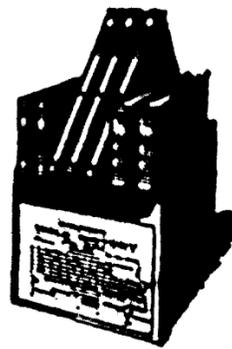
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5 Israel and Judah from the Birth of Solomon to the Temple of Solomon.
6 Israel and Judah from Ahab to the Decline of the Two Kingdoms.
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