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NEW FORCES IN AMERICAN POLITICS.

There was a time when political ideas were the determining forces in American politics; and political contests were waged in the name of great principles. They were the days of issues; and campaigns were, therefore, campaigns of education in the principles of Government. The United States was founded upon an idea, and Jefferson interpreting it from one point of view and Hamilton from the opposite, divided the people into parties that made their appeal to the judgment rather than to lust of power or private interest.

At the present hour we need call no witnesses to the fact that there are no issues. The present campaign is one of advocacy of or opposition to the President. Little is said about the tariff and less about finance. The Southerner's race program is kept in the back-ground by his Northern fellow-partymen. There is vague talk of imperialism and constitutionalism; but it is—vague. There is no well-defined issue, and there cannot be.

One might argue that all is so well that no issue can be raised; but such an argument would fall to the ground in two minutes. The country is prosperous; but all is not well. Prosperity may hide a multitude of short-comings, but it cannot cure them. One might argue that we have no issues because the people are not thinking about government; and they are prone not to think about government where they are well-fed. But we take it that the explanation is not here to be found: We fear that the explanation lies in the fact that a new political force has arisen which has no principles and whose business it is to obscure issues. Our politics are in the hands of men who prefer not to have issues, who have no issues, who cannot afford to make an appeal to judgment because thereby they would be condemned.

Have you read Mr. Lincoln Steffen's series of articles on "The Enemies of the Republic" in McClure's Magazine? They bear every evidence of being absolutely truthful. He has discovered in Missouri, in Illinois, in Wisconsin, in Philadelphia, in Milwaukee, in New York, and he might continue to investigate, and almost throughout the Nation he would discover that parties no longer wage contests of ideas but are used by bosses in the sacking of cities and States. "Graft" is the word of the hour. Graft is the issue; graft is the object; graft is the modern political motive. Whether it be a boss conspiring to obtain control of \$50,000,000 of patronage, like Murphy of New York, or a little demagog in the South who has no opportunity to steal and in lieu thereof goes forth flattering the people for office, the one word is—graft. The little confidence man is no better than the big grafter.

The new force in American politics is the spoilsman, the boss, the grafter, who uses parties for private gains rather than to promote principles and plans of government in the interest of all the people. It has been pointed out that these bosses have long used the tariff to grant special privileges for a consideration, and so have corrupted and been corrupted by thousands of manufacturing corporations; that others have used the taxing power of the several States to obtain for railroads and other large concerns immunity from taxation;—until so far from representing the people, the modern political leaders are mainly concerned to rob the people. This is not true of them all—not by odds. But it is fearfully true in hundreds of instances. The tariff, the annual appropriations, the pensions, the offices, the contracts, all are game for the political grafters.

The other new force in American politics is the

Reformer—the always despised reformer—Folk in Missouri; Deneen in Illinois, Jerome in New York, La Follette in Wisconsin. These are names of the successful reformers—heroes now. Be assured that many another has been as sincere as they, only to be slaughtered by a blinded people. For the grafters have the people with them more often than you think. They could not otherwise succeed. Only in exceptional cases do the people stand against them. They fool the people with cries of party, they blind them with talk of loyalty, when they themselves have no use whatever for the party save to promote their game of graft. The party and the partisan are their only hope.

There is but one remedy against these enemies of the Republic—intelligent and independent action. The blind partisan makes the grafting boss possible. "My party right or wrong" plays right into the hands of the man who wants it wrong. One may be ever so pure in heart and if he do not keep his eyes open the grafter will get him with the plea of party regularity. Intelligence and independence are required as well as honesty. Two parties are required, too. One party having undisputed sway will always fall into the hands of the boss. There is no remedy against it. Bosses do not get their leadership by accident. They get it because they are able, brainy men. They have genius for political management. There is no remedy against them save independence—not that independence which will enter neither party, but that independence which will fearlessly enter either when Right is at stake. If you will stick, no matter what the boss does, he will do what he pleases; if you will not stick unless he does right, he will do as you please. There is here the difference between blind slavery and enlightened sovereignty, between being governed and governing, between being a tool and a citizen.

THOUGHTS ON TEMPTATION.

There hath no temptation taken you but such as man can bear: but God is faithful, who will not suffer you to be tempted above that ye are able.

The joy of resisting temptation is the highest joy men can feel. It is a moment when our little life here grows larger, and we feel ourselves lifted into a wider sphere; we have a sense of fellowship with higher beings, and are somehow conscious of their sympathy. All God's creation smiles upon us, and appears made for our joy.—A. B. Davidson.

Defend me, O eternal Father, not from my enemies, not from poverty, sickness and death, but from myself, from my weak will and lawless passions.—J. L. Spaulding.

Cross of Christ, my Refuge!
Cross of Christ, my Peace!
As the nights grow longer,
As the days decrease,
Draw me closer, closer,
Till temptations cease.

Be my one companion,
Be my only guide,
Be my strength in weakness
When the flesh is tried;
Shield me from the tempter;
Turn the world aside.
—Harriet McEwen Kimball.

There is no victory possible without humility and magnanimity, and no magnanimity or humility possible without an ideal; and there is not one who has not heard the call in his own heart to put aside all evil habits, and to live a brave, simple, truth life.—Thomas Hughes.

A CHANGE IN THE CONCEPTION OF THE ATONEMENT.

(BY A. H. STRONG, PRESIDENT ROCHESTER THEOLOGICAL SEMINARY.)

We must acknowledge also that our conceptions of Christ's atonement have suffered some change. Yet that change has been in the nature of a more fundamental understanding of the meaning of atonement, and its necessity as a law of universal life. To our fathers the atonement was a mere historical fact, a sacrifice offered in a few brief hours upon the Cross. It was a literal substitution of Christ's suffering for ours, the payment of our debt by another, and upon the ground of that payment we are permitted to go free. Those sufferings were soon over, and the hymn, "Love's Redeeming Work is Done," expressed the believer's joy in a finished redemption. And all this is true. But it is only a part of the truth. The atonement, like every other doctrine of Christianity, is a fact of life; and such facts of life cannot be crowded into our definitions, because they are greater than any definition that we can frame. The atonement is a substitution, in that another has done for us what we ought to have done but could not do, and has suffered for us what we deserved to suffer but could not suffer without loss of holiness and happiness forever and ever. But Christ's doing and suffering is not that of one external and foreign to us. He is bone of our bone and flesh of our flesh; the bearer of our humanity; yes, the very life of the race. The life that he lived in Palestine and the death that he endured on Calvary were the revelation of a union with mankind which antedated the Fall. Being thus joined to us from the beginning, he has suffered in all human sin; in all our affliction he has been afflicted; so that the Psalmist can say: "Blessed be God, who daily beareth our burden, even the God of our salvation."

So we add to the idea of substitution the idea of sharing; and we see in the Cross, not so much the atonement itself, as the revelation of the atonement. The sufferings of Christ take deeper hold upon us when we see in them the expression of the two great truths: that holiness must make penalty to follow sin; and that love must share that penalty with the transgressor. And we are subject to that same law of life. We who enter the fellowship with our Lord fill up that which is behind of the sufferings of Christ for his body's sake which is the church; and the Christian church can reign with Christ only as it partakes in his suffering. The atonement becomes a model and stimulus to self-sacrifice, and a test of Christian character. But it is easy to see how the subjective effect of Christ's sacrifice may absorb the attention, to the exclusion of its ground and cause. The moral influence of the atonement has taken deep hold upon our minds, and we are in danger of forgetting that it is the holiness of God, and not the salvation of men, that primarily requires it. When sharing excludes substitution; when reconciliation of man to God excludes reconciliation of God to man; when the only peace secured is peace in the sinner's heart and no thought is given to that peace with God which it is the first object of the atonement to secure; then our whole evangelical system is weakened, God's righteousness is ignored, and man is practically put in place of God. I doubt not that this has been the effect, in Baptist circles, of some recent journalism and some recent teaching. We need to stay this incoming tide of anti-scriptural theology. We can do so, not by going back to the old mechanical and arbitrary conceptions of the atonement, but by going forward to a more vital apprehension of the relation of the race to Christ. A larger knowledge of Christ, the life of humanity, will enable us to hold fast the objective nature of the atonement, and its necessity as grounded in the holiness of God; while at the same time we appropriate all that is good in the modern view of the atonement, as the final demonstration of God's constraining love which moves men to repentance and submission.

Often our trials act as a thorn hedge to keep us in the good pasture; but our prosperity is a gap through which we go astray.—C. H. Spurgeon.

I shall never be so far alone but He will inspire me with His Spirit, and help me in ways I have not known.—Edward Everett Hale.

Should We Pray for the Salvation of Others?

BY ELDER JOHN R. MOORE.

We often read with much pleasure the articles of Bro. R. Q. A. Teague in the Recorder. This week he gives an interesting, short article: "Why?" on page 3., of which I wish to speak.

The first point I heartily endorse and have frequently made the same point in preaching. We who are saved should not pray to be saved "at last." We are saved and now, or else are not fit subjects for church membership according to Baptist polity. One must be saved before baptism. To this much I agree with Brother Teague. But he makes a second point. God's willingness and readiness to save when the person is ready to be saved, and hence claims that it is "presumptuous to ask God to save any one." "It would look as if we thought God had forgotten His business." We might as well say Christ taught this spirit of "presumption" in teaching His disciples to pray, "thy kingdom come." It was God's purpose to establish His kingdom. Why should men be taught to pray for it? Why are we ever to pray God to be with the missionaries in foreign lands? Do we think He has forgotten His promise to be with them to the end of the world? Why should the preacher pray God to bless the message? Has He not already promised that His word should not return unto Him void, but that it should accomplish that whereunto He had sent it? On the same principle of "presumption" a prominent Texas judge remarked to me once, on the train, that he never prayed. He had reached that state of faith in God that He was willing to leave all matters in God's hands, trusting Him to do what is best. He said we who are constantly running to God with our little troubles show our lack of confidence in Him. But did Moses lose confidence in God when he pleaded His promises? He cried out pleading with God not to do as He threatened to Israel, saying, "Remember Abraham, Isaac, and Jacob (Israel) to whom thou swearest," etc.

Note also the "presumption" of Jesus in His intercessory prayer in the 17th chapter of John: "The hour is come; glorify thy Son," etc. Did not God know when the hour had come? Would He forget to glorify Himself in His Son?

Of course, Brother Teague is correct in the idea that there is a work for us to do in getting them ready to be saved. But, before I go to speak to any sinner about his need of Christ, I want to go to God in prayer, asking Him to make ready the sinner's heart to receive me—to go before me in the work of preparation, that my effort be not lost on the individual. So while I pray for the sinner I must also work with God for that sinner, and yet not presume to go in my own strength. While I remember "God is the only power who can save," as Brother Teague says, I also remember that His word teaches us to rely on His Spirit to convict. I therefore pray Him to prepare the heart to receive the truth I bring and pray Him to apply the truth to the salvation of the sinner, feeling that it would rather be "presumption" to expect the salvation of the sinner if I did not pray as well as work. One of the great needs in prayer is to plead God's promises, claim these promises with importunity. Am I right?

Westminster, S. C., Sept. 16, 1904.

Our whole life is but a day repeated; whence it is that old Jacob numbers his life by days; and Moses desired to be taught this point of holy arithmetic, to number not his years, but his days. Those, therefore, that dare lose a day, are dangerously prodigal; those that dare mispend it, desperate.—Bishop Hall.

Shake and Take: A Prescription for a Well Newspaper.

BY C. C. BROWN.

I have a weakness for the Recorder and its editor, or may be just for the Recorder alone. I like the way it says things that ought to be said, and then bows its little curly head, to receive the blows which are sure to follow. Sometimes its sayings are quite caustic, but then what of that? Caustic is set down in medicine as a wholesome agency, and often works wonders of healing. It is necessary sometimes to offend in order to arouse, to heal and to help.

But my purpose just now is to give the Recorder—of course I mean the Biblical Recorder only, for there are other Recorders far beyond my reach—well, my purpose is to give the Recorder some little help in the way of good advice. Of course, I need not flatter myself that this advice will be accepted. That fact need not deter me. The giving rests with me; the taking, with the other fellow. If he does not take what I give, my skirts, such as I may have, are clear, and the Recorder's blood will be on its own head.

My advice lies along a line very trite and commonplace. Any one might give it who should chance to think of it, and it has reference to expressions which occur in all the religious papers, and but rarely in secular papers. Here it is: There are some phrases which are common to almost all correspondents, which said phrases I think the Recorder should never allow to appear in its columns.

"The article by Brother Smith was worth a year's subscription to your paper." This is a venerable and obsolete collection of words. It was probably first used by some subscriber to the religious press in Ur of the Chaldees in the time of father Abraham, and has done its service to the world. I am inclined to think it might now be put on the shelf, inscribed, "Well done, good and faithful servant."

"Your paper is the best Baptist weekly in the South," says a brother who has been led captive by the last issue, in which the editor has roasted some man whom the said subscriber has long desired to roast but lacked courage. "The best in the South!" Selah! How do you know, my good Colonel, that you are telling the truth? Or is it your habit not to tell the truth? Let me quiz you a bit. How many papers—Baptist papers—are there in the South? Where are they published? Do you take the Jerusalem Whooper? or the Pecknifian Plumblin? How can you truthfully say, then, that any given paper is the best in the South without having seen and compared all of them? I would advise the Recorder to eliminate such expressions from its correspondence, out of sheer mercy to the writers who seem bent on telling untruths.

Another dear soul now comes and slobbers over the paper, and says: "I could not do without it." You couldn't, eh? Well, you used to. Why, man, you could do without pants or shoes or without a blanket in winter, if you had to. When you say, "I couldn't do without it," the editor falls back upon his spine, and says piously: "That man's a gifted liar; I must watch him." And what the editor says is very apt to be true. Many of the dear souls who can't do without the paper manage to do without paying for it, and they use this expression merely to veneer their pious rascality. I hope the editor will henceforth omit this musty phrase.

But that is not all. Here comes a sweet-visaged sinner who has just been holding a protracted meeting, or several of them, and he sends in his report. "I had no ministerial help," he says. This has a large look to it. It means, "I'm little Jacky Horner. I'm a very smart boy. I'm

a good preacher, I am. I'm none of your common two-by-four pieces. I did the whole thing myself. Fact is, I don't need any help. I didn't have any last year, you remember. I wrote to you about it. I'll also let the same fact be made known next year. I have a habit of having no ministerial help. It is a waste of money any way. I can preach as well or better than the rest of them. I don't know a man able to help me. Poor weaklings who have no great fund of knowledge have need of helpers, but as for me, I had no ministerial help." I ardently hope the Recorder will forbid this expression to come upon its premises.

Last of all—and I say it with my life in my hand—but I'll say it anyhow, I humbly beg you not to publish any more obituary poetry. I mean the stuff improvised at home. Here is a sample which I have ground out as an illustration of what I mean:

Little Willie he has left us,
We're mighty sick at heart;
O to think who have bereft us,
Making us and Willie part.

I don't think Willie would enjoy knowing that such doggerel was written about him. It certainly can't do the boy any good, and it does make his survivors smile to think that any living soul would have the temerity to ask an editor to put such stuff in his paper. I call on the said editor to defend his readers against such assaults. Let an iron rule be run right through the office, reading thus: "No obituary poetry will be published for less than ten cents a word." This will go far towards abating the nuisance, and the suffering public will no longer feel called upon to skip all obituary publications.

Other matters are in mind, Mr. Recorder; but I want to give this advice in homeopathic doses, so that I may be sure you get it all. If you or any of your constituents feel disposed to come down upon my consecrated head, please come gently, remembering that I am poor and weak and far from home, and already have been beaten on the head until the knots which I wear are equivalent to incipient horns.

Sumter, S. C.

Reedy Creek; Bethlehem; Enterprise.

I feel that I must write and let you know something about what my churches are doing. I have had protracted meetings at three of my churches—Reedy Creek, Bethlehem and Enterprise. Bro. J. W. Morgan, of Weldon, did the preaching at Reedy Creek. The community, as a whole, was revived. Eight were baptized and there will be eight more to be baptized. Brother Morgan is a man filled with God's spirit. He preaches nothing but the Bible. Brother Morgan is doing a great work in Weldon.

At Enterprise and Bethlehem I had no help. Bro. G. M. Duke promised to come, but was taken sick, so I had to do the best I could. The Lord wonderfully blessed me. Nineteen were converted and sixteen restored to the church. I want to say that most of these conversions were made privately. May God bless our young men and help them to know that there is a personal work for each one to do. As this is my first attempt, I will close.

Yours truly,

BEN E. DUNN.

September 4, 1904.

Before Moses went to his life-work he stood face to face with the Lord his God at the burning bush; before Joshua entered upon his career at Canaan he met the Captain of the Lord's hosts near Jericho. Success will be certain, victory will be easy, if our first interview of each day is with our great Captain. What a loss must be ours if we neglect so great a privilege!

Flourishing East Durham.

Among the young men sent out during the summer to do mission and colportage work was Bro. E. Dodson Poe. He worked in Durham and its suburbs. I saw right much of his work and think that I can speak intelligently of the matter. No doubt the Board did well in sending out these young men. Brother Poe was a help to me and to my people, as he doubtless was to other pastors in the city. He touched people that had not been touched and stirred up some to work and started others to Sunday-school. He was a help to me in several ways besides his help directly in church on Sundays. Much information came to me through him; and he brought me into touch with some parties that I had not found and that needed attention. Even five resident Baptist pastors in Durham cannot perfectly cover the ground; and I am sure the summer's work was largely helpful to him.

In connection with this, let me report a meeting I held this summer at Sandy Level Church in which Brother Poe did the preaching. This church is about four miles out from Durham. I preach there once a month on Saturday and Sunday afternoon. It is a small church and has rather gone backward for two or three years it seems. If I am not misinformed, they had no additions last year, and only six or seven two years ago. Brother Poe preached for us a week and I have baptized fourteen into the church. One sister told me she enjoyed the meeting more than any she had attended there in twenty years. I look for Brother Poe to do good work. This was his first "protracted meeting." He is now at Greensboro engaged in pastoral work, but hopes to enter Wake Forest College for the spring term.

Brother Harris, of the Edgemont or Fifth Baptist Church of Durham, is in the midst of a meeting of days. He is doing a fine work on his field.

We expect to hold a meeting here in East Durham the last two weeks of this month.

A new roof has been put on the church this summer and we are looking forward to our meeting and expecting a great blessing from God. Also we hope to go to the Association this fall having made some advance over last year in contributions to missions.

Bro. C. A. Sigmon, a graduate from Wake Forest College last spring, has a field of country churches near here and makes East Durham his home. He is doing fine work on his field and is a helper in our work, being a member of our church. He declined a pressing call to Virginia and will remain on his field here.

The work in Durham prospers.

Fraternally,

J. O. ALDERMAN.

East Durham, N. C., Sept. 14, 1904.

Progress in the Wilderness.

Biblical Recorder: "We fully expect to see men burnt at the stake in Kentucky and Arkansas for being in favor of the Pan-Baptist Conference." Of course Brother Bailey is joking. At the Louisville Baptist Ministers' Conference, when all of the pastors were present, the Pan-Baptist Conference was endorsed unanimously, and The Arkansas Advance, the organ of the Baptists of that State, has heartily endorsed it. Things are not as bad in Kentucky as they are sometimes reported. In fact, the progressive mission forces of Kentucky are getting close together and things generally are moving upward.—Baptist Argus.

You may not be learned, or great, or wealthy, but you can all be faithful.

Yancey County Association.

Brown's Creek Church is twenty-five long, rough, rocky, mountainous miles from Marion; it is in the shadow of Celo Mountain, a close neighbor of Mount Mitchell, and ten miles from Burnsville. Here on September 8, in its seventeenth session met the Yancey Association composed of about thirty churches and some three thousand members.

The introductory sermon was preached by Rev. S. D. Tipton on "The Parable of the Talents." The remainder of the first day was occupied with reading of the letters, organization and appointment of committees.

The following officers were elected: Moderator E. F. Watson, a leading attorney of Burnsville, and an interested and active Baptist layman who presides with efficiency and acceptability; clerk, Rev. T. C. King; treasurer, Charles Wilson; historian, Rev. B. B. Biddle.

Two newly organized churches were received. One church (just in the edge of McDowell County), was dismissed to unite with the Green River Association.

The various reports were taken up and discussed. Particular interest was shown in missions (State, Home and Foreign). Education, the Orphanage and Temperance, and there was an advance in pledges for the coming year. The story of Baptist destitution in the State; the interest taken by the Home Board in our mountain schools (\$400 coming last year to that in Burnsville); the fact that Missionary T. L. Blalock is from this section (his father and mother being present)—these things were calculated to arouse the missionary spirit.

Temperance was also warmly discussed by Elders Beaver, McPheeters, Stringfield and Blalock. Present legislation was earnestly commended and its good effects in Yancey County declared. Special attention is being paid to the enforcement of law in the county.

Education of course is near the hearts of these Yancey Baptists. During the last three years they have given five or six thousand dollars for the Yancey Collegiate Institute at Burnsville. A site of four acres, a beautiful pebble-dash building with four elegant class-rooms and a large chair-seated auditorium, a good faculty, with Prof. E. E. Hawkins at the head, and last year a student body of nearly three hundred—no wonder these people are interested in their great school. They have a right to be proud of it, and it is doing a good work.

You will be interested in knowing that this is now O. L. Stringfield's home Association. His churches are in it, and he is soon to move to Burnsville. Throughout the session his strong and gentle influence was felt. How the people listened to his ringing speeches on Education, Temperance, Missions and Periodicals! His proposed pastors' course of weekly study was heartily endorsed and he was also asked to hold with Brother Woodall Bible Institutes over the Association.

Rev. J. T. Beaver, of Burnsville, gave a part of his time last year to colportage and mission work in destitute corners of the county. At the Association he reported eighty-five days of work and cash receipts therefrom amounting to \$3.34.

A collection of \$3.69 was taken for the Orphanage, and by rising vote it was decided to bring this great institution more earnestly before the people than heretofore.

A resolution was adopted providing hereafter for fifth Sunday meetings and looking to more aggressive colportage work with a possible Bible and tract repository at Burnsville.

The Sunday-school work was emphasized; the pastors requested to preach on this subject during the year and the various schools asked to

contribute to our State Sunday-school work.

The only visiting brother from down-country was Sunday-school Secretary Moore. He was given a most hearty welcome and was used in several of the discussions. Whatever may be said of some other sections, these brethren in the mountains are anxious for our denominational representatives to come among them. And though many of these points are hard to reach, yet it will richly pay our brethren representing various denominational interests (especially educational) to visit the rural districts of Western North Carolina.

The next session of the Association is to be held with Pleasant Grove Church (nine miles northeast of Burnsville) Tuesday before the second Sunday in September, 1905; Rev. B. B. Riddle to preach the sermon; Rev. J. F. Sams alternate. M.

New Sandy Creek, Sulphur Springs, Ephesus and Mount Grove.

Our revival meeting began at New Sandy Creek the fifth Sunday night in July and continued for six days, resulting in sixteen conversions.

At Sulphur Springs we began the first Sunday night in August and continued for five days, resulting in forty-four conversions and seven reclaimed.

Bro. E. R. Harris, of Durham, assisted me in my meetings at Ephesus, resulting in three conversions and one reclaimed.

I assisted Bro. G. W. Holmes at Mt. Grove, preaching from Monday until Friday noon, there being forty conversions.

In the neighborhood of Brown's Baptist Church a party of us conducted a protracted prayer-meeting for three nights, resulting in the conversion of five persons one of which was seventy-four years of age, and his wife sixty-four.

In my meetings thus far there have been one hundred and eighteen conversions and eight reclaimed. Seeing that the Lord is powerful, I am encouraged to press forward to do more.

My field of work will be vacant after the month of October, as I have tendered my resignation, to take effect at that time.

Yours in the work,

EDGAR C. ANDREWS.

Henderson, N. C., Sept. 5, 1904.

Forty-seven Men on Board of Education.

During the whole of last session forty-one men received aid from the Board of Education. Already forty-seven have been received for this term, and others write that they wish to come after Christmas if we can open the way for them. While the number of candidates for the ministry has so fallen off in some places as to give alarm to those who carry the interests of the kingdom on their hearts, should it not be a cause for thanksgiving to God to see how He is laying His hand on these noble young men among the Baptists of North Carolina? As Secretary of the Board of Education, I wish to ask our churches to do two things while they are meeting in Associations and planning for another year's work: (1) That they pray with reference to our ministry—the one specific thing for which Jesus taught His people to pray (Matt. 9:36-38). We need more men and better men. Our strength is in God. Let us keep our eyes turned to Him. (2) That, as God is answering our prayers, we plan to give more to this object during the next year to meet the increased demands.

W. R. CULLOM,

Cor. Sec. Board of Education.
September 16, 1904.

He leadeth me in the paths of righteousness for His name's sake.

Daily Bible Readings

CONDUCTED BY

Pastor T. J. TAYLOR, Warrenton, N. C.

SEARCH THE SCRIPTURES.

Monday, October 3.—Matthew 1-4.
Tuesday, October 4.—Matthew 5-7.
Wednesday, October 5.—Matthew 8-10.
Thursday, October 6.—Matthew 11, 12.
Friday, October 7.—Matthew 13, 14.
Saturday, October 8.—Matthew 15-17.
Sunday, October 9.—Matthew 18, 19, 20.

Matthew's Gospel.

Matthew, the author of the first gospel, was the son of Alphaeus, but not the brother of James the less. He was a publican at Capernaum, where he collected dues from those trading between Damascus and the Phoenician seaports, and from those engaged in various kinds of business in and around Capernaum. Those engaged in this business were thoroughly hated by the Jews, and were classed with the vilest of sinners. The other synoptics, in writing of Matthew, do not speak of him as a publican, but he, without hesitation, proclaims his former dishonorable occupation, and thus magnifies the grace that saved him. After our Lord's ascension, Matthew, with the other apostles, preached in Judea, but later he is supposed to have preached to foreign nations.

The Gospel of Matthew is generally supposed to have been written A. D. 38. Some, however, place the date at A. D. 61. The former date was probably the time that the Gospel was written in Hebrew, and the latter date was the time when it was translated into Greek. Matthew wrote for the Jews; and, therefore, wrote in Hebrew. He, however, is supposed to have translated his Gospel into Greek. In studying this Gospel we should never lose sight of the fact that it was written by a Jew for Jews, and written for the purpose of proving to the Jews that Jesus of Nazareth was their long expected Messiah—King. Therefore, Matthew refers to Christ as the fulfillment of Prophecy, gives us his pedigree, showing that he was the lawful heir to the throne of David, gives a complete outline of the laws He established for the government of His kingdom, and sets forth most fully the teachings of the King with reference to His kingdom.

Contents of Chapters.

Chapter 1 contains the genealogy of Christ, proving Him to be the King of the Jews, and gives incidents preceding His birth. Chapter 2 gives incidents connected with the birth and infancy of Christ. Chapter 3 narrates the work of John the Baptist, and describes the baptism of Christ. Chapter 4 tells of the temptation of Christ, and reports His early Galilean ministry. Chapters 5, 6 and 7, contain the sermon on the mount, which is an outline of laws enacted by the King for the government of His kingdom. Chapters 8 and 9 report numerous miracles, which prove Him to be the Son of God, and Israel's long promised King. Chapter 10 contains a list of the twelve apostles, and gives His charge to them when He sent them forth as messengers to Israel. Chapter 11 reveals Christ as rejected by His own people, and closes with a gracious invitation. Chapter 12 gives the fearful rebuke administered by Christ, when He rejected the nation that had rejected Him. Chapter 13 gives several parables so worded as to conceal from the unbelieving Jews the truths that Jesus meant to reveal to His disciples. Chapter 14 reports the death of John the Baptist, the feeding of a multitude, the

saving of Peter from a watery grave, and the healing of many that were sick. Chapter 15 tells of a controversy with the Pharisees, of teaching the multitude, of the faith of the Syrophenician woman, of the healing of many afflicted people, and of the feeding of a multitude on seven loaves and a few fishes. Chapter 16 records Peter's confession, gives first intimation of suffering at Jerusalem, and sets forth conditions of discipleship. Chapter 17 describes the transfiguration, tells of the healing of a lunatic, prophesies His death at Jerusalem, and tells how He obtained the tribute money at Capernaum. Chapter 18 contains laws governing offences and offenders, and sets forth the true idea of forgiveness. Chapter 19 reports the healing of multitudes, and sets forth principles for the government of Christians in the various relations of life. Chapter 20 contains a parable setting forth the relation between a king and his subjects, gives His answer to the request of the mother of James and John, and reports the healing of two blind men near Jericho.

Two Good Meetings in the Old Chowan.

On Monday after the third Sunday in July we began a meeting with the Warwick Baptist church, Chowan Association. Bro. C. A. G. Thomas, of Edenton, had been engaged to help us, but owing to feebleness of health he did not come. On Thursday Bro. Josiah Elliott came and held three services. The meeting closed on the following Sunday with twenty-three baptized and one restored.

On Monday after the fourth Sunday in August we began a meeting with the Rocky Hock church, in the same Association. Bro. C. W. Duke, of Elizabeth City, was with us until Friday night. The meeting closed the following Sunday with seventy baptized and one restored, making a total of ninety-five additions in these two meetings. Rocky Hock has called me for two Sundays in each month next year.

These people are taking a high stand for temperance, and are working hard to maintain our present temperance laws by trying to secure temperance county officers and a temperance legislature.

I will begin a meeting next Monday, September 12th, at Colerain, Bertie County. Bro. C. J. D. Parker, of Durham, will aid me.

With best regards to you, and the Recorder, I beg to remain,

Sincerely yours,
JAS. W. ROSE.

Plymouth, N. C.

Pine Grove, Moore County.

We have just closed a meeting of days at Pine Grove Baptist Church. Commencing on the fourth Sunday in August, Bro. W. H. Strickland preached the Word with great power. The meeting lasted five days. The church and Christian people in the community were greatly built up and many sinners in the community saying pray for us. Brethren, pray for us, and pray for them that asked an interest in our prayers.

Yours truly,
J. M. DEATON.

"With my whole heart" have I sought thee." The psalmist's heart had gone after God himself; he had not only desired to obey His laws, but to commune with His person. This is a right royal search and pursuit, and well may it be followed with the whole heart. The surest mode of cleansing the way of our life is to seek after God Himself and to endeavor to abide in fellowship with Him.—C. H. Spurgeon.

There is nothing new under the sun except the methods of expressing old thoughts.

News Notes.

...Begin making plans to go to Elizabeth City.

...The subscription season is at hand. How do you stand?

...This is the week of the Mission Rally in the Raleigh Tabernacle.

...Bro. C. A. Ridley changes his address from Quitman, Ga., to Live Oak, Fla.

...Statesville church has requested Pastor Wells to withdraw his resignation.

...Time to be taking collections for State Missions. We have \$30,000 to raise this year.

...John E. Briggs has been called to succeed N. B. O'Kelley, at Atlanta, Ga.—Baptist Argus.

...Bro. R. A. Hedgepeth has resigned the church at Forest City, but we hope the brethren may yet be able to keep him.

...Elder W. A. Ayers greatly pleased his Elizabeth City church by declining New Bern's call. He is doing great work.

...Bro. John Stanford has charge of the church at Spray. He writes: "Everything seems to be in shape for a great success."

...The Y. W. C. A. of our Woman's University gave a delightful reception Saturday night. The girls were quite happy.

...The Zoar church, where the Kings Mountain Association recently met, is large, new and beautiful, costing more than \$1,300. Well done brethren.

...The North Rocky Mount church is fortunate in having Elder G. L. Merrill for her pastor. He is one of the best to be found in North Carolina.

...Pastor Hagwood, of Pilot, has resigned that charge. He will have a field of five country churches, having accepted calls to Reedy Creek and Midway.

...Bro. John Mitchell, the beloved, changes his address from Helena to Cremo. We all have reason to be thankful for his recovery from a recent illness.

...Reidsville has called Elder W. R. Bradshaw. Should he leave Wilkes that county will suffer immeasurably. But we covet for him a less exacting field than he has.

...Pastor Rich received a testimony to his call to Salisbury in the addition of five members to his church the first Sunday. He is enthusiastic over the prospects of his church.

...Bro. W. N. Johnson, from whom we have a stirring article for an early number of the Recorder, writes—"Dell School is growing wonderfully. It is answering a great need in this section."

...The beloved S. E. Bostic, who is the only man we know who has two sons and a daughter on the Foreign Mission fields, is a member of Zoar church, where the King's Mountain Association recently met.

...The Piedmont Association has resolved to establish a school. The gentlemen that locate it must be wise, for in that region it will be difficult to find a point where municipal institutions will not make a denominational school's doom certain.

...Bro. John R. Jordan writes from Star: "It was my happy privilege to baptize five persons on last Sunday morning near Dover church. This makes forty that have united with this church since our protracted meeting. God is wonderfully blessing us in this part of His vineyard."

...Dr. Poteat of Furman, reports fifty-four new students registered in the collegiate department, and a larger number in the boarding department of the Fitting School than at any time last year. The total enrollment to date is 137.—Baptist Courier.

...The Recorder appreciates the kind and forceful speeches of D. F. Putnam, T. Dixon, and A. H. Simms, recently made in the Kings Mountain Association. The venerable father of so many great preachers and workers in every good cause is himself a very strong speaker.

...Bro. J. C. Birdsong, Clerk, writes: "I see you have not time of meeting of Raleigh Association in the list as published in the Recorder. The Association meets with Shady Grove church on Thursday after the fourth Monday in October, 1904, which is Thursday, October 27."

...Verily the world moves. The Canadian Baptist says that at a meeting held by the English Methodists in Lynton, Devonshire, there was a discussion upon the subject of baptism. And "the views of most of the speakers were strongly in favor of baptism after conversion."—Western Recorder.

...Upon the suggestion of that thoughtful layman, W. A. Cooper, the Tabernacle congregation raised \$30.00 to send Miss Speight, a trained nurse, to help look after the sick children at Thomasville. Miss Speight practically volunteered for this work as the sum is by no means equal to the amount her services readily command.

...Elder J. W. Millard, of Baltimore, is aiding Pastor Larkins, of Henderson, in a meeting. Brother Larkins wrote just before the meeting began: "We took a collection at our morning service yesterday, and got one hundred dollars for missions in the Tar River Association. I am at work again after about eight weeks of sickness."

...Bro. Charles Haywood, of Durham, sends this notice: "The Mt. Zion Association will meet with the Cedar Fork church at Nelson, October 4th. Brethren, this church is on the railroad and will be convenient for all to attend. Let us have a good session. All delegates and visitors will be met by the committee on hospitality—brethren Hugh Green, J. H. Shipp and M. L. Sorrell."

...The Committee sends this announcement: "Please announce through the Recorder that the Union County Association will meet at Mt. Harmony church, three miles from Matthews, N. C., on the Seaboard Air Line Railroad, Thursday, October 6th. Any one wishing to come will please notify P. A. Fisher, Robert Gibson, J. E. Sustare, Committee. Matthews, N. C., R. F. D. No. 19."

...Bessemer City has called Pastor Putnam for all of his time. He has resigned Cherryville and will move to Bessemer City. This is a sign of real progress. R. F. Tredway recently aided the pastor in a very successful meeting at Bessemer City. There were nine baptized, and others to follow. Putnam is one of our very best pastors. He says Tredway did some faithful preaching at Bessemer City.

...Bro. J. W. Thomas, pastor, announces: "Catawba River Association will convene with Antioch church, seven miles northeast of Drexel, a station on the Southern railroad, between Hickory and Morganton, Thursday before the second Sunday in October, and if visiting brethren will notify Jas. S. Sparks or S. A. Smith, Dogwood, Burke County, they will be met at Drexel with conveyance and carried to the Association free of charge."

...Elder A. E. Brown, the able Superintendent of Schools for our Home Mission Board, made two powerful addresses to the large Tabernacle congregation on Sunday. His themes were missionary, of course, and at night he addressed himself to the great work that he has founded and now has in charge. Brother Brown continues to grow. The eloquence of his addresses Sunday were a revelation to his admiring friends. In him the Home Board has a representative that will always do it honor.

...Bro. J. A. Smith writes: "The Wilmington Association meets with Wells Chapel church, Sampson County, Tuesday, October 11, 1904. Visiting brethren can leave the train at Kerr's Station on the A. and Y. R. R., and Wallace and Willard on the W. and W. R. R. Brethren who expect to attend will please send their names at once to Bro. J. Knox Taylor, Kerr, N. C., R. F. D. Please state at what date you will leave the train either at Kerr, A. & Y. R. R., or at Willard or Wallace, W. & W. R. R."

...Mr. H. R. Scott, of Reidsville, one of the most successful sons of Wake Forest, has just given \$1,000 for the Alumni Building—the Biological Laboratory. We thank him both for his gift and for his fine example to his brother alumni. The time is opportune for the Wake Forest men to manifest their regard for the institution; and it seems to us that there are not a few who might by giving gifts like this one not only show their esteem for the College but also give an evidence to the world of the ability of Wake Forest men.

...The papers that made haste to fall in with the Home Board's policy evidently were in a hurry. They overlooked the fact that the Commission had not taken final action, and until that shall be done the matter is debatable; and, moreover, they overlooked the fact that the National (negro convention) is an important factor in the compact. The action of that convention postpones everything for a year, and discussion is certainly in order. Secretary Barton is denied the honor of "incidentally advising" and "fearing whether" for at least a year.

...The work at Shelby is moving on nicely, and Pastor Parrish feels very hopeful. He recently closed a meeting, the result of which was a large number of additions to the church. Evangelist T. T. Martin did the preaching, and he did not fail to declare the whole counsel. His Bible doctrine was too strong for the feeble and infirm, but a great help to those who wish to follow all the way. There have been thirty-five additions to the church since Brother Parrish became pastor. They will soon finish the beautiful pastor's home, which will cost about three thousand dollars.

...In evidence of the fact that Bogard, Clark and Co., are constitutional quarrellers and kickers and will kick at one another as well as at the rest of the world, we submit the following from the Baptist Flag: "Some business trouble arose between Dr. W. A. Clark, and Ben. M. Bogard, about the interests of the Landmark Baptist Publishing Co., and Dr. Clark brought suit against Brother Bogard in the courts. But one day last week the matter was left to a committee of brethren who succeeded in adjusting it to the satisfaction of all parties, and the suit has been withdrawn." Verily life in the wilderness is strenuous!

...Elder J. R. Pace, of Oxford, writes: "As you ask for reports of meetings I will give mine. I have had forty-four additions to my three churches since the fourth Sunday in July. Sharon church, six days' meeting, three baptized and one restored; Knott's Grove church, seven days' meeting, six baptized and two by let-

ter. This was the first series of meetings held in our beautiful new church. Olive Branch church, nine days' meeting, twenty-four by baptism and eight restored. This church is about one hundred years old. It is taking on new life. The pastor did all the preaching in these meetings."

...At 1.30 p. m., Wednesday, the 21st inst., at Sawyer's Creek Baptist Church, Miss Anne Thompson Boushall, the accomplished daughter of Mr. Thos. B. Boushall, of Camden County, was united in marriage by Rev. C. W. Duke to Mr. James Oswald Bobbitt, president of the Beaufort County Lumber Company, of Shelmerdine, N. C. Mrs. Bobbitt is a sister of our townsman, Mr. J. D. Boushall, whose home in this city she has frequently visited. Mr. and Mrs. Bobbitt, after an extended Northern tour, will reside in Shelmerdine, Pitt County.

...In Florida the Baptist Witness has passed under the control of the Florida Baptist Convention. In Texas, too, there seems a probability that the Hon. Geo. W. Carroll will turn the Baptist Standard over to the Texas Baptist Convention. We will watch these experiments with interest. They will give us additional data for reaching intelligent conclusions on the paper problem. What is needed is light, and whatever throws real light on the subject will be helpful and will be welcome. Florida and Texas may succeed today where Georgia failed years ago.—Western Recorder. The Texans have evidently not had as much trouble as they want.

...Elder J. N. Prestridge, who had announced that he was making plans for conducting a party to the Baptist World Congress, has turned his correspondence over to Mr. J. Howard Eager, Jr., who is now in England looking after matters relating to the proposed tour. From that advantage point he is interviewing ship lines and mapping out special railroad and coaching trips through England and Scotland. Mr. Eager is the eldest son of Rev. John H. Eager, D. D., and lived in Europe till he entered the Johns Hopkins University. He has had large experience in conducting parties over the continent and through England, Scotland and Ireland. In this Baptist World Congress Tour he will be aided by his father who will accompany the party throughout the entire trip. Mr. Eager will return from England about October 1st, and will then be ready to make full announcements and attend to all correspondence addressed to him at 1523 McCulloch St., Baltimore, Md.

...We thank Bro. N. W. Smith, of Four Oaks, for the following: "Rev. J. D. Bowen closed a five days' meeting at Massey's school-house, in Bentonsville Township, Johnston County, on the 20th of August, that resulted in the organizing of a new church with twenty-one charter members and the prospects bright for several more to join in the near future. In consideration of the fact that there was only one member of the Missionary Baptist Church (a lady) anywhere near this point, and but little Baptist sentiment and bitter opposition, the result of the meeting is truly wonderful. The 'Hardshells' were our bitterest enemies. The new church is composed of six new converts, the balance of members from the Methodist, Disciples, Free-Will Baptist and Second Advent churches. Preparation will begin at once for the building of a commodious house of worship. Bro. Bowen is a strong, forcible speaker, who holds the attentive of his audience, and presents his points in a striking and convincing manner. He gives promise of a bright future in the Master's vineyard. He is much loved."

...There is everywhere general grief for the affliction of our Orphanage. Manager Boone's announcement that there are thirty cases of typhoid fever in the institution touches every heart. Let us not forget in our sorrow that this makes new demands upon us. The institution must have funds to meet the necessities of the situation—extra nursing, medicine, sanitation, etc.;—and as soon as possible we must provide against another epidemic. We must put in a system of water-works. Brother Boone and Dr. Julian long ago called for such a system. But we waited a little too long to supply their needs. We understand that the sick children are getting on very well under the circumstances. There have been no deaths. They are in good hands. All that skillful and tender men and women can do for them is being done.

...Hight C. Moore writes the following excellent sketch of the unique Stringfield in Charity and Children: "Of course Stringfield is just as busy as a bee; you couldn't think of him otherwise. He is still a young man, vigorous and aspiring, and feels that the best of his life is before him. Pastor of several mountain churches, he preaches with all his old time freshness and fire. Teacher of preachers, he is arranging to give one day a week to carry the Yancey County pastors through a course of homiletical and biblical studies. Neighbor and citizen, he is a leader of every good word and work in the big community around him. Manager and employer, his five thousand-dollar farm has several fields of the finest corn, his future residence is in frame, and his sawmills are cutting some of the best timber in the mountains. Dreamer and prophet of yet better service than he has rendered, he proposes to build a school for girls, has selected on his farm a valley-overlooking site, hauled the rock for its foundation, and had made 200,000 brick. Husband and father, he is thoroughly devoted to his family, fills his home with the best magazines, books and newspapers, is happier and sprightlier here than anywhere else. Lover and observer of the Statewide brotherhood, he is no less interested in denominational affairs than when he led the people in magnificent enterprise. Oh no; Stringfield's work is not done: he is a very active man, and perhaps his best is yet to be. From his mountain home Stringfield sends a message of love to each one of his friends all over the State. And from you, one and all, to the very ocean's edge will come back, I know, a chorus loud enough to wake every hollow of the Big Ivy valley. "Good friend hail and God-speed!"

Danger No. II.—Political Excitement.

Some time ago in an article on State Missions I stated that there were three dangers confronting us. I named DELAY as the first danger, and stated that the other two would be mentioned later. The second of which I call your attention is POLITICAL EXCITEMENT.

Usually a political year is hard on the work of our Convention. People become so much interested about results of the election that they forget the more important work of pressing the kingdom of heaven on earth. It is of far less importance what the result of the coming election will be than is the question what advancement will Christ's kingdom make in North Carolina this year. Whoever shall be elected President, Governor, Congressman, legislators, the country will go on; but if Christ is not recognized as King it means temporal and eternal ruin. I am very glad to state, however, that so far political excitement seems not to have interfered with our work; indeed, I think there is less excitement on the subject of politics than I have

ever known preceding a Presidential election. May it so continue to the end! I do not mean that we should not be interested in these temporal matters, for I think we should; but we certainly ought not to allow them to interfere with more important things.

So far the outlook is encouraging. Every Association that I have attended, or from which I have heard, save one, has gone forward beautifully in its pledges to all objects, and especially to State Missions. We are now \$731.68 ahead of what we were this time last year for State Missions; but that leaves a little more than four thousand dollars of the extra five thousand still to be raised. We must, if possible, raise this four thousand between now and the first of November, and also as much as we did for the same period last year.

Let me earnestly appeal again to the Sunday-schools in behalf of our Baptist Sunday-school work. If the schools which have not yet taken collections will do so between now and the first of December it will be a great help. Please let some member of every school call the attention of the superintendent to this matter if he does not think of it himself, and on some fine Sunday when there is a good attendance take a collection for this object. We hope, if possible, to raise enough to support this work so as not to draw on State Missions.

I have some State Mission envelopes still on hand and will be glad to furnish any church, free of cost, with a sufficient number to give one to each member. Please drop me a postal if you desire these envelopes and will faithfully and judiciously use them.

LIVINGSTON JOHNSON,
Corresponding Secretary.

Morehead City.

A word from Morehead may not be out of place since it has been some time since I wrote last.

Our church is making some progress, although not so much as we wish. Since January 1st there have been seventeen additions, nine by baptism and eight by letter.

On the first Sunday evening in September it was our pleasure to baptize a little girl who was unable to walk except by the aid of crutches. So we took her on a chair and carried her out into Bogue Sound, under a clear sky, in the presence of a large audience that had assembled to witness the baptism, and baptized her. This little Christian girl was determined to follow her Lord in baptism even if she could not stand on her feet. Oh, it was lovely sight to see her arise from the watery grave to walk with Christ.

Bro. W. H. Whitehead, of Beaufort, is making quite a reputation in his work. Large crowds attend his church, and they are mainly young people, who are the hope of the church for the future.

He is also serving the Davis church. He has captured the whole community, so we learn from the people down there.

Atlantic Institute has opened up nicely. Eighty-one were enrolled the first day. Now the number has grown to 103. It is almost certain that we will reach 125 within the next few weeks. Prof. Walter L. Beach is in charge, and we are all delighted with him.

We have treated the Institute to two nice coats of paint. The white color, with grey trimming, presents a beautiful view to the passers-by. It now looks like a new place since our grove of white silver maples have grown up so nicely.

Morehead is rapidly improving. Quite a number of new buildings have been built this year, and others are being built. We are hoping to see a greater advancement within the next year since the A. and N. C. R. R. has been leased.

R. P. WALKER.

The King's Mountain Association.

The fifty-fourth annual session convened with the Zoar church, three miles from Shelby. D. F. Putnam preached the introductory sermon from the theme, "The Greatness of Christ." Those who heard the sermon went from the house feeling stronger for the work in the kingdom of Christ, and that they can never fail with so great a Leader.

A. C. Irvin was re-elected moderator and D. S. Lovelace clerk.

Visitors present were as follows: J. B. Boone, Hight C. Moore, S. F. Conrad, R. A. Hedgepeth, C. L. Dowell, J. D. Bailey, J. B. Carlisle and others.

The Kings Mountain is a great body of Baptists. There is only one Association in the State that is more largely attended. The Association paid to Pastor's Salary this year, \$5,599.40; for Building and Repairs, \$4,175.29; for State Missions, \$427.94; for Home Missions, \$357.28; for Foreign Missions, \$429.00; for Ministerial Relief, \$71.02; for Ministerial Education, \$107.97; for Orphans, \$296.69; for Other Objects, \$666.27; total for all objects, \$14,772.85; gain over last year, \$4,533.35.

The Association has thirty-seven churches, thirty-seven ordained ministers and six thousand seven hundred and two members. There were baptized two hundred and sixty-five persons in the Association's borders this year. There is a net gain of two hundred and forty-one members reported since last year.

A committee of fifteen was appointed to look into the advisability of erecting and sustaining a first-class Associational school. They will solicit funds and build the school at some convenient point. Over \$400 were subscribed in a few minutes, at the close of the session, with which to begin the fund.

A resolution was unanimously adopted asking that not one cent of the public school money be put into denominational schools in the bounds of the Association. Baptists will ever stand for the entire separation of church and state.

M. E. Parrish was made chairman of the executive committee of the Association. We may look for a still greater advance in the work of this grand old Association. The speeches for Missions, Education, etc., were of a high order.

The Woman's Missionary Societies are doing a grand work, but they are young and just beginning to show what they will do in the future.

A strong temperance report was adopted. The Association put itself on record as being in favor of voting and working against strong drink in every honorable way.

This great old Association is just beginning to realize her power. She could easily raise \$5,000 for missions and be none the poorer; and we predict that she will more and more enlarge her gifts, until this amount is reached.

There is untold wealth in the Baptist ranks of the Kings Mountain Association. May her men use it well as the stewards of God. The editor of the Recorder is wanted at the next session, which will convene at Kings Mountain. D. G. Washburn is to preach the introductory sermon.

J. S. FARMER.

Asheville First Church.

Mr. Editor:—My pen doesn't turn fondly to a newspaper article, especially if I am expected to speak of my own work, for of this, if matters have been going well, it is hard to speak truly, however modestly, without appearing to boast, and the boaster never pleases us.

I have many reasons for feeling gratified with my new work and surroundings.

The kindness of the people, their anxiety to know the pastor's mind, and willingness to follow his lead,

are evidenced on every hand. I have already enjoyed by anticipation fellowship with the North Carolina brethren. Some of these I knew, not in the long ago, but just a little way back, over the hills in old Virginia. I knew Thompson, now of Durham, then of Lynchburg.

I wonder if he knows that I preached my first sermon in his church in Lynchburg, Va.?

If I were to say again what I once said of him, the statement might be productive of feelings, not altogether conducive to the best state of the minister's mind, and knowing Thompson as I do, and with a sincere desire to keep my brethren of the ministry humble, I must not do a thing so tempting and hazardous to one of his nature.

I also knew Dr. Tyree, now of Raleigh, back in the old State. I hear that a great mantle has fallen on him—his of sainted memory—the distinguished preacher and polemic Dr. Cornelius Tyree.

Not many Wednesday nights ago I observed a strange face in my prayer-meeting. At its close a gentle woman came forward and stated that she bore to me a message of love from the best pastor in the world. Her message was from the shepherd of the Raleigh flock. Let me now express my warmest appreciation of that message, and announce my fullest reciprocation of the same.

Just a word about the work. It does not become me to say much about this. Congregations are large. There is nothing new in this. The same was true under my distinguished predecessors.

Sunday morning last was turned into a consecration service. The pastor preached the first of a series on the Holy Spirit. At the close of the sermon, and while the congregation sang "I'll go where you want me to go, dear Lord," hundreds dedicated their lives to the service of the Master. The proposition was by no means an easy one. I involved the giving up of pleasure very dear to some. I cannot forbear to mention one incident of that service. A young married woman of the city was happily converted. One who sat near her said, "I saw she was struggling, and made a motion as if to go forward. She then hesitated and sank back in her seat." "But," said this one, "the struggle was by no means over. I saw fresh tears gather in her eyes, then rising again she threw her fan and book down into her seat and started as if in a great hurry to get to the front." She came weeping, gave the pastor her hand, saying that she had settled it for Jesus, and wanted to follow Him in baptism. Another must tell you of the prayer-meetings.

The signs of activity are not wanting in many directions. The debt on the North Asheville Mission, where we have a good afternoon Sunday-school, will be paid off this fall. A splendid new mission house is now being built in Chunned Cove, where a fine Sunday-school already flourishes. Better still, we are now drawing plans for the enlargement of our Sunday-school rooms at a cost of several hundred dollars. There is a great future before this great church. The Lord send the power.

WILLIAM LUNSFORD.

September 21, 1904.

"I would rather be able to appreciate things I can not have, than to have things I am not able to appreciate."

"Believe in yourself, believe in humanity, believe in the success of your undertakings. Fear nothing and no one. Love your work. Work, hope, trust. Keep in touch with today. Teach yourself to be practical and up-to-date and sensible. You cannot fail."

Home Circle.

No Thorns.

I carried the old Bishop a bunch of roses this morning. And when I handed them to him he said, "Wait, my daughter, there are thorns upon them." Then he took out his knife, saying, "Give me one at a time." I watched him while he carefully cut away each thorn. "Do you always cut off the thorns, Bishop?" He looked at me with an appreciative twinkle in the dark of his eye. Set deep under the shaggy brows. and said, "Yes; don't you?" "No," I said; "I am a woman; I only hold my rose tight, and smile. And let the blood trickle, and say, 'My rose has no thorns.'" —From the Kiste.

The Beautiful Sex.

Discussing the question, "Which is the Beautiful Sex," in the August Woman's Home Companion, Henry T. Finck, having proved that in beauty of body women are ahead of men, says:

"But how about those women who do not happen to be beautiful to the eye? Do they belong to the beautiful sex? Too many of them seem to think they do not, and in despair try to become strong, like men. They make a great mistake. They can still belong to the beautiful sex, though their faces and figures be not beautiful to the eye. Just as some men, for the very reason that they are physically weak, become the stronger mentally (genius has often dwelt in a weak man's body), so women who lack physical charms may, by cultivating spiritual beauty, excel their more favored sisters in the art of fascinating men.

"Spiritual beauty follows the same lines as bodily beauty. Shakespeare sums it up in four lines when he makes a woman say:

Why are our bodies soft and weak and smooth,
Unapt to toil and trouble in the world,
But that our soft conditions and our hearts
Should well agree with our external parts?

"In pose women's minds, like their bodies, should be soft, smooth, delicate, never angular, hard, robust, sturdy, like those of men. The charm which comes from mental beauty is much more alluring and lasting than a pretty face. Some of the most fascinating women known to history had little or no physical beauty. Given two women, one of whom is plain-featured, but gentle, tender, sympathetic, soft-voiced, patient, sweet, kind, modest, cheerful, devoted, vivacious, in a word winsome, the other pleasing to the eyes, but without the mental beauties just named, and very few men would find the second as captivating as the first. There is deep philosophy in Goldsmith's maxim, 'Handsome is that handsome does.'

"It is of the utmost importance that women should understand clearly that they were predestined to be the beautiful sex, and not to compete with men in trials of strength for which they are weighted unfairly by nature. They should remember that 'mere strength is not the highest criterion of nobility.'

"But modern man has a sense of beauty, and it is there that he is weak and vulnerable and easy to enslave. Hence, wise women will cultivate their charms, physical and mental, above all things, and avoid work that develops strength at the cost of beauty."

Crying Babies.

Some people object to crying babies, but without good reason. The noise they make is certainly not a sufficient ground for annoyance. It is often not as loud as the chatter of a talkative person, and if it is louder it is only proof of an exceptionally good constitution and lung power. Probably the reason why so many are troubled at a baby's cry is because they suppose it to be a sign of great distress and their sympathies are aroused. As in so many cases we judge from our own standards. You would not cry so loud unless you were in terrible agony. But crying is normal to a healthy baby. If a baby does not cry it is usually an indication of physical or mental weakness.

"An infant crying in the night" is an appropriate and creditable feature in a well-regulated household, provided of course it does not cry too much. A healthy crying baby is a far more pleasant object to contemplate than a baby that is not strong enough to cry. A baby's cry, a boy's yell and a girl's laugh are the natural noises of healthy childhood.—Watchman.

A Punctual Man.

A certain Mr. Scott, of Exeter, whose business required him to travel constantly, was one of the most famous characters for punctuality in the kingdom. By his methodical habits, combined with unwearied industry, he accumulated a large fortune. For a great many years the landlord of every inn in Cornwall or Devon that he visited knew the exact day and hour he would arrive. A short time before he died, at the advanced age of eighty, a gentleman who was making a journey through Cornwall put up at a small inn at Port Isaac for his dinner. He looked over the bill of fare, and found nothing to his liking. He had, however, seen a fine duck roasting on the fire. "I'll have that," said he. "You cannot, sir," replied the landlord; "it is for Mr. Scott, of Exeter." "I know Mr. Scott very well," replied the traveler. "He is not in your house." "Very sorry," said the landlord, "but six months ago, when he was last here, he ordered the duck to be ready for him this day, exactly at 2 o'clock." And, to the amazement of the traveler, who chanced to look from the window, the old gentleman was at that moment entering the inn yard, about five minutes before the appointed time.—Harper's Round Table.

Wanted—Mothers.

Some one has said that the greatest need of American society is more mothering. Some one has said a sensible thing. Modern society encroaches seriously upon the time of mothers. Social and philanthropic and religious organizations multiply. Clubs are all the rage. They have officers and committees, and must be pushed with energy if they shall compete with their wide-awake rivals. Calls to attend meetings are almost legion. But should any mere social call have a favorable response when it comes into conflict with the more vital interests of the home? Has any mother a right to devote her time to outside enterprises, no matter how urgent, if her devotion to them compels her habitually to neglect the children who have been committed to her care? Home first. Other things afterwards. If both responsibilities can be carried, it is well. But if one is to be slighted, is there any question about which one it should be?

Some young people have "gone wrong" who were brought up under the guidance of real mothers. But the proportion is not large. On the other hand, who can count the multitudes who have gone out from

houses that were not homes, and from under the influence of mothers who were such only in name, to sink speedily into the depths of dissipation and crime?

The children need mothering. And this can never be done by proxy.

We are not a bit pessimistic, as you know. Nevertheless, we thoroughly believe that no feature of our modern social life is more dangerous than certain prevalent notions respecting home and motherhood. It is, perhaps, too much to expect that women who are given up to the frivolities of fashionable life will pause to think seriously of these things. But shall not Christian women do so? We shall never be able, until the light of eternity dawns, to measure the power of a Christian mother's daily personal contact with her children. And we shall not know till then how many have passed out into the eternal night because that sanctifying influence was withheld.

Wanted—mothers!—Selected.

Observations of a Patient Housewife.

A housewife whose laws are as fixed as those of the Medes and Persians will drive her family away, especially the children. Good-fellowship and jollity in the home should be a part of the good discipline, and not looked upon as a crime. I am personally acquainted with a housewife, not a home-maker, in Brookline, who boasts that her husband and her son never enter the front door in wet weather. They have been disciplined to enter through the back door and climb three flights of stairs to their sitting-room. They are never allowed to smoke in the house. They are not allowed to rest upon a sofa in dressing-gown and slippers, because it is not dignified. This surely seems like straining at a gnat and swallowing a camel, and such discipline in most homes would drive the family away from it.

On the other hand, the members of the household should not be encouraged to be tardy at meals. That, above everything else, makes trouble with servants. There should be a restriction on untidiness of all kinds, and the home should not be made a rendezvous for all of the boys and girls in the neighborhood any hour of the day, to ransack the garret, deplete the ice-box and throw things into confusion. There is a happy medium which the genuinely good housewife will discover if she tries. It is not necessary to drive away her young people to find their "fun" in other homes—which they always compare to the disadvantage of their own—just because they may be a little troublesome, or may seem to infringe on household discipline. One can be a good housekeeper, taking the most particular care of all her possessions, and not make them more important than the happiness and comfort of her family.—Debon Ayr, in Leslie's Weekly.

The Dressmaker's Slave.

What mockery to prate of the equality of the sexes when one sex possesses the freedom of uniform, and the other is the slave of ever varying costume! Think of the great portion of a lifetime we women are condemned to spend merely on keeping our sleeves in style! Talk of our playing with scholarship or politics when we are all our days panting disheveled after scampering Dame Fashion, who, all our broken-winded lives, is just a little ahead! Yet dress-reform is the first article in our creed of antipathies, and I, for one, am last of ladies to declare myself a heretic. I am not ungrateful for the gift of sex and species. Suppose I were a fowl of the air,—what condemnation of hoddin gray, and soul unexpressed either by vocal throat or personality of plumage! Among things furred or feathered it is the male who dresses and the lady

who wears uniform; that it is otherwise with human beings is due, I suppose, to some freakish bit of chivalry on the part of the autocrat Evolution, the ringmaster who puts the entire menagerie through their tricks. No, I would not be a fowl; let me not repine; let me at this business of dressing, pluckily.—Winfred Kirkland, in the September Atlantic.

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and Rest for Tired
Mothers



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tured, disfigured, itching,
and burning babies, and
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Write us for samples of anything you have in mind, stating color, kind of cloth and about what price you wish to pay.

Remember, we prepay express or freight charges on all orders of \$5.00 and over mailed to the house.

NOELTY MOHAIRS, 42 in. wide, in brown, navy, royal and black mixtures, 75c. yard.

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NEW CASSIMERE SUITINGS, neat checks and invisible plaids, very stylish for walking suits and separate skirts, 50c. yard.

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MILLER & RHODES

Richmond, Va.

Young People's Page

Light.

The night has a thousand eyes
And the day but one,
Yet the light of the bright world
dies
With the dying sun.

The mind has a thousand eyes,
And the heart but one;
Yet the light of a whole life dies
When love is done.

—Francis Williard Bourdillon.

The Iron Castle.

BY E. S. L. THOMPSON.

Madame Golden Seabright was a proud young hen!

"The chicken-house ought to be painted white and trimmed with gold to match our feathers!" she said to Sir Seabright, who stood off in one corner and would not be friendly with the Brown Leghorn rooster. "Our nest shall not be builded in a brown, weather-stained place like this! We cost five dollars a pair! My father and mother, my grandfather and grandmother, one of my uncles and two of my aunts took prizes at poultry shows! I had a ribbon tied on me, yes, tied around my neck, and my photograph was taken by a nice young man who wore glasses, and who said I was much prettier than you! Of course he didn't mean it, Sir Seabright, for you are a fine-looking and a fine-acting bird! I saw John and another man set a tall thing under the old apple tree a while ago. It was iron, and had doors and windows; one door was open—come, let us go and look in! It is some kind of a house; a new play-house perhaps for our little mistress, Hilda. I heard her asking her papa if we could not have a yard fenced off so we could live alone. She knows that we do not wish to associate with speckled fowls, like the Plymouth Rocks! I heard Madame Leghorn brag about laying so many eggs in winter, but what of that! We lay such dainty eggs, and our chicks are perfect beauties! Pets! We are hatched for pets, to make the dear little children happy. . . . Yes, I am sure this fine iron castle was built for us! Here seems to be a bed of cotton and fine cloth—what a nest you will have!"

With a loud crow, Sir Seabright hopped up into the door of the old base-burner stove, and looked around.

"Get down!" said Madame Golden Seabright. "I want to look and see if it will do. The lilac bush is so close by, and this old apple-tree is down the hill where no one ever comes! What could be better!" With this she began to pick at the cotton that Hilda had placed in the stove as a bed for Topsy, her rag doll. Some days after there were ten eggs in the white nest. When Madame Seabright cackled every day, it was in such a low note that only Sir Seabright, watching, not far away, heard her!

Leo, the new water spaniel, carried Topsy away and tore her up, so Hilda did not go to look after the cotton bed. Madame Brown Leghorn wondered why Madame Seabright did not come to scratch in the chicken yard any more.

"She has probably stolen her nest under the carriage shed," said Martha, the cook. "When Royal comes home, he will find out." Royal did not come home until those eggs were pipped! The sun was almost down when he and Uncle John drove into the yard one evening. He spied the old base-burner, and remembered that his father had said he might sell it cheap to Jim, the cobbler.

"I'll see him yet to-night. May

I take the spring wagon and go down there?"

"Certainly," said Uncle John. "If he wants the stove, bring him back with you, and we'll load it in the wagon and haul it back for him."

Madame Seabright was suddenly awakened from her early evening nap. Some one shut the stove door with a bang. The next thing she felt her iron castle moving, and she thought the world was surely coming to an end. Sir Seabright, roosting in the lilac bush, heard voices and saw the iron castle—or was he dreaming?

"I'll see about it in the morning: I ate so many earth worms to-day I am sleepy." In the morning, when he took a look, there was no iron castle there!

Then he ran to find Madame Leghorn. She was old, and a wise bird, if her feathers were plain.

"If I roosted in a lilac bush instead of a hen house I'd expect something bad to happen! I haven't seen Madame Seabright, and I don't care to see her! She's a vain, fussy little thing!"

Sir Seabright hoped Hilda would rise early and come out to comfort him. Hilda was a nice girl, and he was fond of her. Cook threw out some scraps of bread and meat and lettuce leaves, but he was not hungry. He moped around for an hour, and then something happened. Jim, the cobbler, was coming up through the vegetable garden carrying something in an old straw hat—something that peeped loudly, and—yes, right under his arm was Madame Seabright, so frightened that she could not even squawk.

"We set the burner down in the back room, and this morning I heard a splutter that made me jump off the bench. There that little hen was trying to get out of a place where the ising-glass in the door was broken. My back shop window was up, so they got air, or I guess there wouldn't be much peeping this morning. If that had been a straw or hay nest instead of a cotton burrow, they'd all tumbled out; but here they are, Martha, and won't the little girl be pleased."

"Next year," said Madame Seabright that afternoon, as she was teaching her children to scratch, "I shall make my nest on the ground. I came near breaking my leg twice in getting in and out of that old iron castle. It may be good enough for a cobbler, but it's a little too good for me!"—Western Christian.

An Unexpected Listener.

Two boys of about sixteen years of age were riding on the crowded platform of a street car one evening. One of the boys had recently lost his position in a city office, and was anxiously seeking a new place.

"How did you like your old place?" asked the other boy.

"Well, I wasn't much on it, but still it was better than loafing," was the reply. "They expected too much of a fellow. Made a great fuss if I was a little late mornings, even on dull days. They were a little too particular to suit me, and I just up and told them so one day."

"And that was why you lost your place, was it?"

"Well, I don't stand too much bossing from any one. The evening paper has an advertisement for a boy, and they offer a dollar a week more than I was getting. I'm going to fix up my best and get that place if I can. You know I'm pretty good on the 'soft-sawdering' business. I'll be on hand early enough in the morning to apply for that place, if I'm never early again in my life."

He was on hand early enough, looking so neat and clean that he was one of the first to be admitted to the private office of the gentleman who wanted a boy.

Judge his mortification when after asking two or three questions, the gentleman said:

"I am very sorry, my boy, but I cannot engage you, and tell you why. I chanced to be riding home on the car on which you rode last evening. I stood by you on the platform and heard every word you said to the boy with whom you were talking. You boasted of your ability to 'soft-sawder' or deceive people, and you manifested a spirit of unwillingness to do that which you had agreed to do in your last place. I could not employ a boy of that kind." And he chagrined lad had to go away and see the good position he might have had taken by another, and let us hope, a wiser boy.—Forward.

Kind Little Japs.

It is in the Japanese family garden that the little ones first learn something of the wonderful life of plants and the marvels of the insect world, and there also are first taught those pretty legends and songs about birds and flowers, which form so charming a part of Japanese folklore. As the home training of the child is left mostly to the mother, lessons of kindness to animals are early inculcated and the results are strongly marked in after life. It is true, Japanese children are not entirely free from that unconscious tendency to cruelty characteristic of children of all countries as a survival of primitive instincts. But in this regard the great moral difference between the sexes is strongly marked from the earliest years. The tenderness of the woman-soul appears even in the child. Little Japanese girls who play with insects or small animals rarely hurt them. Little boys are not nearly so good when out of sight of parents or guardians. But if seen doing anything cruel a child is made to feel ashamed of the act.—Lafcadio Hearn, in "Glimpses of Unfamiliar Japan."

CHESTERFIELDIAN MANNERS.

Mr. W. C. Cantrell, of Louisville, Ky., pays his compliments to Tetterine as follows: "I take off my hat to a 50 cent box of Tetterine. It has cured me of a skin disease, which doctors in seven States failed to cure." If you have any skin diseases try a box of Tetterine, and you will be as appreciative as Mr. Cantrell. It is infallible in its effects, fragrant and effective.

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What Will Cure A Bad Catarrh

A Noted Doctor of Atlanta is Curing This Disease by a New Home Treatment.

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Those who have long doubted whether there really is a permanent cure for catarrh will be glad to learn that a Southern physician, Dr. J. W. Blosser, of Atlanta, Ga., has discovered a method whereby catarrh can be cured to the very last symptom without regard to climate or condition. So that there may be no misgivings about it, he will send a free sample to any man or woman without expecting payment. The regular price of the remedy is \$1.00 for a box containing one month's treatment.

The Doctor's remedy is radically different from all others, and the results he has achieved seem to mark a new era in the scientific cure of catarrh; foul breath, hawking and spitting, stopped-up feeling in nose and throat, coughing spells difficult breathing, catarrhal deafness, asthma, bronchitis and the many other symptoms of a bad case of catarrh.

If you wish to see for yourself what this remarkable remedy will do, send your name and address to the Doctor Blosser Company, 90 Walton St., Atlanta, Ga., and you will receive the free package, and an illustrated book.

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J. M. Parris, of Jackson County, N. C., says: "By adopting many valuable suggestions made by the various writers for The Progressive Farmer, I have been enabled to greatly improve my farm and stock, and by increased production and valuation of farm and stock I have made over \$100 for each \$1 paid out for your paper. I am sure that it was one of the best investments I ever made."

Mr. C. V. B. Batts, of Wilson County, N. C., writes: "Keep my paper coming for I expect to take it as long as I live. For farmers, it is the best in the country. I have made \$5,000 farming, and I owe lots to the help I have received from The Progressive Farmer."

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Over 2,000 new subscribers have been received since January 1st and the paper is booming and progressing as never before. Every wide-awake farmer wants it, and no one in North Carolina can afford to do without it. "It gets better every week," is what its subscribers say.

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We have made arrangements by which we are enabled to make the following club offer:

The Progressive Farmer \$1.00
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BOTH ONE YEAR FOR \$2.00.

The only condition is, that you must be a new subscriber to one or both papers. This is imperative. Address all orders to

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When writing advertisers, please mention this paper.

RENEWING ONE'S HOLD.

When September comes in so many of us as have not been broken down by our vacations and hay-fever, renew our grip and go to work. The Business world stirs again. The pavements jar the nerves with the rattle of cotton-laden wagons. The merchant collects his accounts and pays his bills. We really begin now the new year.

There are favorable and unfavorable times to begin. Friday, you know, is a bad day for beginnings,—whether because it is too close to Sunday or simply decreed by the powers of ill-luck, we know not. The genial and ignorant optimist begs us to begin our internal reforms every morning. This type of thinking is represented most perfectly by Ella Wheeler Wilcox. It is slightly short of idiocy. One cannot make each day a fresh beginning. No more may he make each moment. There are times when one can quit tobacco and times when one cannot. We have seen a friend chew reluctantly on while he looked anxiously for a stopping-place four months. God's mercies are new every morning, but most of His men bring with them over night a balance due day before yesterday; and by His decree. But there come times.

And this is written in the belief, that along about now is the time to take a new hold—on business, on home duties, on religious work, on the slow processes that are building the temple of your soul or tearing it down.

Think about it, will you? Do not appoint a day just yet; but first get a definite notion of what you have to propose to yourself. Will you read the Bible more? Will you pray more? Will you go to church more? Will you take that long contemplated step into religious work, visiting the sick and the poor? And will you bring a happier spirit into that only world you have—your home?

It is time; it is time! The serene hours flow by, and after a little—there will be left just one; and that one crowded with a whole life's regrets! That must be miserable dying: "So much to do, so little done!"

Up again, old heart; up now. Let's take a fresh hold as the tide comes in.

THE HOME BOARD'S OPPORTUNITY.

Thanks to the action of the National negro Convention at Austin the war is over; at least there is nothing to supervise in past or present tense. The negro leaders showed great respect for the opposition in their ranks to the Home Board's plan, and the whole matter is deferred.

Our Home Board now has a fair opportunity to revise its notions. The Commission has opportunity to propose definite measures. The Convention will have opportunity to act deliberately. Let us hope that these three bodies will take account of the opposition of the last six months.

On the other hand, the opposition has a duty to itself to perform: The duty of taking a definite position. Our contention so far has had for its object delay and consideration.

Therefore, unwelcome as any discussion centering in the negro race has come to be in the South, we are under necessity of entering upon a discussion of just that sort. We propose that it shall be in Christian spirit both toward the colored people and to our white brethren that may entertain other views. We have a duty to the colored race, a Christian duty. Shall we propose to discharge that duty by missionary appropriations? Shall we make it a personal duty from man to man? Or shall we make it both? Shall it be manifested in education, organization, or evangelization? If we give money, how shall it be used? If we superintend, how far shall that superintendence go?

There are plenty of questions; and no one has right to close his mind upon any of them.

Whether you should hitch your wagon to a star or a steer depends upon the driver. We have seen men who could not manage a yearling trying to direct a constellation.

"Self-searching will cure self-seeking."

"TO THE TRUTH."

Wake Forest is now in the field for \$20,000 to build the Biological Laboratory, which was dedicated last May "To The Truth." This presents us all with an unsurpassed opportunity to do well with our means. No gift could be more timely than one to Wake Forest College as she makes ready to meet the demands of a new age. All that the College has been to us these seventy years she must be to all the generations that are to come—a bulwark of truth, a fortress of Baptist defence, a source of unceasing strength to the cause of Christ as it moves on in world-conquest. If so, we must strengthen her according to the demands of each generation.

The Biological Laboratory is appropriate to the hour. It will put into the hands of that master man and teacher, W. L. Poteat, a worthy equipment by which he will be enabled to keep his great department abreast of the rapidly moving column of higher scientific learning. Moreover, it will make room. The Lea Laboratory is a fine building. But it is overcrowded. Professor Brewer, the accomplished professor of Chemistry and rare Christian spirit, needs more room for the department which has so grown under his direction.

Altogether this Biological Laboratory is the sign of great things. It will enable the college to put emphasis upon her Scientific Schools commensurate with the ability of the men in charge of them. It means that so far from regarding science as in conflict with Religion, we have seen the conquest of Science by Religion, and we mean to send forth year by year an array of young men masters of the best in Science and at the same time filled with the best of Religion. In a building and a department devoted to "The Truth" Religion and Science may meet and do homage.

"You Baptists are always appealing for money," some one says.

Yes, to be sure. We have somewhat to do and we are doing it. The other day we set up a great institution for young women. Now we propose to enlarge and strengthen our college for young men. We are building at Thomasville all the time! Later on we will be doing something else. We will be doing something as long as we are worth while. Our people conceive giving to be an expression of their religion. There could be no greater application than to have no cause worthy of our gifts. Happy are we in having great institutions that will last forever and serve the kingdom of God in the fullest that we may pour our treasures into.

This building is the project of the former students of the College. Every one of us should embrace the opportunity to discharge our unpaid debt to Old Wake Forest. We are little worth, we are mean creatures indeed, if having been blessed by her we are not inclined to enable her to bless others in their day.

* * *

In this connection we may mention that recently the College has received about \$2,500 to be devoted to building an Infirmary. The student body now numbers 300 students or more. Amongst so many there must be some cases of sickness during a year. In such an event an Infirmary will be of the greatest service. This building—which will cost about \$6,000—therefore presents our people with another fine opportunity for an enduring work of mercy. May we not hope that in contemplation of their means so serving God and humanity a great many of our readers will voluntarily contribute to this object?

Being all fashioned of the same dust
Let us be merciful as well as just.
—H. W. Longfellow.

Deathbed repentances should be followed by deaths. Life tries them too hard.—I. Zangwill.

"Next to knowing a thing is to know where to look for it."

A DOCTOR DOSED.

Turn about is fair play; and doctors need dosing oftener than in their zeal to dose others they find time to think. There was once a doctor who died for want of the medicine and attention that he gave to thousands. Here then is a dose for Dr. Brown, whose prescription will be found on another page.

First, however, the diagnosis: Dr. Brown's sense of humor has gone to seed; that is, has become serious. His effort to be humorous is serious—a terribly painful malady! A proper sense of humor would have interpreted the innocent, if hackneyed compliments of a newspaper's admirers, pleasantly: such humor as a healthy humorist might discover would be good-natured. But observe the Doctor's spleen! It is as big as barrel! One would think he had dyspepsia or that he suffered from domestic troubles! But not so. His sense of humor has become serious. He needs a rest—he and his friends!

Why attack a brother for saying that the Recorder is the best paper in the world? It may be—for him! Besides, may not one be a little extravagant? Suppose next Monday—just suppose—one of Brother Brown's friends should say to him, "Brother Brown, your sermon was the best I ever heard; nobody ever preached better than that?" And another, "Bro. Brown is the best pastor in the world?" Would that be an occasion for an attack upon his honor? Or a cause for ridicule and contempt? How Brother Brown's heart would warm toward that brother!

And, to be sure, there are articles worth the \$1.50 subscription. Last year we had an article by President Winston. And some reader wrote: "That article by Dr. Winston alone was worth twenty-five cents!" Evidently Brother Brown admires this economical appraisal and scrupulous nicety of statement! But right here in our latest copy of the British Weekly, Robertson Nicoll, one of the ablest journalists in the world, remarks in general on newspapers: "Occasionally one contribution makes it worth while to subscribe." And if he may say so, may not others without being held up to scorn and exposed as liars—even in the name of humor?

There are two sides to this thing, Dr. Brown: We are getting the praise and we need it, and will defend our appreciative friends; while you are getting none! You will yet be enlisted amongst Isaak Walton's "Sour-complexioned" crew! What a fall that would be! Better go a-fishing these September and October days when the bass are fierce to bite and fine to eat. And if you desire the company of a true fisherman, one that can sing all the morning on an empty stomach, we commend Furman's president!

And if a pastor had no assistance in a meeting, may he not say so without exciting your contempt? It is a tribute to his church; it is just ground for gratification; and it is a valuable bit of data, too, in these days of the professional converter.

So much for the doctor. If he can laugh he will laugh now, and be himself again tomorrow morning. But a word more for our "Loving friends."

On September 11 our esteemed brother, R. H. Lewis of Kinston, began a most kindly letter as follows:

"I know not whether you have time to read letters other than those intended for publication."

An editor always has time to read personal letters, whether in praise or criticism. No letters are more welcome in this office than letters of kindly advice, and none more valued than those that bear encouraging messages. One must be able to do without them. One must be able to plow straight through a solid front of opposition. But that plowing is bitter; and one should not always have to do so.

Any duly humble editor now and then wonders whether his work is worth while; whether any one is reading his paper or not; and as a rule vast silence broods upon his wonder. His paper is

read by, say, 50,000 people—as the Recorder is. And if not one in all that host utters a word, should he not despair? And so, when they do speak who blames him for being grateful, even if extravagant and hackneyed phrases convey the longed-for encouragement? At best most of the great host is silent, and well may any of us welcome any evidence of our fitness for the exacting and complex task that is set before us.

Indeed, much may be said in behalf of praise. It is a sorry man that cannot do without it; but he is sorrier who will not give it in season. Many a worker is hungry for one good pat on the back from his employer; many a wife would blush with joy and confusion for one sweet word from the fellow who used to exhaust the dictionary in praise of her. There is nothing that can take its place; nothing else that can send the old world happily on its upward way!

Dr. Brown, Take and shake!

Sunday School Department.

NOTES AND SUGGESTIONS BY H. C. MOORE. LESSON BY THE EDITOR.

Elisha, Statesman.

2 Kings 2:12-22. Lesson for October 2.

Elijah, the prophet, passes from the scene; and, in God's providence whereby the race is compensated for all His doings, his successor, Elisha, comes on. He is well introduced: We have observed his devotion to Elijah, his persistent ambition to succeed the great prophet; and now we have another indication of his worth in his appreciation of the spirit and the achievements of Elijah (vs. 12).

Elisha's place amongst the prophets is not so high as that of Elijah. He was overshadowed. He knew Elijah was greater than he, and he did not endeavor to improve upon him. He was follower rather than leader. He succeeded Elijah—and a successor or imitator is not likely to be as great as the original. But we must not undervalue this great figure. There are points in which he has advantage over Elijah. While not so dramatic, his career will compare well with his predecessor's in practical achievement. One was prophet; the other statesman. One was the source of great principles, the other applied them. It required the two to make their times what they were. The successor is quite as useful—if not so great—as the originator.

Be it said first to Elisha's credit that he appreciated Elijah's work, and so far from being jealous, sought as his dearest wish to carry it on "in the spirit of Elijah." Blessed are they who do not over-reach themselves, who stay in their orbit. There is no epitaph in all history quite so fine as that that Elisha gave Elijah—"My father, my father, the horsemen of Israel and the chariots thereof!" It is as if some one should have said of Washington—"You are the army and the navy of the United States!"

This likewise reveals Elisha's wisdom. The strength of Israel was not in her fighting men; it was in her prophet of God. This is the true valuation of forces. It denotes the right emphasis upon religion. It indicates the clearest appreciation of spiritual values. One man of God were worth a million soldiers or politicians to the welfare of a nation.

Consider the moment of that terrifying spectacle. Consider the glory of that vision. And the wonder will grow that Elisha was sufficient to behold it and so far to maintain his poise as to rightly adjudge its import. A lesser light would have been stricken to the earth; a baser soul would have forgotten Elijah in the awful glory of the event. But the great thing in Elisha's mind was the departure of Elijah—his loss and Israel's. There could be no better testimony to his spirituality.

And upon this departure and farewell, it is recorded of him that he took up also the mantle of Elijah: clear evidence that he aimed not to improve upon Elijah, not to be an original prophet, but rather to be his administrator; to act by transmitted authority. But the fact that he was to play a second part did not diminish his earnestness to take it up. It may have been a mistake to assume that he must occupy a secondary position. But the probability is that it was not. The hour did not demand another Elijah, but a leader who would stand for and administer upon his legacy to Israel. One Moses in 6000 years; one John the Baptist; one Paul; one Alfred; one Luther; one Washington. For the rest let mere men administer upon their great revelations. One declaration of independence and 1000

years to realize it! One Jefferson—a billion democrats!

And observe his approach to God—"Where is the Lord God of Elijah?" It strikes the same note. I call, he says, upon the God of Elijah to authenticate my title to the office of His prophet. There is almost—faith by proxy! There is much more of course. Men are God's repositories of faith; the shadows of great rocks in weary lands. We still hark back to God's dealings with Abraham!

So much for his attitude to God. Observe now the contrast between his and Elijah's conduct toward men. Here come the sons of the prophets. They see Elisha cross the Jordan dry-shod and recognize his succession to Elijah's great place. But they disagree with him as to the disposition of Elijah. They would go find him. Ye shall not, he answers. But they persist. He yields. They have their trouble for their pains. He rebukes them with a simple—"I told you so." He here displays the statesman's tact, the human weakness of a human being. The God-like Elijah would have shamed them and denounced them for doubting him. Elisha merely lets them learn for themselves. That is not a bad policy. A new leader cannot be absolute. Faith in him is not so full. But this was characteristic of Elisha. He did not hold himself so high as Elijah. He dwelt with men and worked with them. So far from commanding and defying as his predecessor did he lead them slowly. If Elijah had adjusted himself to men, he might have achieved quite as much as he did.

He opens his career with a benefaction. He purifies a spring and redeems a region. Is it drawing too long a bow to say that this also is a note of the man's practical statesmanship? We think not. It contains, moreover, a hint that may well go home these troubled days to North Carolina. Read there no prophecy. Spiritualize not a bit. Think rather of the homes bowed in sorrow or broken with anxiety because of diseased waters and bereaving lands. A little salt—a little cleanliness, a little lime, a little care—would result in as great a miracle as that which Elisha here performed. It would save many a life now being eaten out by typhoid fever.

BROTHER HIGHT C. MOORE'S WRITE-UP.

We cannot understand how the gentle and kind Bro. Hight C. Moore got the consent of his mind, in his write-up of a certain Sunday-school in this city, in his department of the Recorder, dated September 21st, to make unkind thrusts at other schools who have adopted some twentieth century methods of work. Brother Moore visited other schools and saw their "machinery" and "novelties," the working of classes under "high sounding names," as he calls them,—he preferred to cast his lot with the conservative, old-time school. To this no objection is raised. Spilman, the foremost Sunday-school man of all our Baptist host in the South, while he was Sunday-school Secretary, preferred a school of more aggressive methods, and so did T. Neil Johnson, but neither of them, so far as I remember, ever cast any flings at the old-fashioned schools. There are too many of them all over the country. It would have been very impolitic, to say the least of it.

A minister of long experience, one of the Secretaries of one of the Boards of the Southern Baptist Convention, said recently, speaking to one of those schools that Brother Moore referred to, "I thought to see some superficial work, machinery or methods here, from what I had heard about you; but after looking through every department I find only the most perfect harmony and system, to which is added intense enthusiasm, guided by consecrated officers and teachers. I have seen nothing so good anywhere."

Including the school that Brother Moore writes about, which by the way is the oldest Baptist school in the city, there are six Baptist Sunday-schools in Raleigh and its suburbs, one of these schools has up-to-date methods and also has more people in its work than all the other five schools put together.

It may be that the old-fashioned school is the best for some people. I doubt not that it is. But there are others, and I believe the demonstration is easily shown wherever made, that a majority of the people prefer that which seeks the front-line way of doing. In Charlotte, for instance, among the several wide-awake schools there is that of Tryon Street. Under the old way of working they had about 125 to 150 people; about one year and a half ago they waked up and began to put in some of the "novelties" and "machinery," and now they have over 500 in their school. The same is true of schools in every place, so far as we know, where the new methods have been tried.

And yet we make no objection to those who prefer "holy caution in methods." Our complaint is

that our State Sunday-school Secretary should have gone out of his way to make unkind flings at those who differ with him.

N. B. BROUGHTON.

[While we print the foregoing with pleasure, we take the liberty, in Brother Moore's absence, to disclaim for him the remotest thought of reflecting upon the Tabernacle Sunday-school. It is true that he instituted a comparison—and comparisons are always liable to be misunderstood. But we are sure that, while appreciating the old-time system in the First church Sunday-school, Brother Moore would not find it difficult to give as hearty praise to the energy, the aggressive use of modern methods and the success of the Tabernacle. On this occasion he was speaking of the old-time methods. On another he might—and we hope he will—speak of modern methods as illustrated in the Tabernacle. One may praise the Tabernacle from the latter point of view without reflecting upon the First church. One may likewise praise the First church from the former point of view without reflecting upon the Tabernacle. A man of Brother Moore's ingenuous spirit and kindly temper would not for any consideration have written in the spirit that Brother Broughton has found in his article.—Editor.]

For Assistant Superintendents.

Sunday-school Superintendents often find themselves in want for a schedule of exercises, especially when beginners in their new office. It would be a good plan to visit older Superintendents and all unknown to them begin at the first signal and keep an accurate outline of every step taken, making a note of the time occupied in each step. The writer of this suggestion recently visited a Sunday-school held in a little chapel in Randolph County where he pursued this course. The Superintendent was absent and the Assistant Superintendent who had not a single paper before him proceeded promptly at ten minutes in advance of time with the following extempore program which was copied by the clock without his knowledge, and which was shown to him at the close of the school: The school was promptly present at 10 minutes ahead of time by reason of the fact that this school has been taught to do that way. The following was the order of the hour:

- 9.50.—Sunday-school song: "Bring Them In."
- 9.58.—Election of delegates to County Sunday-school Convention.
- 10.00.—Announcements of services in the village for the ensuing week.
- 10.06.—Song No. 88. Two verses (standing).
- 10.08.—Prayer by pastor.
- 10.10.—Secretary's report of school last Sunday.
- 10.12.—Roll call of teachers and officers.
- 10.13.—Song No. 97. Prayer by a Baraca, followed by prayer by the Assistant Superintendent.
- 10.16.—School goes to the lesson, and after the collection spends the time in busy study.
- 10.45.—Points presented in the lesson given the whole school by a teacher.
- 10.49.—Announcements for the pastor's work for morning and evening.
- 10.50.—Song: "Rescue the Perishing."

Intermission for ten minutes and the school dismissed to go to their homes. Your correspondent commends this order of exercises to the careful attention of all young Sunday-school workers.

W. H. E.

Greensboro, N. C.

NEAR TO GOD, NEAR TO PEOPLE, NEAR TO BOOKS.

Prize answer to question, What makes a good Pastor? in Christian Endeavor World for September 1.

To be profoundly religious without a trace of sanctimoniousness; to live by faith in the unseen, while glad to be alive and to work in the world of the seen; to keep the inner light aglow by the Bible study, meditation, and prayer; to be like Christ, trusting and serene, joyful in self-sacrifice, persistent, and optimistic; to be a translator of the eternal Gospel into the language of the present, clothing clear thought with imagination, and sending it home to the hearts of men with earnestness and love; to be the friend of all, respecting their personalities, and appealing to the nobler side of their natures; helpful, but not officious; energetic, yet free from self-importance; a guide not only to fellowship with Christ, but to a world-wide service of men; to know the best that has been thought and felt and done; studying history as the record of God's unfolding plan, feeling through poetry the beat of the universal heart, seeking ever in books for knowledge, insight, stimulus, and power; in short, the qualifications for the ideal minister are to be near to God, near to people, and near to books.—Rev. J. Elmer Russell, Cape Vincent, N. Y.

W. M. S. Department.

Edited by MISS FANNIE E. S. HECK, President of Woman's State Central Committee of Missions, Raleigh, N. C.
Corresponding Secretary of Central Committee, Mrs. W. N. JONES, Raleigh, N. C.

Report of the Woman's Central Committee of Missions, for the Quarter Ending August 31, 1904.

Atlantic.—New Bern First Church Sun., \$4.60; Swansboro, \$3.37; New Bern First church, \$7.20; Morehead City, \$1.50. Total, \$16.87.

Beulah.—Association, \$4.25; Leabethel, \$8.85; Yanceyville, \$4.15; Clement, \$3.26. Total, \$20.51.

Brunswick.—Mill Creek, \$2.00; Bethel, \$3.00; Southport, \$3.30; Antioch, \$2.25. Total \$10.55.

Brushy Mountain.—Wilkesboro, \$6.38.

Buncombe.—Cane Creek, \$5.10; Beaver Dam, \$5.00; Asheville First church, \$106.14; Cane Creek Sun., \$5.00; Morgan Hill, \$3.07. Total, \$121.81.

Bladen.—Galeed, \$9.65.

Cape Fear and Columbus.—Smyrna Sun., \$3.00; Chadbourn, \$2.66; Chadbourn Sun., \$6.38; Whiteville, \$4.30; Whiteville Sun., \$7.76. Total, \$17.10.

Cedar Creek.—Cumberland Union, \$4.64; Cedar Creek, \$11.30; Judson, \$2.00. Total, \$17.94.

Chowan.—Sawyer's Creek, \$5.00.

Central.—Wake Forest, \$21.30; Raleigh First Church Sun., \$9.00; Raleigh First church, \$21.50; Bethany, \$3.72; Flat Rock, \$1.70; Forestville Sun., \$1.25; Wake Forest Y. L. S., \$4.75; Rolesville, \$1.90; Bethlehem, \$3.50; Perry's Chapel, \$6.00; Wake Forest Sun., \$8.40; Oak Grove Sun., \$2.05. Total, \$77.51.

Eastern.—Bethel, \$3.16; Clinton Y. L. S., \$4.40; Clinton Sun., \$7.00; Johnson's, \$1.91; Corinth, \$3.50; Clinton, \$2.85; Warsaw, \$3.60; Mt. Olive, \$8.25. Total, \$34.67.

Flat River.—Florence Avenue, \$3.05; Knap of Reeds, \$4.57; Oxford, \$2.25; Creedmore, \$5.55; Oxford As. Soc., \$19.00. Total, \$62.42.

French Broad.—Piny Mt., \$3.50; Little Ivy, \$1.25; Marshall, \$2.02. Total, \$6.77.

Green River.—Montford's Cove, \$3.45; Clear Creek, \$3.03; Marion, \$10.50; Rutherfordton, \$8.25; Rutherfordton Sun., \$8.34. Total, \$33.57.

Haywood.—Pleasant Hill, \$10.09.

Johnson County.—Smithfield, \$19.12; Smithfield Sun., \$3.00; Clyde's Chapel, \$2.50; Clayton, \$11.18. Total, \$35.80.

Kings Mt.—New Bethel, \$2.05; Cherryville, \$5.00; Shelby, \$3.80; Cleveland, \$3.00. Total, \$13.85.

Little River.—New Hill, \$3.00.

Liberty.—Thomasville, \$19.00; Thomasville Sun., \$4.25; Lexington \$7.60; Lexington Sun., \$2.25. Total, \$33.10.

Mecklenburg and Cabarrus.—Tryon St., Charlotte, \$51.50; Tryon St., Charlotte Sun., \$3.00. Total, \$54.50.

Mitchell County.—Roan Mt., \$3.00; Cane Creek, \$1.50; Silver's Chapel, \$4.03; Bear Creek, \$4.00. Total, \$12.53.

Mt. Zion.—Burlington, \$4.00; Lysstra, \$7.55; Cedar Fork, \$9.75; Graham, \$5.10; Olive Branch, \$1.65; Durham Second church, Sun., \$3.90; Durham Second church, \$6.00; Bethel, \$5.00; Mt. Gilead, \$3.25; West Durham Sun., \$5.00; West Chapel Hill, \$3.50; Edgemont, \$5.00; West Durham, \$2.00; First church Durham Sun., \$3.06; First church Durham Ernest Workers, \$15.26; Red Mountain Sun., \$1.15; Red Mountain, \$7.05; Roberson's Grove, \$1.75; Bynum, \$3.56; First church Durham, \$80.00; Olive's Chapel, \$13.70; East Durham Sun., \$5.00; Bethesda, \$3.00. Total, \$195.23.

Neuse.—Antioch, \$6.90; Goldsboro, \$18.80; Winterville, \$3.05; Ft. Barnwell, \$5.00; Tabernacle, New Bern, \$8.95; Goldsboro Girls Band, \$10.00; Ft. Barnwell Sun., \$1.50. Total, \$54.20.

Pee Dee.—Laurinburg, \$16.40;

Wadesboro, \$11.80; Roberdel, \$4.60; Lilesville, \$5.40; Lilesville Y. P. S., \$2.25; Lilesville Sun., \$9.92; Ansonville, \$1.00; Polkton, \$3.50; Spring Hill Sun., \$1.00. Total, \$46.87.

Pilot Mountain.—First church, Winston, \$10.50; Salem Mission, \$1.75; Leaksville, \$3.05; Mt. Airy, \$13.75; Mt. Airy Y. L. S., \$4.00; Madison, \$3.50; Deep Springs, \$3.10; Deep Springs Sun., \$2.50. Total, \$42.15.

Piedmont.—Greensboro First Ch., \$28.75; Greensboro Y. L. S., \$22.25; High Point Sun., \$1.53; High Point, \$17.50. Total, \$70.05.

Raleigh.—Fayetteville Street, Raleigh, \$3.67; Apex Sun., \$2.93; Tabernacle, Raleigh, \$17.30; Cary, \$16.80; Mt. Hermon, \$1.00; Cary Y. L. S., \$7.00; Holly Springs, \$5.00; Salem, \$1.00; Apex, \$11.75; Wakefield, \$5.00; Green Level, \$6.24; Cary, \$3.00; Association, \$10.00. Total, \$90.69.

Robeson.—Red Springs, \$6.25; Lumberton, \$24.40; Lumberton Sun., \$1.64; Long Branch, \$6.30; Ashpole, \$8.17; Ashpole Sun. No. 2, \$1.52; Ashpole Sun. No. 1, \$4.53; Lumberton Y. L. S., \$5.73; Maxton, \$4.00; Big Branch, \$5.00; Lumberton, \$1.90; Fair Bluff, \$3.43; Pleasant Grove, \$2.40; Lumberton Sun., \$3.03; Raft Swamp, \$3.30; Pleasant Hill, \$8.80; Lumber Bridge, \$6.35. Total, \$91.45.

Sandy Creek.—Jonesboro, \$7.25; Aberdeen, \$7.80; Bethany, \$5.75; Pittsboro, \$23.40; Carthage, \$5.70; Southern Pines, \$12.60; Jonesboro Sun., \$1.75; Carthage Sun., \$1.78. Total, \$66.03.

Sandy Run.—Henrietta, \$10.18; Henrietta Sun., \$28; Immanuel Sun., \$1.13; Immanuel, \$3.70; Bethel, \$1.92. Total, \$17.21.

South Fork.—Gastonia, \$4.60. South River.—Fayetteville Sun., \$10.00; White Oak, \$3.45; Salemburg, \$7.23; Concord, \$3.00; Spring Branch, \$6.25; Salem Sun., \$2.66; Fayetteville, \$6.25. Total, \$38.84.

South Yadkin.—Spencer, \$10.00; Mocksville, \$1.90; Statesville, \$42.35; Statesville Western Ave., \$3.00; Statesville Sun., \$4.53; Statesville Junior Band, \$5.16; Mooresville, \$3.75; Salisbury, \$7.86. Total, \$78.35.

Stanly.—Abbottsburg, \$3.00. Tuckaseegee.—Webster, \$4.00.

Tar River.—Popular Springs, \$5.15; Scotland Neck Mission Class, \$9.23; Scotland Neck Sun., \$26.46; Weldon, \$3.80; Wilson, \$3.60; Louisburg, \$11.75; Louisburg Sun., \$1.76; Pleasant Grove, \$2.03; Weldon Sun., \$1.89; Scotland Neck, \$2.45; Mt. Zion, \$1.00; Hickory, \$1.75; Henderson, \$14.90; Sandy Creek, \$6.00; Rocky Mount, \$7.00; Stoney Creek, \$3.70; Washington, \$9.55. Total, \$112.02.

Union.—Marshville Sun., \$5.50.

West Chowan.—Lawrence X Roads \$3.50; Chowan, \$25.00; Elam, \$5.45; Ahoskie, \$10.00; Rich Square, \$3.45; Roberts Chapel, \$7.39; Windsor Sun., \$3.35; Mt. Carmel, \$3.00; Meherrin Sun., \$2.43; Seaboard, \$6.75; Holly Grove School House, \$6.40; Murfreesboro Sun., \$2.50; Roanoke Sun., \$6.70; Cashie, \$15.00; Pine Forest, \$1.55; Chowan Sun., \$3.45. Total, \$105.92.

Wilmington.—Wilmington, \$15.00. No Association Given.—Locust, \$1.94; Castalia, \$5.52.

Grand Total.—\$1,642.09.

Appropriated as follows:

To Foreign Missions, \$623.50; To Yates Memorial College, \$77.85. Total to Foreign Missions, \$701.35.

To Home Missions, \$353.56.

To State Missions, \$585.38.

To Sunday-school Board, \$1.50.

To Expense Fund, \$30.

Grand Total.—\$1,642.09.

The Sunbeams contributed of this amount, \$173.25, as follows:

To Foreign Missions, \$103.81; to Yates College, \$7.75. Total Foreign Missions, \$111.56.

To Home Missions, \$21.83.

To State Missions, \$39.86.

Grand Total.—\$173.25.

Respectfully submitted,

MISS F. E. S. HECK,

President.

MRS. W. N. JONES,

Secretary and Treasurer.

Not in North Carolina!

Early one morning recently a man came into a grocery store in a country town in New Hampshire. His purchases were forty cents' worth of tobacco and twelve cents' worth of sugar. He has seven children, and nine in the family. This is the way a good deal of poverty comes. Selfishness and shiftlessness is at the bottom of it. Forty cents for himself and a little more than a cent apiece for his family!—Watchman, Boston.



Happy Homes

One of the essentials of the happy homes of to-day is a fund of information as to right living and the best methods of promoting health and happiness. With proper knowledge, each hour of recreation, of enjoyment and of effort may be made to contribute to that end and are of not less value than the using of the most wholesome foods and the selecting of the best medicinal agents when needed. With the well-informed, medicinal agents are used only when nature needs assistance and while the importance of cleansing the system effectually, when bilious or constipated, has long been known, yet until within recent years it was necessary to resort to oils, salts, extracts of roots, barks and other cathartics which were found to be objectionable and to call for constantly increased quantities.

Then physicians having learned that the most excellent laxative and carminative principles were to be found in certain plants, principally in the leaves, the California Fig Syrup Co. discovered a method of obtaining such principles in their purest condition and of presenting them with pleasant and refreshing liquids in the form most acceptable to the system and the remedy became known as—Syrup of Figs—as figs were used, with the plants, in making it, because of their agreeable taste.

This excellent remedy is now rapidly coming into universal use as the best of family laxatives, because it is simple and wholesome and cleanses and sweetens the system effectually without disturbing the natural functions and without unpleasant after effects and its use may be discontinued when it is no longer required.

All who would enjoy good health and its blessings should remember that it is the one remedy which physicians and parents well-informed approve and recommend and use and which they and their little ones alike enjoy, because of its pleasant flavor, its gentle action and its beneficial effects.

Syrup of Figs is for sale by all reliable druggists, at the regular price of fifty cents per bottle, in original packages only, having the name of the remedy—Syrup of Figs—and the full name of the Company—California Fig Syrup Co.—printed on the front of every package.

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Conducted by MISS ELIZABETH N. BRIGGS,
Band Superintendent for North Carolina.

How Bob's Money Grew.

Bob was tired. He was tired of everything. "I know what I'll do. I'll count my money."

He went into the shed, and pulled from under the kitchen steps a little broken-mouthed pitcher. This was his bank. Sitting down, he poured out the pile of pennies and nickels, and counted them.

"Fifty-six!" said Bob, in surprise. "Maria," he called, "how much is a tenth of fifty-six?"

"Five and some over," answered Maria.

"Call it six." And he laid off six pennies. "Those are for missions or something else good." He counted again. "Fifty,—and there have to be sixty."

With ten more cents he could buy the book of beautiful pictures in the window of Mr. Spooner's store.

"Bob, Bob!" cried Maria. "Uncle Mat is driving in!"

Bob was away like a flash. Maria had gone. All the family were in the lane when Timmie Bowles came. He had to walk around Bob's money to go up the steps. He did not think anything about it at first, but after he had knocked and nobody had answered, and he felt the silence in the house, a queer look came into Timmie's eyes.

"Gran," he muttered, "is awful sick. There isn't a drop of medicine in her bottle, and there isn't any money. Gran won't ask people for things, and she won't make debts. I don't know what to do."

Timmie knocked again with all his might. But nobody heard. He had his back to the broken-mouthed pitcher and the heap of coins, but he could see them plainly. And he could see Gran sitting by the fire, shivering under her blanket shawl.

"Bob doesn't care for that money. He leaves it where any tramp could get it. If—"

But Timmie did not finish. He caught up his milk-bucket and ran, and never stopped until he was half-way across the field. Then he sat down on a big rock. Gran herself could not have been shivering more than Timmie was.

"Gran would rather die," whispered Timmie, "than have a thief in the family; and—and I felt like being one.—I did."

Timmie laid his head down on the careful patch which Gran had put in the knee of his knickerbocker. It seemed as though he could never lift it up again.

"The Bowleses have always been honest. Everybody trusted them, and nobody got cheated. But now"—Poor Timmie!

"I don't see how it happened. Gran says her folks don't have much money, but all they do have they come by right. She says she likes that better than money. Every morning she tells God that she's thankful for His care of us so long, and she supposes He will another day. But today he"—

Timmie lifted his head, and looked straight at the thin new moon.

"Today God did!" he cried. He laughed aloud in the big field, he felt so pleased and safe. "I didn't touch a single penny—God didn't let me."

Back to the kitchen door went Timmie. Bob came running to answer his knock. The cows were not milked yet. Timmie must wait. So they sat down on the steps and talked.

Timmie did not know how it happened, but soon he had told about his grandmother, and how much he was worried.

Bob gathered up his money, and put it into his pocket.

"How much does her medicine cost?" he asked.

"Fifty-five cents when she takes the bottle."

"Then I have enough for a bottle full. Come on, I'm going to buy it."

"Oh, no!" said Timmie, but his face grew bright.

"Yes," said Bob, "she must have it."

"But Gran won't let you; she's proud."

"Yes, she will," insisted Bob. "I'm her neighbor. Your neighbors help you. Come on."

When they got to Gran's room, Timmie lurked behind, but Bob walked in boldly.

"It's too bad you feel sick, Mrs. Bowles," he said. "I want to get some medicine for you in your bottle."

Gran looked at him.

"You can't," she said. "I can't pay for it."

"I'll pay," said Bob, rattling the coins in his pocket.

"Who sent you here?" asked Gran Bowles.

"Nobody. Timmie felt so worried that I told him we'd go get your medicine. He was surprised. He said you wouldn't let me; but you will,—won't you?"

Timmie crept closer to the door. Gran spoke very gently.

"No, I couldn't let you do that," she said. "I can't take charity."

"Father said once," replied Bob, "that you have been doing for different ones ever since he can remember. I know it's true, for three separate times you gave me cookies when I went by. Twice they were hot. No other lady ever gave me cookies but you."

"Let me see," said Gran Bowles. "you are Trimble's boy,—ain't you?"

"Yes'm,—Bob."

"Bob, eh? That's for your grandfather. You've got his ways. He was the takingest young man in the county when I was a girl."

Bob had already spied the bottle. Now he took possession of it.

"You'll feel better," he said, "after you take your medicine."

An hour later Bob sat once more on the kitchen steps. There was only one lonely penny in the broken-mouthed pitcher. He thought of the book in the shop window, and sighed once. Then he thought of Gran Bowles, and of Timmie's face when she had said that she felt "easier" already, and how she had put her hand on his own head, and said, "Good-night, my good little neighbor. God bless you! You certainly favor your grandfather."

"I don't care," said Bob, shaking the pitcher defiantly: "there was a fly-speck on the lid of that book when I looked last. And, anyhow, I liked spending the money for Mrs. Bowles and Timmie, besides its being right. Six cents of it belonged to missions or something else good, anyway."—Selected.

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Grows and beautifies the hair. Promotes a luxuriant growth. Never fails to restore Gray Hair to its youthful color. Cures scalp diseases & itching. 50c and \$1.00 at Druggists.

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ACID IRON MINERAL
Is a great natural remedy of wonderful curative power mined from a natural deposit. It cures all diseases, involving inflammation, by purifying the blood and directly healing the irritated parts. Try it on an external sore and watch its magic healing. It acts in exactly the same way on all internal inflammation, such as Dyspepsia, Indigestion, Rheumatism, Kidney Disease, Stomach and Bowel Troubles. Numerous testimonials that it cures when all other remedies fail.
No equal for diseases peculiar to women. Tones up the entire system. Four weeks treatment, only 50 cents. If your druggist cannot supply you, write to
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P. H. HALTIWANGER, Pres., Columbia, S. C.

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Washington, D. C.

Current History.

Two Wrecks.

There were two railroad wrecks last week, and while two wrecks are nothing unusual, these two offer an impressive contrast. The first was the collision of a freight and a special train bearing Pierpont Morgan and the English Archbishop. It was a collision, mark; but the passengers suffered not at all. The other wreck was near Knoxville, Tenn. In it sixty people were killed and as many more injured. It was also a collision. What's the difference? The authorities assure us that the road-bed where the Knoxville wreck occurred was first-rate. They also certify that the crews were experienced and reliable. We believe this. The difference lies in the character of the passenger cars. The first wreck was of a train "Pullman through-out." In the second wreck the Pullmans at the rear of one of the trains remained on the track: Heavy, powerfully built, they protect their passengers. Of 40,000,000 passengers in Pullman cars only four have lost their lives in four years and these four were in a car that fell over a precipice!

The lesson is plain: Railroads should be compelled to provide stronger and heavier cars, and, perhaps, also to run two lighter cars unoccupied as buffers between the engines and the passenger cars. For our part we are willing to pay the extra price.

Politics.

Mr. Gorman has consented to aid Mr. Taggart as manager of the Democratic campaign. Mr. Taggart having signally failed to get things going. The heavy fighting is in Indiana, New York, New Jersey, West Virginia; and the whole world has gone out after the Independent vote. We have come upon the time when so far from being despised as a mug wump, all political leaders worship the Independent: He now governs the country. You do not hear him abused nowadays!

In New York the Democrats nominated for Governor Judge D. Cady Herrick. If the Republicans in that State would follow Democratic example in North Carolina they will promptly dub him "Decade" Herrick. But we trust not. Mr. Herrick seems to be a fairly desirable candidate—good enough for the erratic Sun, but not good enough for the whimsical Post. So the independent papers in New York reverse their national attitudes and "split even"—the Sun being for Roosevelt and the Post for Parker. The Republicans nominated a Mr. Higgins, who is a tool of Mr. Odell, the present governor. On the whole the prospects for Democratic success in New York have immensely improved these ten days.

In North Carolina the campaign proceeds quietly. We record with pleasure the declaration of Mr. Spruill, a Democratic elector, that the time has come to drop the race issue and to appeal to the judgment of the people. It is true that we have only Mr. Roosevelt to blame for the existence of that issue—and he should be made to bear the burden of it; but that done, we shall rejoice in every step the campaigners take to move the popular mind into more enlarging and elevating questions.

The Congo Horror.

The Congo Free State is as large as that part of the United States east of the Mississippi. It is in Central Africa; and is inhabited by natives of the lowest grade. Nothing could be more instructive to negroes in America than to consider the condition of their brethren in this their native home. If the world were not preoccupied with the great Asiatic conflict, it would be aroused to the extremely barbarous conditions in

the Congo. A propaganda has been organized in the name of humanity to make known these conditions to the end that the Powers may take a hand and relieve this distressed land. The Congo is owned by Leopold, King of Belgium—the monarch who is known the world over as a rake and miser and whose daughters have won for themselves the contempt of civilization. Under pretense of civilizing the Congo Leopold has made slaves of all the population. No one may sow or reap or buy or sell without his permission. In this way he has made for himself the greatest single fortune in the world; but at a fearful price! He has organized an army of native cannibals, who massacre entire villages and eat their victims. They also carry on a slave trade that surpasses in horror the worst stories of the early part of the last century. It is to be hoped that America, Great Britain, Germany and France will ere long take this monster by the throat and choke him off from his pitiable victims.

The War.

The news from the East is the news of final preparations. A tremendous bombardment is proceeding at Port Arthur, and the city and fortress are under an unceasing hail of shell and projectiles. This is thought to be Japan's supreme effort. We who have looked for the fall of the fortress from week to week may well pause in our hopes if within a few days it shall not surrender.

The main armies are near Mukden, the Manchurian capital. Each of them has been refreshed and recruited. It is doubted whether Kuropatkin will undertake to maintain his present position, however. He has not the advantages that he had at Liao Yang; and, probably, he will take his stand at Tie Pass, a little to the north. The Japanese, having lost their opportunity to cut him off, hope now only to drive him to Harbin for the winter, they taking Mukden for their base of operations until spring. We may expect a severe struggle within a few days.

Maurice Low points out in the Forum that the Japanese victories are the first real triumphs that an Asiatic power has won over a European power since Marathon—2,400 years ago—when the yellow race was overwhelmed, as it seemed, once and for all. But Japan is not Asiatic in the full sense. She is sui generis. Nor is Russia European. It is by no means assured, however, that Russia will be defeated. She can fight ten years unless internal conditions deter her.

On this point we have some amazing information from Carl Joubert in the conservative Nineteenth Century for September. He states in positive and definite terms that Russia is honeycombed with organized revolutionists directed by an Executive Committee. They are in the army, navy, in the bureaus and in the court itself. One word and they will strike. In view of this state of affairs we may look for astounding developments any fair morning.

Pleasant Grove.

The new meeting-house at Pleasant Grove Church was completed, painted on the outside and seated ready for the meeting which began on the 3rd instant. This church was organized four years ago with twenty-one members comprising five families. The few brethren began work the following winter and put up the frame. In the spring it was weather-boarded and covered, and during the summer it was floored and ceiled over-head. Then services were held in it. There being no saw-mill near, work was suspended for a time, but the church work went on and a good Sunday-school was in progress all the while. During this summer the walls were ceiled, the house seat-

ed, a nice stand or pulpit put in and the outside painted. Now we have a good house and the Lord has blessed us by more than doubling our membership. There are now forty-two members. We have lost one by death and two by letter. There are now about ten families represented.

Our protracted meeting began on the third day of this month and continued nine days. We had a meeting us from the beginning. Our membership has been increased by eleven, two by letter and nine by experience, and there are one or two more yet to join. The pastor, Elder R. L. Davis, who is serving his first pastorate with us, was assisted by Bro. J. M. Arnette, of Statesville. Brother Arnette is a young man, but he is a strong preacher who preaches the old story with simplicity and power. He held his congregation well from the beginning, and it was a very busy season, too. The church was revived and great good accomplished.

E. S. MILLSAES.
Statesville, N. C., Sept. 12, 1904.



Baptist House of Worship, Waynesville, N. C., in process of construction.

Associations: Time and Place.

- Green River.—Clear Creek (4½ miles from Marion), September 28.
- Alexander.—Macedonia, September 29.
- Caldwell.—Dudley Shoals (7 miles from Granite), September 29.
- Liberty and Ducktown.—Liberty (22 miles from Murphy), September 29.
- Sandy Creek.—Sanford, September 29.
- Eastern.—New Hope (Sampson County), October 4.
- Mount Zion.—Cedar Fork, October 4th.
- Tar River.—Maple Springs (Franklin County), October 4.
- Catawba River.—Antioch, October 6th.
- Sandy Run.—Shiloh (8 miles from Rutherfordton), October 6.
- Union.—Mount Harmony (near Mattheys), October 6.
- Carolina.—Fruitland, October 11.

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Chas. M. Stieff, Southern ware-rooms, 211-213 N. Tryon St., Charlotte, N. C.

C. H. Wilmoth, Mgr.

The Milton Field.

This church held a meeting of days the first week in June, Bro. W. G. Hall aiding. No additions, but the meeting was much enjoyed by all who attended. This church is small, but has a few who are the very salt of the earth.

The different denominations, and many who do not belong to any church, came out to the services.

Oh that the Lord would grant us such a revival in Milton as has just closed at Blanche and Shiloh.

SHILOH.

The meeting at Shiloh, Brother Wilson, of Yanceyville aiding, was continued from the Association until Friday following, the church resting on the Friday after Association.

The Association was successful in many ways. As pastor of the church, I was perplexed with the crowds who were as sheep without a shepherd. I had promised them good preaching all who could not get in the house, but was only able to get for them one man to preach one sermon—Brother Bateman, of Raleigh. His sermon was greatly appreciated by many. I have no apology to make for having an arbor. It was the only hope of benefiting in the least two-thirds of the people who would have been there but for the rains, but I devoutly hope that when the next session of the Beulah meets with Shiloh we shall not need an arbor, but that our house will be larger and more inviting. As it was, our only need was some "visiting brother," with vim and spirit enough to go out and draw to himself the multitude. Could it be done? It could with few exceptions; and, too, great good might have been done.

What of the injury to the Association? Well, the great associational speech is losing interest. The people get it from the records and their pastor during the year, and what the delegates want is to do business and go home, and very often some do go before business is done.

There were, if I remember correctly, eight additions to this church, and many greatly revived.

BLANCH.

Here we have just closed a meeting in which the church aided the pastor. Brother Holland, of Danville, who was to have aided, was detained by sickness of his wife.

Well, after eight days work by the church, Brother Holland came and preached for us Monday night. He was called suddenly home Tuesday, and so the pastor closed the regular services Tuesday night. The church will hold a service to-night as they do every Wednesday night. How many country churches in the State can say that? Results—eternity alone will show. There were five baptized during the week—three for Blanch and two for Beulah.

BEULAH.

Brother Wilson aided me here also. He is a good preacher and promises to become one the State's builders.

This church, having been without a pastor and without services for quite awhile, has been hard to build up. However, the work is promising. There have been, to the present, five additions, and more are in sight.

Bro. Tom Lea, upon whom the financial burden of this church falls heavily, is very feeble, and has been for some time.

Pray for him and us.

Fraternally,

J. J. ADAMS.

Blanch, N. C., August 31, 1904.

.... Elder J. A. Hoyle, one of the missionaries of our Board, writes that he is in a good meeting at High Shoals, a mission point where they have just finished a house of worship, except the seating and painting. They are now using some borrowed seats and are worshipping in their new house.

Tuckasee Association.

Dear Recorder:—I know some of your readers are anxious to hear from the Tuckasee Association, and I would have written it up sooner, but have been purposely waiting until after the Association at Franklin.

Last year the "Tuckasee" was made up of two districts—Jackson County being known as the first district and Macon County as the second. This year the first district convened at Webster, N. C., with the Riverhill church, and elected Bro. R. F. Jarrett, of Dillsboro, N. C., as its moderator. Elders A. E. Brown, Livingston Johnson and G. N. Cowan, with Bro. Arch. Johnson, were among the visitors present, and we feel that it was good to have been there and to have had these visiting brethren with us. It was the greatest Association ever held in Jackson County, and to those who wish a fuller account of its proceedings, let me say that when you read the minutes of the whole session you will see that the "old Tuckasee" is still a progressive Association. Progress has been its motto since the date of its organization, and we hope the second district, which met at Franklin, N. C., and organized the Macon County Association, will adopt the same motto. The second district, or as we heard it called "Tuckasee's better (?) half," elected T. C. Bryson, of West Mills, as its moderator, and under his leadership the Association was successfully organized. We noticed Elders G. A. Bartlett, of Atlanta, and S. J. Morgan and J. A. Brendle, of the Buncombe County Association, among the visitors. These visiting brethren did some good preaching and we were glad to have them with us. Elder G. A. Bartlett preached the sermon on Sunday. His subject was "Life and Destiny." It was a powerful effort, and we believe one thousand people heard him.

Last year these two Associations met as one, and each one has done as much this year as both of them formerly did as one Association. Division is not a good thing, but in this case it worked well, for the Baptists, of Macon County have already established the Macon High School, and with Prof. J. J. Ajmons as principal, its success is assured.

In the years to come may these two Associations accomplish great things in the cause of the Master, and although nominally divided, may they ever be bound together with the warmest ties of friendship and affection because of their former relations.

W. L. WATKINS.

Dillsboro, N. C., Sept. 8, 1904.

God knows us through and through. Not the most secret thought, which we most hide from ourselves, is hidden from Him. As then we come to know ourselves through and through, we come to see ourselves more as God sees us, and then we catch some little glimpse of His designs with us, how each ordering of His providence, each check to our desires, each failure of our hopes, is just fitted for us, and for something in our own spiritual state, which others know not of, and which, till then, we knew not. Until we come to this knowledge, we must take all in faith, believing the goodness of God toward us.—E. B. Pusey.

Compass happiness, since happiness alone is victory. What you make of life, it will be to you. Take it up bravely, bear it on joyfully, lay it down triumphantly.—Gail Hamilton.

Make friends with your trials, as though you were always to live together, and you will find that when you cease to take thought for your own deliverance, God will take thought for you.—Francis de Sales.

HICKS' CAPUDINE Cures That Headache. Capudine cures all kinds of aches, whether head, back, or limbs; relieves stomach troubles, monthly pains, etc. Straightens out the nerves after excessive smoking or dissipation. Absolutely Harmless. **IT'S LIQUID.** Trial Bottle, 10c at drugstores... by dose at fountains.

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STATEMENT British America Assurance Company of Canada.

Condition December 31, 1903, as Shown by Statement Filed.	
Amount Ledger Assets December 31st, previous year,	\$1,333,387.56.
Income—From policy-holders, \$1,510,383.68; miscellaneous, \$37,353.16;	
total, \$1,547,736.84.	
Disbursements—To Policy-holders, \$871,045.79; miscellaneous, \$567;	
549.56; total, \$1,438,595.35.	
Fire risks—Written or renewed during year, \$122,598,895.00; in force,	
\$120,360,990.00.	
Marine and Inland Risks—Written or renewed during year, \$38,322;	
072.00; in force, \$3,436,908.00.	
ASSETS.	
Book value of bonds and stocks	\$1,066,971.56
Cash deposited in banks	169,720.71
Agents' balances, representing business written subsequent	
to October 1, 1903	204,834.79
Agents' balances, representing business written prior to Oc-	
tober 1, 1903,	1,001.99
Interest and rents due and accrued	11,833.20
Total	1,454,362.25
Less assets, not admitted	27,057.36
Total admitted assets	1,427,304.89
LIABILITIES.	
Losses and claims unpaid	\$100,786.14
Unearned premiums	849,771.77
Total liabilities as to policy-holders	950,557.91
Capital deposits	200,000.00
Surplus	276,746.98
Total liabilities	1,427,304.89
BUSINESS IN NORTH CAROLINA IN 1903.	
Fire risks written, \$641,035.00; premiums received \$16,424.06.	
Losses incurred—Fire, \$11,292.19; paid, \$9,901.89.	
Losses now unpaid, \$1,435.30.	
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State of North Carolina,

Insurance Department,

Raleigh, February 15, 1904.

I, James R. Young, Insurance Commissioner, do hereby certify that the above is a true and correct abstract of the statement of the British America Assurance Company, of Toronto, Canada, filed with this Department, showing the condition of said Company on the 31st day of December, 1903.

Witness my hand and official seal the day and date above written.

JAMES R. YOUNG,
Insurance Commissioner.

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Temperance.

The Road to Prison.

Composed by A. T. Pounders, in Asheville jail, June 5, 1901; and printed by request.

'As I sit here this dreary morning,
Locked up in a prison cell,
Words cannot explain my feelings,
No human tongue can tell.

Young men and boys of my country,
Just stop and consider it well:
If you follow this road I have traveled

You'll wake up in a prison cell.

I first began with dram-drinking;
It is called the social glass;
It's the first step toward destruction;
It will bring you to ruin at last.

Before you're aware, you're a drunkard,

And have made a wreck of your life,
And broken the heart of your mother,

Or made home a hell for your wife.

The next thing you know, you're a gambler,

In all kinds of vice and sin,
Far down on the road to destruction.
Broken laws of both God and man,

I am told that just out in the future
There's a prison where there is no light,

Where the prisoner will suffer forever

In a place of endless night.

So, I'll try to tough it out in this prison,

Then travel another road,
Which leads from this dark world to heaven

And ends in the presence of God.

Boys, don't go on this road any farther—

Don't learn it as I have done;
Experience is a school, you'll remember,

And fools at no other will learn.

The Business Argument.

(Statesville Landmark.)

Greensboro will vote on the question of prohibition on the 19th and quite the warmest campaign of the season is now in progress there. Public meetings are held daily and the champions of each side are filling the newspapers with arguments for and against the measure. The dry towns are being appealed to—one side proving to its own satisfaction that prohibition has hurt the towns where it is in force and the other side proving as conclusively that these towns have gone forward by leaps and bounds since liquor was voted out. Charlotte has gone through with the same thing in a milder degree and its echoes are yet being heard there—one side contending that property has advanced since the town has voted for prohibition, while the other avers that it has depreciated and each quote figures to prove it. We take the liberty of saying in passing that there is more unmitigated tommyrot in the business argument on the prohibition question than anything we ever heard of. That is, to say that a town cannot prosper unless liquor is sold in it, or that it cannot prosper if liquor is sold; that it attains a greater degree of prosperity with the sale of liquor, or greater prosperity without the sale. The town that is really prosperous, whose prosperity has a solid foundation, is not dependent on either of these conditions. The sale of liquor helps the business of a town in certain ways and hurts in other ways; but all candid men know that right here in North Carolina some of our best and most prosper-

ous towns—Charlotte and Greensboro—have become so while selling liquor, while others—Concord and High Point—have become so while not selling it. We repeat, then, that to say that the mere exclusion of the liquor traffic will make a town prosperous, or that it will make it unprosperous, is the veriest nonsense. No town prospers solely because liquor is not sold, or because it is sold, and all sensible men know it.

Opium in the Philippines.

The commission appointed one year ago by ex-Governor Taft, of Manila, now Secretary of War, to investigate the laws and conditions with regard to opium in all oriental countries, has made its report. Its principal points are: (1) That the opium traffic be made a Government monopoly at once; (2) that at the end of three years the importation be absolutely prohibited, with the exception of what is needed as medicine; (3) that only confirmed users of the drug who are over twenty-one years old shall receive a smokers' license; (4) that an educational campaign against the use of opium be started in the schools; (5) that the habitual users of the drug be treated free of charge in Government hospitals; and (6) that the punishment of Chinese found guilty of importing opium be deportation from the island. The committee consisted of Bishop Brent, of the Protestant Episcopal church, chairman; Dr. Albert, a Filipino, and Major Catrer, president of the Board of Health of the Philippine Islands. The committee visited China, Japan, Burma, Java, and some of the Malay states, and its labors occupied five or six months. The origin of the commission is this: Commissioner Smith, of California, went out to the islands originally as a colonel of the California Volunteers. He introduced before the civil commission a bill providing for the creation of an opium monopoly to be sold by the Government to the highest bidder, and to control the opium traffic throughout the entire Philippine Islands. This bill was powerfully opposed by Protestant missions generally and the church interests in the islands.

The National Temperance Society made a vigorous protest against the creation of an opium monopoly, and with other temperance organizations in the States demanded the enactment of a law similar to that enacted for Formosa by the Japanese Government. This law provided absolute prohibition of the sale of the drug save under medical prescriptions and the treatment of habitual victims by government officials.

McGinnity's Formula for Success.

Recipes for success as given by those who have attained it are always interesting. McGinnity, the unbeaten, who pitched his twelfth winning game for the Giants on Wednesday, gives his formula in "Don'ts":

"Don't drink. Don't go with men who ask you to drink. Don't go to saloons."

Here is a temperance lecture that will sink further into the young American consciousness than anything imaginable. For what American boy doesn't wish for the ability to pitch ball as McGinnity pitches ball? And what boy does not want to follow the McGinnity rules for success? A McGinnity sermon against rum is worth quite as much as a Father Murphy sermon or a Dwight L. Moody sermon. It hits the target. McGinnity goes on:

"Don't shirk your work. Keep practicing all the time. Don't fail to study out new curves."

It is not only to base ball this applies. It ought to be pasted in the hat of every boy, whatever his ambition or whatever his work. It is a very old recipe for success, but it is

old simply because nobody has been able to improve on it with a new formula.

The "Iron Man" tells the aspiring pitcher "Don't neglect team work." Elsewhere than on the diamond this is wholesome advice. Depending on your fellow worker and making him feel a certain dependence on you, while not failing to bring out all that is good in himself and yourself, is a sermon it were well to preach to those admonished by the foremost base ball player in the world with the splendid injunction, "Don't think you are the whole thing."—New York Press.

The Widow and the Bishop.

An amusing incident is related by a bishop who was doing the honors of his cathedral for two American ladies. The conversation turned to Bishop Potter, of New York, who had lately married a wealthy widow.

"What do the good people of New York say regarding the bishop's marriage?" asked our divine.

"Oh, I guess they talked!" replied one of the ladies.

"Yes, I give them credit for doing that; but what did they say?" persisted the reverend gentleman.

"Well," answered the lady, "they said the bishop was after the widow's mite, and the widow wanted a bishop's mitre."

WOOL.



If you have wool to sell for cash, to exchange for goods, or to be manufactured, ship it to the **Chatham Manufacturing Co., Elkin, N. C.**, and you will not regret it. They pay the highest market price and make the best goods you can get. Their blankets at all the leading expositions have been awarded gold medals as the finest made in America.

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Marriages.

WILLIS-WEBB.—In the Baptist church, Morehead City, N. C., on August 30, 1904, Mr. Randolph T. Willis was united in marriage to Miss Lillian N. Webb. R. P. Walker officiating.

Obituaries.

ASHWORTH.—Mrs. Mary Ashworth died at her home at Fair View, N. C., August 8, 1904, aged 84 years. Her life was a perfect blending of faith and humility, gentleness and love.

We who mingled with her daily and felt the power of her quiet, forceful life realize a keen loss, but may the benediction of her sweet Christian spirit abide upon us.

A DAUGHTER-IN-LAW.

STRICKLAND.—Bro. Andrew J. Strickland, of Durham, N. C., while visiting his daughter in Norfolk, Va., was found dead on Monday morning, August 28, 1904, when called to breakfast. Brother Strickland was seventy years old. His remains were brought to Durham where the writer conducted the burial service from the Third Baptist church. He leaves a wife and several children to mourn his departure.

J. O. ALDERMAN.

JONES.—Died in Morrisville, Wake County, N. C., September 11, M. Alice Jones, wife of J. L. Jones, aged about 50 years, leaving a husband and three children to mourn their loss. Two children had passed to the spirit land before her. Her oldest son, Sidney, is a minister of the gospel.

She was buried at Mt. Hermon Missionary Baptist church, with which she united in early life, and remained a faithful member until her death.

STONE.—Mark Porter Stone, of Raleigh, N. C., on September 9, 1904, went to his home beyond. Brother Stone was born in 1823 and died at the advanced age of 81 years. He was a member of Ephesus Baptist church, Wake County, and had been a church member for sixty-two years. He had been a deacon for thirty-five years and lived a quiet but active life. The body was taken to Morrisville, N. C., and laid to rest in the church burying ground there. The burial service was conducted by Rev. J. O. Alderman, of East Durham, N. C., assisted by Rev. J. T. Edmundson, of Raleigh, N. C. A good man is gone.

J. O. A.

TILLERY.—Tillery Baptist church has lost one of its best members, Paul V. Tillery, who died September 12, 1904. He died at his home where he was born December 13, 1861. On October 31, 1894, he married Mary C. Arrington, of Rocky Mount. They lived happily together, but now he is gone and she with four little children are left in great sorrow. Four sisters, three brothers, and an aged father are bowed down with great grief for this much-loved one. He was loved by all, even by the hands who lived on his land and worked it. How I miss and shall continue to miss my dear brother. But we shall meet again, blessed thought. He was taken to Scotland Neck and buried. I will long remember the singing of the choir there, and the prayers of Dr. Hufham and Brother Lumpkin. Loved one gone before, farewell!

J. K. HOWELL, His Pastor.

Resolutions of Respect.

Whereas, our Heavenly Father has called from labor to reward our beloved sister, Mrs. Ann E. Long, who

for a number of years was a faithful member of Clement church; therefore be it

Resolved 1. That, while yielding with deep humility to the hand of an all-wise providence, we can but lament the death of one who, by her kindness and loyalty, had impressed us as a true follower of Christ.

2. That her life among us was a benediction. As a member of our Society she was earnest and enthusiastic, and as a friend, faithful and sympathetic. Her heart was ever open to the sorrows and troubles of others. Many are the homes that will lovingly recall her ministry of love and comfort in their afflictions.

3. That her life should inspire us to a more effective service and greater sacrifice in our efforts to further Christ's kingdom in this earth.

4. That we extend our deepest sympathy to the bereaved husband, and pray that he may be resigned to the will of our Heavenly Father, who doeth all things well.

5. That a copy of these resolutions be sent to the husband of the deceased, and also to the Biblical Recorder and Courier.

Done by order of the Woman's Missionary Society, assembled in Conference September 17, 1904.

MRS. FRANK HESTER.

MISS ALLIE HARRIS.

MRS. W. G. HALL.

MRS. C. R. VERNON.

MRS. SUSAN HENRY.

MRS. KATE WILLIAMS.

MRS. R. L. WILBURN.

Death has been in our midst. A seat in Roberts Chapel Sunday-school was made vacant. Our hearts are sad.

On the 31st day of August, 1904, in the 32nd year of his age, Luther Nathaniel Horne, the eldest son of Bro. Alexander and sister Caroline Horne, after a short illness of typhoid fever, passed from our membership to join the redeemed.

Whereas, our heavenly Father, in His divine wisdom has seen fit to visit our company and call our dear brother from his work to his reward; and

Whereas, in the loss of Brother Horne this Sunday-school has lost a conscientious Christian worker, whose unassuming modesty and Christian virtues were admired by us all, and whose life, since his conversion, fifteen years ago, has been one of unceasing service to his Sunday-school and church; therefore be it

Resolved 1. That Roberts Chapel Sunday-school has lost a faithful, earnest, devoted member, whose place will not easily be filled, and whose presence will long be missed by us.

2. That we extend to the bereaved family our sincere and deep sympathy in this, their first great grief, and trust that He who guided the life of our brother may comfort and direct them through life, and be with each one of them in death.

3. That while we so forcibly feel the loss we bow in humble submission to the will of Him who ruleth all things, and rest in the assurance that all is well when directed by Him.

4. That a copy of these resolutions be sent to the family of our departed brother, a copy be spread on the minutes of our Sunday-school, and copies be sent to Roanoke and Chowan Times and the Biblical Recorder for publication.

W. J. BEALE.

J. W. MARTIN.

J. H. STEPHENSON.

Patient waiting is in its time the highest duty of a faithful soul.—H. Clay Trumbull.

Contentment comes neither by culture nor by wishing; it is a reconciliation with one's lot, growing out of an inward superiority to our surroundings.—J. K. McLean.

Rev. A. N. Campbell Dead.

Rev. Archibald Neal Campbell died at his home at Buie's Creek on Tuesday morning, September 6, 1904. He was sixty-seven years old, and had been a member of the Baptist church over forty years, and a minister of the gospel over thirty years. He served his church as a deacon prior to his entering the ministry. As a member, deacon and preacher he was zealous and faithful. He was a good missionary, revivalist and pastor, and was successful in leading many souls to Christ from the highways and hedges. He baptized a great many people, organized a number of churches, and was the main factor in founding and organizing the Little River Association in 1875; and was the last surviving minister who was in the organization. He prayed and labored much for the success of this Association and saw the fruits of his labors. I think he attended every annual meeting of his Association from its organization to the end of his life, and was never known to flinch from any duty enjoined on him up to his final sickness four weeks before his death. He was pastor, missionary and evangelist at churches and mission points when taken sick. Away from home at one of his churches he went down into the water and baptized some converts as the last public act of his ministerial life. I shall perhaps with many others never forget two sermons preached by him while conducting a series of meetings in the Central Baptist church at Apex in the fall of 1902. One on "Killing the Conscience," the other on "Who is your King?" Those who failed to hear these sermons missed something. There were many efforts made by the great enemy of souls to down this man of God during his earthly pilgrimage, but all failed, and he lived a triumphant life and died a triumphant death. About 500 people attended his burial services which were conducted by Rev. J. M. Holleman in the academy building at Buie's Creek, after which he was laid to rest in the Buie's Creek cemetery. A Masonic funeral will be held over his remains on the fifth Sunday in October, 1904, at Buie's Creek. He was the father of Rev. J. A. Campbell, Principal of Buie's Creek Academy. He leaves a wife and one son, with many friends to mourn their loss.

J. M. HOLLEMAN.

Apex, N. C.

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Yours truly, D. L. ALEXANDER,

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Acknowledgments.

September 28, 1904.

State Missions.—Zion, Kings Mt.,
\$5.45; B. Y. M. S., Mt. Olive, 3.38;
Aberdeen, 2.31; Piedmont Asso.,
11.92; Laurence X Roads, 2.00; W.
M. S., Laurence X Roads, 1.00; Mt.
Gilead, 2.73; W. W. Johnson's, .25;
W. M. S., Sandy Bottom, Neuse,
1.00; West Raleigh, 20.00; Midway,
.35; Sunbeams, Pittsboro, .50;
Cheoh, 1.63; Sandy Creek, 2.00; Mt.
Adar, Mt. Zion, 46. Total this week,
\$54.98. Previously reported, \$7,578.
25. Total this year, \$7,633.23.

Foreign Missions.—Zion, Kings
Mt., \$4.35; Poplar Springs, Kings
Mt., 1.58; Piedmont Asso., 33.28; W.
M. S., Philadelphia, Tar River, 2.45;
Coleraine, W. Chowan, 7.50; W. M.
S., Sandy Bottom, Neuse, .30; Sun-
beams, Pittsboro, .25; Cypress Creek,
Bladen, 2.07; Jones Ridge, 3.67; Lily
Branch, 2.13. Total this week, \$57.
58. Previously reported, \$11,534.25.
Total this year, \$11,591.83.

Home Missions.—Zion, Kings Mt.,
\$4.00; B. Y. M. S., Mt. Olive, 1.76;
W. M. S., Green Level, Raleigh, 6.10;
Jersey, 4.23; Murfreesboro, W. Cho-
wan, 7.69; Wadeville, Montgomery,
1.64; Piedmont Asso., 10.19; Midway,
.35; Back Swamp W. M. S., Robeson,
12.05; Centerville, Robeson, 4.93; W.
M. S., Raft Swamp, Robeson, 5.40;
Mt. Zion, Robeson, 1.90; Parkton,
Robeson, 1.67; Singleterrys X Roads,
Robeson, .86; Jackson Swamp, 1.00;
Sunbeams, Pittsboro, .50. Total this
week, \$64.27. Previously reported,
\$6,037.16. Total this year, \$6,101.43.

Education.—Poplar Springs, Kings
Mt., \$1.00; Rev. S. L. Watson, 75.00;
Aberdeen, 2.00; Chowan, W. Chowan,
6.30; Piedmont Asso., 15.50; Law-
rence X Roads, 2.00; Coleraine, 2.00;
Rev. W. A. Ayers, 5.00. Total this
week, \$108.80. Previously reported,
\$1,556.65. Total this year, \$1,665.45.

Sunday-school and Colportage.—
S. S., Grover, \$5.00; S. S., New Beth-
el, Kings Mt., .95; S. S., Poplar
Springs, Kings Mt., .35; Jesse Moore,
1.00. Total this week, \$7.30. Pre-
viously reported, \$601.56. Total this
year, \$608.86.

Ministerial Relief.—Poplar Springs
Kings Mt., \$1.50; Lemons X Roads,
C. F. and Col., 4.15; Youngsville,
5.00; Aberdeen, 3.85; Piedmont As-
sociation, 8.00; Mt. Adar, Mt. Zion,
1.00. Total this week, \$23.50. Pre-
viously reported, \$852.94. Total this
year, \$876.44.

Total reported for all ob-
jects this week..... \$316.43
Previously reported for all
objects..... 28,708.71

Total reported for all ob-
jects this year..... 29,025.14
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N. C. We have the site and a part
of the lumber, and we are greatly in
need of money to push the work. Our
location is in the center of a thickly
settled neighborhood who are strong-
ly Baptist inclined, and we look for-
ward to the time when we shall have
a self-sustaining church at this
point.

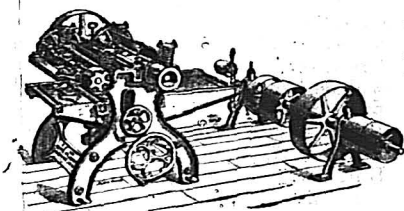
Brethren, will you be so kind as
to give us a collection—at least one
dollar or more? Send all contribu-
tions to Bro. Alexander Trott,
Deppe, N. C., who is treasurer, and
also deacon of Spring Hill Baptist
church.

May the blessings of God rest
upon you and the work.

J. B. OLIVE, Pastor.

CYRUS TALMON, C. C.

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to missions. The tide swept far above
high-water mark when someone pro-
posed to take individual subscriptions
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goes all over the State. The interest
manifested by the Associations so
far is greater than in any previous
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praised.



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