

# BIBLICAL RECORDER

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## CONSEQUENCES OF THE WAR IN THE EAST.

The best evidence that no one knows what the consequences of the war between Japan and Russia will be is that no considerable authority has undertaken to indicate them. It is, of course, not our purpose to rush in here. But in a general way we shall venture some observations for what they may be worth.

It must be borne in mind, first, that the result of the war is yet in doubt. Japan's unbroken series of victories might have been decisive with a less stubborn and powerful foe; but Russia is unmoved: she announces a defeat only to promise victory. There now appears nothing to prevent her from fighting at least two more years, and, it is intimated, that her statesmen will not be reluctant to make a five years' war of it rather than yield a point.

We may observe, first, that this war will hasten the end of the Russian system of diplomacy—of aggression by stealth, by deception, by broken promises. She has at least learned that such a policy costs more than it is worth. This policy brought this war upon her. Whether victorious or not, she has suffered too much to follow such a course again.

It has been often pointed out that Japan's sea triumphs have demonstrated that the battleship is an out-of-date machine of war. The little torpedo has been the hero of Japan's unparalleled successes off Port Arthur. If this prediction proves true, naval warfare will undergo a tremendous revolution. But this is a question that the naval experts will not settle in a day.

If Japan should finally win, Korea and Manchuria would be more accessible to commerce and to missionaries than they have ever been. Japan goes in with this promise, and she keeps promises. War seldom fails to open up the country in which it is carried on; and even if Russia should win one may doubt whether she would have the stubbornness to persist in her "closed-door" policy which has brought upon her the antipathy of the nations.

If Japan should win, Russia's sinister influence upon China would be broken forever. Japan would take her place, Japan and her ally, Great Britain. This would be for China's good and the world's. Russian dominance means the binding of China to the error of her way. Japan's dominance is bound to infuse into China the spirit of progress. We have no doubt that China has already taken fresh grip by reason of the Japanese successes. The first Asiatic triumph over a European nation in 2,000 years must have the effect of inspiring the one great nation of Asia.

But there are those who say that this spells "Yellow Peril;" that Japan will arm and train the 400,000,000 Chinese and marshal them against all civilization. We look for nothing of the sort. Japan will stand for the integrity of China. She will assert her own right to a place in the councils and the markets of the world. And this is well. But to predict that she will make war upon the Powers is to accuse her of more folly than she has yet been found guilty of. At most, she would undertake to dominate the Far East, and this cannot be objected to.

That the division of China by the Powers would make for the world's progress is the opinion of many. But we do not think so. China is a great nation asleep. She has a contribution to make in her own name to the world; and all that is required is a sharp stirring with the spirit of Japan.

All things considered, Russia is as backward as China. Her disposition is quite as downward. She is less secure. She is more oppressive. She is quite as superstitious. And despite her Greek Church she is almost as heathen—in the condition of her people, in their ideals, in individual experience of Christianity. It has been said that the Japanese triumphs thus far—not to mention the now likely ultimate victory—will awaken Russia and cause her to reform. If so, the war will have proved worth all that it is costing: It would make a great nation great.

Come what may, the war has presented a new nation to the world. There she stands, little Japan! Great Japan! And all the race lifts its hat. Her enthusiasm, her devotion, her fighting qualities, wisdom, strategy, bravery, persistence, force, self-reliance, order: No nation in all history has stood the test of fire and sword more nobly. In victory she will become a great power. She is that now. In defeat, she would yet have a higher place than she had when Russia forced her to call out her sons.

And a new nation on the threshold is somewhat. She will receive of us and we of her. There is a new point of contact, a new force in all the life of the race. Progress will be quickened, civilization advanced.

A great war is the birth-agony of nations, of ideas, of changes mighty upon the face of the earth and in the minds of men. A century hence the present inarticulate children of this Titanic struggle will be on the stage full grown, and then some editor may know what meant the fearful shock and slaughter at Port Arthur, Liao Yang and Mukden.

## IN THE NICK OF TIME.

The London Spectator tells the story of a clergyman who came within a very scant margin of failing in his priestly function. He was called in an emergency to "baptize" an infant that did not survive the sudden attack of illness. The clergyman must dress himself, after retiring for the night, and hasten to the child; and "I was just in the nick of time," he exclaimed; "a moment more and the child would have been dead, and I should have been too late." His friend asked: "What kind of shoes did you wear?" He answered: "Low gaiters, that needed no tying; shoes that required tying would have made the baptism impossible." "Then," said the friend, the value of God's sacraments depends on the cut of a man's shoes.

That story is not a whit more absurd than are the religious notions on which it rests. There is no reason to doubt the historical accuracy of the case, and of multitudes of cases like it. If the value of a Christian ordinance depends wholly, or chiefly, or at all, upon the qualities of the administrator, there must often be miscarriage and failure. If baptism has its significance, not in the faith and disposition of the recipient, but in the "regularity and priestly correctness of the baptizer," then of course the delays of dressing and other hindrances may bring fatal results, not only to the body that is attacked with disease, but to the soul that is defrauded of its spiritual needs.

There is more in such an illustration than lies on the surface. It goes far to prove that all the blessings of the Gospel are spiritual and not mechanical, and are the fruit of personal intercourse between the soul and God, with very slight dependence on human agency.—Examiner.

Let love not visit you as a transient guest, but be the constant temper of your soul. Let it pant in your heart, let it sparke in your eyes, let it shine in all your actions, and let there be in your tongue the law of kindness.

What are you doing to save your boy or girl?

## THE BAPTISTS' OPPORTUNITY.

(BY A. H. STRONG.)

We were once but a little flock, yet it was the Father's good pleasure to give us the kingdom. If we are only meek, we shall yet inherit the earth.

If we are to meet our King in peace, we must do the work of the immediate present. And what an opportunity stretches before us! Here in this land is the greatest field, and the most widely opened door, that the Baptist principle has ever known. Never before in human history was so vast an area devoted to free trade, unrestricted by interstate duties and taxes. Never before in human history was so vast a population possessed of the means of education. Never before in human history was there so complete and successful a system of self-government. Our Baptist faith and polity inculcate the right and the duty of private judgment, and so commend themselves to intelligent freeman. We believe in democracy, and we are fitted to succeed in a democratic country. We ought to take possession of America in the name of Christ. But more than this. We are citizens of the world. We have access to the other nations as never before. The industrial and educational and democratic leadership of America gives us advantage over every other people, in the conduct of religious work. American Baptists ought to girdle the whole earth with their missions. Let past success embolden us to world-wide effort! The principle for which we contend is divine and eternal. Christ himself is with us. He will not fail nor be discouraged, till He has made His spiritual church co-terminous with the whole human race for which he died.

Not many months ago President Roosevelt touched a gold button in the East Room of the White House at Washington, and set in motion all the machinery of the great World's Fair at St. Louis. How came it that a single man of finite powers could bridge over that great interval of space and could accomplish results which a thousand giants could not produce? Only because of the all-encompassing, all-pervading forces of electricity and magnetism which bind together, not only St. Louis and Washington, but all places and all times. These forces are but other names for the intelligence and will of God. The God in whom we live and move and have our being connects all human souls as well as all material things, and, weak and ignorant as we are, the least of us may be mighty through God to the pulling down of strongholds. God has invested each one of us who believe, with authority, greater than that of President Roosevelt, by faith and prayer to touch the springs of human action, and to inaugurate movements in human history compared with which the starting of that machinery at St. Louis was but child's play. We are not presidents, but we are more than that—we are kings and priests unto God, instruments through whom Christ works, endowed with his power. Even the grain of faith that is like the mustard-seed for smallness can remove obstacles that stand like mountains in the way of progress of Christ's kingdom. Let us then betake ourselves to prayer as well as to labor. And let us begin here and now. Let us pray!

## DR. BROADUS ON ELOQUENCE.

The principle that genuine eloquence is virtue, is sincerity, is seldom better illustrated than in a caustic report of a spread-eagle lecture he was compelled to hear through. "I took B— L— with me to hear a lecture by Doctor M—. Subject: 'Man.' The following is a humble attempt to report it: A collection of heterogeneous and irreconcilably incongruous materials, conglomerated into an indescribable incomprehensibility, ornamented with fantastic creations of an insane imagination, and constituting the climacteric of sophomoric oratorization. . . . To hear people call that eloquence is melancholy and disheartening."

In contrast with this I recall a conversation in which this author of "Preparation and Delivery of Sermons" defined the art of preaching as "keeping on saying good things so people can understand you."



### Vacation Bible Schools in New York City.

BY W. E. GREENMAN.

In order that Recorder readers may understand more thoroughly the scope and prospects and possibilities of work with East Side children in New York city, I will give a few figures of description. On the island of Manhattan (Greater New York) there are more than seven hundred and fifty thousand children of school age, and the majority of these live on the streets during the larger part of the day and night. In the congested districts it is impossible for them to live in doors, and they must necessarily make the streets their play ground and their home. To one who had never seen the congested section of a great city it would at first seem strange to see children on the streets at any hour of the day or night, making the air ring with their shouts and cat calls, but when the condition is understood and we know how nearly impossible it is for any one to live in one of the crowded lodging or tenement houses there is small wonder that a little breathing space is sought even on the densely crowded streets. The general opinion probably is that children who grow up in such a condition are as a rule weakly and have small chance to grow up to manhood and womanhood, but just the opposite is true. The boys and girls of the lower East Side, as a rule, are robust and healthy, from exercise of body and lungs and wits in the conditions which would make a short life of the average American. They are born in hardship and every day of their lives is fraught with dangers and multiplied hardships. Street life, with all of its dangers to life and with its large danger to character and soul, is the growing problem of the great cities. On the streets boys and girls learn to hate law and order and officers as their avowed and mortal enemies. There they come into unnatural relations with one another. They pick up the vices and the sins of the streets. They make heroes of criminals and at an early age they learn to revere the idols of the prize ring and race course and stage and almost everything which comes in contact with their lives on the streets tends toward the downward and not the upward.

It is just this condition and state of things which have called forth a great effort on the part of the Baptists of New York city. For years the churches and Sunday-schools were satisfied with trying to toll a few of the children off the streets for a little instruction, which they endured with restless minds and bodies with the hope of receiving a reward of some kind at the end of the period. Four years ago the City Mission Board put on trial a plan for the betterment of conditions, especially on the East Side. The Superintendent, Rev. Robt. G. Boyle, and others, thought that the summer vacation period would be the proper time for their first campaign, and so the work was started on a small scale. The public schools were closed and the children were roaming in uncontrolled and uncontrollable multitudes on the streets. A few were gathered in by the forces that worked during that summer, and Mr. Boyle's plan was a proved success. Every year since the work has grown, and the results have been so far exceeding the plan and hope of the prime mover that larger plans are ever coming to the front, and conditions are being met in a way to make glad the heart of every mover in the mission work.

The work for this summer was laid out on larger plans than the most sanguine of the planners even hoped to see carried out, but before the schools were closed many of the hopes were exceeded and broader plans were put into execution. Dur-

ing the eight weeks we were in session more than three thousand boys and girls were gathered into our sixteen schools, for one day or more. We had many Catholic children who came for curiosity and for the purpose of deterring the work in any way they could, but these were either tamed and became our best attendants or were led quietly to the door and asked to stay away. Open air work kept us busy gathering in new recruits to fill our empty spaces, but despite all the unfavorable conditions the average daily attendance was more than one thousand. The city had its schools open for vacation work, and our work was not to fight against the city schools, but to do a work which the city schools could not do.

Our work might be outlined as follows: First hours, from 9.30 to 10.30 a. m., (1) singing; (2) Scripture question and answer; (3) singing; (4) Bible lesson. This Bible lesson aims at instruction and inspiring a love for the Bible as a great book, and a love for the God who gave the book rather than at preaching and moralizing—and the success with which that teaching met was amply demonstrated more than once. For an East Side boy to give up his hero of the streets for a hero of the Bible and to learn somewhat of reverence for the Bible and for God's house and for God might seem strange to one who looked disparagingly at our work, but such cases we had, and they were not few either.

Second hour from 10.30 to 11.30: Industrial work, consisting of basket making and hammock weaving for the boys and sewing for the girls. We aimed at teaching the hands as well as the mind.

At our commencement on August 24th, we had almost a thousand children gathered together from different sections of the city, extending from Brooklyn bridge on the lower east-side to Fordham in the Bronx and their friends who gathered with us could see before the exercises were opened that our training for the hands had not been a failure. We had a large display of nicely made baskets and hammocks and the sewing books of a large number of the girls were a large surprise to many. They were neat and clean, and the work done was of a very high order.

When the exercises were opened we who had labored to train the minds and voices were made to feel joyful. We had good singing from boys and girls who had come to us to make a fuss and a howl instead of music, and we had Bible lessons dramatized by boys who were the terror of our first week or more of teaching.

Work with the children of the East Side pays, and such work as the Baptist City Mission Society of New York is doing, is one of the redeeming influences at work to better conditions which are met on every hand and are the growing problem.

Jesus preached from a lily, and from a handful of wheat, and from the stones of the temple, and from the vines, and from a coin. Lessons of faith and honor and purity and charity exhale with the morning dew. Every sunrise is the proem and every sunset the peroration of a noble discourse from God to His children. The man who feels with, and suffers with, and smiles with nature, to whom every flower and every grain of sand is a thought of God, and every leaf a note in a continuous coronation song, has an ever-increasing resource from which to draw as a wise lover and leader of souls. As Goethe says: "To such there came trooping up out of the meadows and singing down out of the skies thoughts like free children of God, crying out, Here we are! Here we are!"—William Mountford.

### South Carolina Letter.

Just now educational matters are to the fore. Furman University has opened with flattering prospects. Professors Bradshaw and Steele, new accessions, have been well received and add strength to an already strong faculty. President Poterat leads and the people follow with assurance of his wisdom and power. His appeal for an annual offering of \$5,000 for the next four years, when the income from the new endowment funds will be available, is meeting a response that is gratifying both in spirit and liberality.

Dr. E. C. James is embarrassed at his success. He has had applications for admission that he could not approve because he has no room. He is on a still hunt for \$12,000 needed this year to enlarge the Greenville Female College. He has placed the matter in the hands of the invincible Joel I. Allen, who led the endowment movement in this State last year to such a happy conclusion.

Headmaster A. W. Honeycutt is doing well at Furman Fitting School. He merited promotion by his faithful service last year. Good work is ever rewarded with more work.

Dr. Lee Davis Lodge, the versatile president of Limestone College, reports a high tide. He has all rooms taken. The institution is firmly established, though not organically connected with the State Convention, and has a most flattering outlook.

Welsh Neck High School, Orangeburg Collegiate Institute, North Greenville High School, are the three secondary schools under denominational control in the State, and each is prospering. Welsh Neck is entitled to first place among schools of its class in the South, perhaps. More schools of this class are needed throughout the South, so distributed as to reach all the thrifty communities and discover and develop the best minds for college work.

The Margaret Home for Children of Missionaries will soon be established in Greenville. The site has been secured, titles have been made, and steps will be taken to furnish the home and have it ready for occupancy within a few months. This institution, it will be remembered, is founded by the gift of \$10,000 to the Woman's Missionary Union for this purpose, the name of the donor being withheld from the public.

The associational meetings are vibrating across the State with accelerated speed this month, there being fourteen such gatherings during October. While there has been no surpassing interest manifested in these associations, the meetings have maintained a high average. Our veteran State Mission Secretary, Dr. T. M. Baily, though now advancing bravely into the seventies, is prosecuting his campaign with a vigor equal to his work ten years ago. The work of State Missions was never more prosperous.

Much interest in church building prevails throughout the State. Dr. L. M. Roper has led his congregation into one of the most commodious houses of worship in the State. The Spartanburg Baptists have provoked unstinted praise, by their building with an eye to a long and great future. At Union, Pastor L. M. Rice is working incessantly to erect a house that will combine many excellencies of the newest buildings in the State and eliminate all of their defects, so he thinks. At St. Matthew's an effort is being made to begin a new building within the next few months. Pastor Fallaw is stirring his people and studying plans. Pleasant Grove is raising its walls of brick and hopes to have next year one of the most comfortable country churches in this end of the State. To mention the names of all the new houses that have been erected at mill towns within the last year would make this letter look too much like a catalogue.

The pastoral changes are not numerous. Pastor J. E. Covington has resigned Green Street Church, Spartanburg, and is open to a call to another field. He is one of our best preachers and pastors. Pastor P. B. Grant recently left Johnston church, entering upon a good field with a warm welcome back to Kentucky. The recent death of Pastor J. W. Powell, at Georgetown, a worker who had endeared himself to his people in many ways, leaves an important field without a shepherd. There are other changes, but the pastors and churches generally seem to be mutually pleased and busy in the great work of preaching and teaching the Word.

D. W. KEY.  
Greenville, S. C.

### Albemarle.

As we are making a few changes and improvements here I thought it a good time to send you a bit of news.

We have recently repainted our church, making it white instead of the dirty brown color which has been an eye-sore to many for a long time.

The Ladies Mission and Aid Society is putting in a new carpet, and many other small improvements have been made.

We have not held a protracted meeting in a year, but several have been baptized from time to time, and one will be baptized next Sunday night. Our meeting of days will begin with Sunday's service, and Bro. W. A. Smith, of Lexington, will join in the work Monday night, and do the preaching.

Three of the young ladies from our church are in Raleigh under Dr. Vann's care this year, and others are away at different schools.

It has been a slow, hard pull with the Baptists in Stanly, but there is a better day at hand.

The West Albemarle church house is closed in, and will soon be ready for use. The brethren over there are arranging to go forward next year, but they need some help from the State Mission Board.

The Kendall's brethren will have their handsome new house ready to entertain the Association in November.

About twenty young men have united to try the Baraca class work in our Sunday-school, and it promises to be very helpful.

I have offered my resignation to take effect at the close of this year, which will complete the third year I have served at this place.

My resignation is offered, not because I think "all my work is done here," but because I have personal and other reasons which I deem sufficient.

There has been much to encourage, and also many adversaries. One hundred, or over, have been added to the church, and more than three-fourths of that number by baptism.

The financial work has more than doubled. Pastor's salary having been increased from \$250 to \$600, and Foreign Missions from about \$10 to \$60. We expect to take our State Mission collection during our protracted meeting.

R. H. HERRING.  
Albemarle, N. C., Oct. 8, 1904.

No sunrise, mountain-top, or June of blossom is so beautiful and so inspiring by its beauty as human faces at their best. A smile is the subtlest form of beauty in all the visible creation, and heaven breaks on the earth in the smiles of friendly faces.

—Wm. C. Gannett.

Blessed is the man who has the gift of making friends; for it is one of God's best gifts. It involves many things, but above all, the power of going out of one's self and seeing and appreciating whatever is noble and loving in another man.—Thomas Hughes.



**Maryland Items.**

The Baptist forces in this part of the Lord's army are in line and marching to the attack. Our ranks have been recently increased by several new leaders. Young men they are, but they are already in the thick of the fight.

Revival meetings are in progress in many parts of the State and already cheering reports have come in from the field. It is delightful to read the tidings as they come in, and it seems now that our next State Association on the 28th of this month will be unusually bright in the reports that shall be read and in the future that shall open before our people.

The North Carolinians who are in our ranks are always found at the front and are doing valiant service. J. W. Millard is still carrying his big church on his heart and brain. He has the shepherd heart and comes as near being the ideal pastor as any pastor that we know of. He is bristling and bubbling over just now with facts about the Holy Land, and on tomorrow night he is to open his storehouse for the benefit of his congregation and for several successive Sunday nights his people are to enjoy the treat of a visit to Palestine in company with their pastor.

Dr. MacDuffie is a brother beloved by us all. He does not carry trumpets around in his pocket for private use but moves quietly forward with his task, but step by step he has been steadily advancing. His has been no light task,—that of taking charge of two churches and welding them into one, and setting them forth on their great mission, but already he has accomplished much. Plans are well under way for the erection of a mission church building and also of a splendid church edifice for the church proper—costing probably about \$60,000. One of his trustees in speaking to us yesterday of the church, and pastor spoke in very hopeful terms.

And Weaver, Rufus W.—Where will you find a larger undertaking than the one which he has in the shepherding and leading his great Brantley church of a thousand members. They constitute an army in themselves, thoroughly organized and demanding the highest qualities of leadership on the part of him who stands at their head. Weaver has so many strikingly fine traits that it is easy to admire and love him and this is exactly what his people are doing. He seems to have large visions as to the part which his church shall play in the evangelization of our great city and more and more he seems to be forming them in line of battle and training them for the charge.

We have other pastors on hand who, not being able to come from North Carolina, had to content themselves with coming from such places as Virginia, South Carolina, Tennessee, Georgia,—in fact, from all points of the compass. They are a stalwart set and seem to be vying with each other in leading their Master's forces to triumph.

What is distressing us now about our ministers is not their quality, but their quantity. We need more. We have fields white to the harvest, but where are the reapers? It has been several years since North Carolina sent us one of her sons direct from the home State. Has she not one or two more she can spare. An unusual opportunity is in Maryland now for capable, consecrated ministers. It seems hard to find the particular men we need. We are engaged in an advanced movement in our State. There are several towns needing strong pastors, but the men who can fill these fields and who are available—where can they be found? That is the raging inquiry in these parts at this time.

ELDRIDGE B. HATCHER.

**Pastor J. D. Bowen's Meetings, Massey's School-house, (Now Pauline Missionary Baptist Church.)**

It was my pleasure to hold a series of meetings at this point beginning August 15, 1904, and continuing till August 20. There was only one Missionary Baptist in the entire community and for several miles around. We organized a church with twenty-one members. We baptized on the last day of the meeting. It was an impressive scene. A large crowd witnessed it. We are expecting many other members here soon. This is a fine field for work. These dear people show that they appreciate a man who is laboring for their mutual benefit and spiritual good.

At our last appointment we named our new church Pauline Missionary Baptist Church. The church has called your scribe to be her spiritual counselor for one year from organization. Two of these brethren have offered land on which to build a house. A friend—not one of our members—offers to haul timber to mill. All are enthusiastic. I expect to see a church-house erected soon, for "these have a mind to work."

**PINE LEVEL**

From Pauline we came here and began a meeting on Sunday. Rev. L. B. Boney, of Wilmington, aided us. He did some fine preaching. The people appreciated his stay and work with them. Two who had been Missionary Baptists, and had gone to the Free Wills, came back into our membership. Two presented themselves as candidates for baptism. Withal, this was a fine meeting for the place.

Sister A. Strickland was not able to attend, but we have reason to be she prayed. Hers is the preacher's home, and a model one it is. God bless her dear soul. She is very sick now; let's pray for her recovery.

**OLIVER S GROVE.**

Brother Boney aided us here. He did some as good, sound preaching here as any one could have done. At this church we can't have any singing and praying (public) in a meeting except what the preachers do. It was a very discouraging place for Brother Boney. But he was appreciated by the church and others. We understand that some folks had their cider ready for the night meetings, so we disappointed that element by having two services per day and none at night.

One was added to the church by faith and baptism. The church was refreshed and strengthened.

**TRINITY.**

Your servant labored here from September 3rd (Saturday) till Tuesday night following. Bro. J. M. Page, of Hope Mills, joined us on Wednesday night and did some of the best preaching it has ever been my pleasure to hear. We had large crowds. At the rest of the meeting there was much interest being manifested. We were compelled to close on Saturday on account of other engagements. If we could have remained here three weeks, there would have been much good accomplished. There was one added to the church by restoration. This meeting will do good after we are under the cold sod. God will not permit as good presentation of His Word as was effected here by Brother Page to return to Him till after it has accomplished good. It may be a long time. It must work its way through "hard-shells," "iron sheets," etc.

**SARDIS.**

The Pastor started the meeting here last second Sunday and was joined by Pastor Page on Monday night. Here he beat himself preaching. One has to hear him to appreciate him. He is one of those who cannot be reported. He is spiritual,

theological, learned, easy and eloquent. They tell me that only one member has been added here in the last six or seven years. The church was in a notion to disband, and had indicated such to the pastor. But the Lord has added six new members faith and baptism now as a result of this meeting, and the church is encouraged.

Notwithstanding the fact that our meeting convened here during the storm week, people attended well. A man who listens to God as Brother Page, will have folks to listen to him.

Last Sunday, at 2 p. m., I baptized the candidates from Pine Level and Sardis—eight—in Creech's pond in the presence of, I suppose, one thousand people. Everything was done in decency and order. This great concourse of people observed proper decorum.

Hurrah for old Johnston County! It is soon to be missionary stronghold. Praise God for the anticipated realization!

We hope to have Brother Page with us at Four Oaks next week. We don't know yet for sure.

Pray for your unworthy missionary, brethren and sisters.

I am your servant in the bonds of sincere Christian esteem.

J. D. BOWEN.

Four Oaks, N. C., Sept. 20, 1904.

**As I See It.**

Brother Moore will pardon me for just adding a word as I see it.

"Why are we ever to pray God to be with the missionaries in foreign lands?" Wouldn't it be well, brother, to just rely on the promise? Yes, rejoice in the fact of God having made such a glorious promise, instead of prayer. "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?" It does seem to me that all the preacher has to do in this case is to believe! Yes, have faith in the promise, and then leave results with Him who said, "It should not return void," etc.

Faith would be better than prayer, as I see it.

It would be just as reasonable for me to pray God to keep the sun, moon and stars in their right places, as I see it, as it would be to pray Him to grant pardon to sinners. But, says one, for God to manage the sun, moon and stars is a fixed principle. So it is; and so is the other. It is a fixed principle that God converts as soon as people are ready for conversion.

Of course a little mortal as I am would not attempt to argue with a preacher. I just speak of some things as I see them.

I might happen to be right some time.

R. Q. TEAGUE.

The Subway Tavern, which Bishop Potter of New York has fostered, will not succeed because of the moral idea that underlies its conception. It suggests itself as a safe place in which to drink; but men who drink take pride in being able to drink without losing control of themselves and do not wish to be considered as needing guardianship. They will not resort to a "goody, goody" place. Minneapolis is improving on the New York idea. A saloon-keeper there is building a church, a theatre and a saloon all under one roof, and a minister has been found to lend his name to the enterprise. The saloon under such auspices will hardly be a "model."—Watchman, Boston.

"If every one would be only half as good as he expects his neighbor to be, what a heaven this world would be."

**Daily Bible Readings**

CONDUCTED BY

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

**SEARCH THE SCRIPTURES.**

Monday, October 24.—Luke 10.  
Tuesday, October 25.—Luke 8.  
Wednesday, October 26.—Luke 9,  
10.  
Thursday, October 27.—Luke 11,  
12.  
Friday, October 28.—Luke 13, 14.  
Saturday, October 29.—Luke 15,  
16.  
Sunday, October 30.—Luke 17, 18.

**Contents of Chapter Luke V—XVIII.**

Chapter 5 tells of Christ teaching from Peter's fishing boat, of a miraculous draught of fishes, of healing a leper, of healing a man of palsy, and of calling Levi (Matthew) from the receipt of custom to be an apostle. Chapter 6 relates the incident of the ears of corn plucked by the disciples, and shows how Jesus used it to teach the true nature of the Sabbath. It tells of the choosing of the twelve apostles, and contains Luke's version of the sermon on the Mount. Chapter 7 tells of various miracles, gives Christ's testimony of John, and relates the incident of the woman who was a sinner. Chapter 8 gives an account of grateful women ministering to Christ, contains the parables of the sower and of the candle, narrates the incident of the legion, and closes with an account of the healing of the woman of a bloody issue, and the raising of the daughter of Jairus. Chapter 9 tells of the sending out of the apostles, of Herod's desire to see him, of the transfiguration, of healing a lunatic, and contains his teaching on various vital questions. Chapter 10 is the story of the sending out of the seventy, contains the woes pronounced against various places, and closes with the incident in the house of Mary and Martha. Chapter 11 sets forth various great foundation principles with reference to correct living. Chapter 12 contains solemn warnings against hypocrisy and covetousness, commends faithfulness, and shows the effect of the gospel on the world. Chapter 13 tells of Jesus preaching and working miracles. Chapter 14 contains miracles, the parable of the great supper and gives the essentials to discipleship. Chapter 15 contains the parable of the lost sheep, the lost silver, and the lost son. Chapter 16 contains the parable of the unjust steward, reproves the hypocrisy and covetousness of the Pharisees, and by the story of the rich man and Lazarus contrasts the condition between the righteous and the wicked in this world, in death, and in eternity. Chapter 17 contains Christ's teaching concerning offenses, forgiveness, the power of faith, the kingdom of God, the second coming, and tells of the healing of ten lepers. Chapter 18 sets forth Christ's teaching concerning prayer in the parables of the importunate widow and of the Pharisee and publican, gives an account of bringing the children to Jesus, contains a lesson of self-denial, and closes with the prediction of his death.

The truth is we need each other very much. The man who feels most independent and sufficient to himself yet welcomes every signal of respect from his fellows. If God had meant us to live quite apart, he might have set us up with a little world apiece, or else have left out of our making this never-dying craving for companionship.—Charles Gordon Ames.

Each day is in itself a little sphere. We have but to round it out to perfection and the year will take care of itself.—Selected.



## News Notes.

....Did any one say Panisticism?

....Our Orphanage acknowledged \$2,000 last week.

....E. S. Reaves, Murfreesboro, Tenn., has been called to Kershaw, S. C.—Argus.

....Pastor Lunsford, of Asheville is aiding Pastor Hale of Wilmington in a meeting.

....Mrs. Seaman, the only child of Dr. and Mrs. M. T. Yates, is visiting Mrs. M. T. Norris in Raleigh.

....It has been announced that Pastor A. C. Cree will give a few hours a week to assisting President Mullins as tutor in Theology.

....We should have said that Bro. Stringfield had accepted the chair of the Bible in the Yancey Collegiate Institute, at Burnsville.

....Elder C. W. Blanchard reports that Clayton's handsome new parsonage is finished. They expect a great crowd at the Johnston Association.

....Editor Pitt, of the Religious Herald, has been resting at Asheville. He writes the cleverest paragraph to be found in a Baptist paper anywhere.

....We are sorry to hear of the illness with typhoid fever of Editor Bruce Benton of the Louisiana Baptist Chronicle, and hope he may soon recover.—Baptist Argus.

....W. H. Whitehead has gotten a strong hold upon his people in Beaufort. He says: "There are signs of progress here, and I feel hopeful for better things."

....Pastor Thompson of First church, Durham, has been in the Hospital at Raleigh several days. His many friends will be glad to know that he is improving.

....We congratulate Dr. H. L. Morehouse, the leader of the Northern Baptists, upon the happy celebration of his seventieth birthday. Few men have such a record of service.

....We learn that Virginia, North Carolina, Georgia, Texas, Missouri and Kentucky are running a close race for the largest number of new students at the Seminary. It is a noble rivalry.—Baptist Argus.

....With the help of the Lord and the good preaching of Dr. A. B. Dunaway, we have had a good meeting at Tally Ho. Twelve were baptized, and others are expected to join at next meeting.—J. A. S. Pastor.

....Professor Carlyle's campaign is of the cyclone type. In six weeks he has obtained \$7,600, a record unsurpassed in North Carolina. Be ready for him when he comes. He must get \$10,000 more in ten weeks.

....Let us succeed in enforcing the laws we have before we urge more stringent measures. Temperance will lose tremendously by undertaking more than it can manage. Let us be content to make haste slowly.

....The eighty-first annual session of the Virginia Baptist General Association will be called to order by President W. W. Moffett in the First church of Petersburg on Tuesday, November 15th, at 7.30 p. m.—Religious Herald.

....Elder J. L. Shinn, who has served faithfully at Mooresville and in his present large Sampson field, has accepted a call to Conway, S. C. We regret to lose him from North Carolina. He is a consecrated and growing man, and we congratulate the South Carolina church. The brethren will find him loyal to all the work and ready for any good movement.

Editor Johnson of Charity and Children takes in his horns and surrenders horse, foot and dragoons to John Charles McNeill. We are glad that a man from his own neighborhood has convinced him that a poet can come out of North Carolina.

....Bro. E. S. Millsaps writes: The Pleasant Grove church will hold dedicatory services the second Sunday in November. Bro. W. R. Gwaltney, of Hickory, will preach the sermon. We also have a small debt on the church which we hope to wipe out at that time.

....We acknowledge the courtesy of the following invitation: "Miss Mattie Wilson requests the honor of your presence at the marriage of her sister, Mary James, to Rev. Edgar C. Andrews, on Wednesday, October 26, 1904, at a quarter to four o'clock. Oxford, N. C."

....Bro. C. V. Brooks writes: "Please say that those who will come by rail to the Raleigh Association will be met at New Hill. Write J. W. Bowling what train to meet, and he will send conveyance out for you. We hope to have a full delegation and a large attendance."

....Elder S. C. Page writes from Dunn of the dedication of the house of worship at Sherwood, situated in Cumberland County on the historic battleground known as Averysboro. A good place for a church of the Prince of Peace and the God of Battles.

....The troubled Texas Baptist Herald comes out with thirty-six pages. Its editor is a man of war. Will he make for us a categorical statement of what he is fighting for; and then will he fight for that as a Christian should? Nothing more may be required.

....We acknowledge with pleasure the following invitation: Mr. and Mrs. B. I. Holden request the honor of your presence at the marriage of their daughter, Nellie Macon, to Mr. Isaac Fort, Wednesday evening, October 19, 1904, at 9 o'clock, Baptist church, Sanford, North Carolina.

....Elder G. W. Harman, of Siler City, writes that Elder N. H. Shepherd aided him in a meeting at Rocky River in which ten were added to the church. At Shady Grove Bro. W. H. Eller aided him. There were ten additions. Brother Harmon has resigned the Rocky River pastorate.

....New Bethel has called Bro. J. W. Downey for two Sundays. There is a sign of progress, and his friends will be glad to know that he is making a soft place for the little Downeys—his twin boys are to be preachers—and that his field will soon furnish work for two men, writes Brother Farmer.

....Bro. N. J. Jones writes from Wake Forest: I have given up my work at Red Mountain Church, in order that I may give all my time to the work here. Bro. C. A. Sigmon has been called there. I am glad to be able to say the church work is moving off nicely and I expect great things for Red Mountain. I hope that Brother Sigmon will accept.

....Honor to the noble old man! Major J. M. Crenshaw, whose farm looks down upon Wake Forest, agreed last week to give \$500 to the Biological Laboratory. He is Wake Forest's first son! He was the first student to enter when the institution was opened in 1834. Her children arise up and call her blessed.

....Rev. Geo. W. Swope has resigned the pastorate of the Third Baptist church, this city. About 162 members of the church left it and organized the North Nashville Baptist church. Brother Swope was called as its pastor. This leaves about 250 members in the old church. A committee has been appointed to look out for a pastor.—Baptist and Reflector.

....Here comes Bro. T. T. Speight with a welcome invitation. We look forward with joy to the sight of him in his own land: The West Chowan Association will meet at Ross's Baptist church on October 25, 1904. All visiting brethren coming to the Association by rail will get off at Askeville, on the W. and P. R. R., where arrangements will be made for their conveyance to the church. T. T. Speight, pastor.

....This is commended to Dr. C. O. Brown, who is now on the way back to Jerusalem from the road towards Jericho; it is from the Western Recorder: Often we have been told that this or that single article in the Western Recorder is worth the subscription price for a year. The Christian Index comes out much stronger than that. Quoting a brief editorial paragraph, the Index says: "That paragraph is worth a year's subscription to the Recorder." Thanks.

....To our good friends, Elder R. H. Pitt and Mrs. Pitt, Richmond, Va.: Greetings, and may Heaven bless you. Twenty-five years, and a silver wedding October 21! May the silver fall all about them, save their heads. When first we came into their home Dr. Hatcher introduced Mrs. Pitt as the mother of scholars and giants, and the word was made good in the children on the lawn. Good friends, long life and full happiness be yours.

....The Western Recorder says with regard to co-operation: "The Christian Index, the Religious Herald and other papers tell us that the National Convention did not 'accept the Home Board's proffer,' but postponed the consideration of it for a year. Colored brethren who were present confirm what the Index and the Herald say. Yet Dr. French lives in Austin, where the meeting was held." Is it possible that the colored brethren did not know what they were doing?

....Pastor J. N. Boothie, of Hertford, writes: My summer revival work is over, I suppose, and so I will make my report. My congregation at Hertford voted me a month's vacation, which I spent in meetings—with Bro. S. F. Bristoe at Shiloh in Camden County, with Bro. N. P. Stallings at Sound Side in Terrell County, with Bro. Spencer Chaplin at Mt. Pleasant in Washington County, and at Great Hope, one of my churches, in Perquimans County, with Bro. Spencer Chaplin aiding. All the meetings were good.

....A notable step toward Christian union is the action of the Rhode Island Baptist Convention in appointing a committee of seven to confer with a similar committee to be appointed by the Free Baptists to consider measures looking toward practical co-operation and reunion. The Watchman has repeatedly taken the position that there is not a single good reason for the continued separation of these bodies. The Baptists and the Free Baptists of the Maritime Provinces have nearly consummated a union, and we look for action in the same direction in this country.—Watchman, Boston.

....A. J. McKelway, D. D., has retired from the editor's chair of the Charlotte News, in his valedictory making a general confession of his sins and proclaiming amnesty to those who have wronged him. We forgive him cheerfully. He succeeded wonderfully in managing the double relation of editing a daily and a religious weekly, commanding the attention of thoughtful people from both tripods. We understand that he will become Southern Secretary of the National Child Labor Association—a good place for a born fighter. And at the same time he will remain at the head of the Presbyterian Standard's staff. Strength to his arm in all good causes.

....It is said every Japanese soldier carries a knife in his equipment so that if he is defeated in battle, and in danger of falling into the enemy's hands, he may cut his own throat, or stab himself to the heart, as no Japanese can be captured without everlasting disgrace. He goes to war to die, and if he is not killed by his enemy he kills himself, or conquers. Such heroism is of a fanatical order, but it makes a large army of such people a serious factor to deal with. If our Baptist soldiers had such devotion, such heroism, such self-sacrifice, what a wonderful victory we might achieve for our Lord and His truth.—American Baptist Flag. It is certain that the Flag carries a knife; but for its own throat—never!

....A brother sends this notice: Died.—At the residence of her mother's (Mrs. Borum) near Ruffins, N. C., at 8.20 p. m., Friday, October 14th, Margaret, wife of Rev. J. Alfred Garrett. Rich in all the virtues that make for pure Christian womanhood in its fullest and most beautiful sense, our sister passed away in the fullness of faith, her last words being, "Oh Lord! make haste, come." The funeral occurred at Ruffins Sunday 16th, 9.30 a. m., conducted by Dr. H. A. Brown, of Winston. The Recorder extends sympathy to the husband, the mother and all the grief-stricken relatives and friends.

....Here is that illustrious old soldier, marked with many a wound of battle, speaking to his brethren in his seventy-seventh year: It is R. R. Overby, leader, preacher, servant of God: "If you have them please send me a few of supplements to Recorder and I will try to distribute them. I am getting a little better, though yet very feeble. Have not preached since fourth Sunday in August. Well, I reckon it is about time for me to rest. The will of the Lord be done. I am His to be used according to His will. Last Wednesday I was seventy-seven years old; been preaching fifty-one years the 14th of June last. Blessed be the name of the Lord, I have been abundantly blessed. During the fifty-one years I have never missed in succession as many Sundays."

....Bro. D. F. King, the staunch Baptist layman of Leaksville, sends ten dollars with a letter from which we will quote a little; the gift is for the cause of temperance, and it is most timely, since the treasury is low and our 70,000 campaign sheets alone will cost us \$250: "Enclosed find my check for ten dollars to be used in the temperance campaign. Send me fifty copies of 'Temperance Campaign' for distribution. I realize that this is a greta crisis in the history of temperance. In my opinion the labors and toils of the temperance forces for the last twenty-five years is at stake on the issue of this election. How would it do to have some temperance rallies between now and the election and urge all our ministers to preach on temperance the first Sunday in November?"

....Elder John R. Miller, of Thomasville, writes: I began my meeting at Reeds X Roads on the fifth Sunday in July. Bro. Geo. P. Harrill assisted in the meeting, we continued one week, there were several conversions; four were added to the church by baptism, and one has been received by letter since the meeting. At Rich Fork we began the fourth Sunday in August. Brother Harrill again was with me; we were forced to close the meeting the following Friday. There were two professions and two added by baptism. We began our meeting at Jersey the second Sunday in September. Bro. W. A. Smith assisted, and there were somewhere in twenty professions, fifteen were added by baptism. We will begin our meeting at Hollo-way's on the second Sunday in November.



...Pastor Gwaltney of Hickory, writes: Our meeting closed last Wednesday. More than twenty have been added to the church up to this date. More will follow. This is the second meeting in which Rev. T. T. Martin has aided me. He is fearless in his ability to show sinners how they can be delivered from under the law and saved from all sin, and saved forever. No child of God can hear him one week and not be stronger in the faith and better informed in the word of God. No unbeliever can hear him a week and not see that he is a lost man, and that he is justly condemned already and fearfully guilty because he will not accept the way so plainly set before him.

...Elder Edwin R. Harris, of Durham, sends the following: Our work at Edgemont is moving forward. We have here a willing people. We are glad to say that the whole church is alive to the work. The meeting we held, lasted two weeks. We only had services at night. Bro. C. J. Thompson did the preaching for us. It is not necessary to say that it was done well. The meeting resulted in about one hundred professions, thirty-eight baptisms and several additions by letter. The additions amounted to several more than the membership two years ago, when we took charge of the work. We raised ten dollars as a special collection for the orphans last Sunday. The cash collection last week at the Association amounted to \$50.54. We have heard of other special collections since the Association from the Mt. Zion churches. We hope all took a collection Sunday.

...We thank Pastor Hall, of Fayetteville, for this note, and assure him of a hearty welcome to North Carolina: It was no easy thing to leave Norfolk, Va., where I had spent eleven busy years, seen the erection of a beautiful stone edifice, and received 736 persons into church fellowship. But it is a privilege to be again in the Old North State where the Baptists are so well organized and taking their stand in the front of the army fighting the battle for righteousness. My heart is with them. It is not new service by any means, but nevertheless a work we dearly love. The people have received me very generously, and shown no little kindness. The attendance is quite good, and we are looking for a gracious work. On Sunday last six persons were received into church fellowship, and, God helping us, we mean to push the work. I rejoice to find the splendid stand you are all taking on the Temperance question: nothing less than constitutional prohibition ought to be the goal, for so long as it is legislative the friends of the liquor traffic will try to control or influence every legislature, but if in the Constitution it will be out of politics.

#### Associations: Time and Place.

Montgomery.—Liberty Hill, October 13.  
Transylvania.—Cathey's Creek, October 13.  
Neuse.—Mt. Nelson (Eureka Post-office), October 18.  
Cape Fear and Columbus.—Cross Roads (Columbus County), October 20.  
Pee Dee.—Spring Hill, October 20.  
South River.—Baptist Chapel (Sampson County), October 20.  
West Chowan.—Ross' (Bertie County), October 25.  
Raleigh.—Shady Grove (Wake County), October 27.  
South Fork.—Hickory, October 27.  
Robeson.—Parkton, November 1.  
Little River.—Holly Springs (Harnett County), November 3.  
Bladen.—Shady Grove, November 9th.  
Johnston.—Clayton, November 10.  
Stanly.—Kendall's, November 17.

#### Cause for Alarm.

Please read every word of this. Do not think this heading is used simply to attract attention. Let me give you the facts and you can judge whether or not there is cause for alarm. Bro. A. E. Brown resigned as Assistant Corresponding Secretary the first of July. Since that time the Home Board has paid his salary and expenses. Several missionaries resigned during the year, and others could not be secured to take their places. Six hundred dollars has been contributed to the Sunday-school work as against seventy-five dollars from the same period last year. This, of course, relieves State Missions of that amount. A close calculation shows that there will be a saving to the Board by these resignations and increased contributions to the Sunday-school work, of fifteen hundred dollars, in round numbers. This leaves to be raised more than last year, \$3,500.

Up to the twenty-first of September we had gained, over last year, \$1,200. I had hoped that by this time we would have gained at least twelve hundred more; but, to my great disappointment and distress, we have steadily lost, as the following comparative figures show:

| Last Year.         |          |
|--------------------|----------|
| September 30 ..... | \$106.10 |
| October 7 .....    | 607.85   |
| October 14 .....   | 539.09   |

| This Year.         |         |
|--------------------|---------|
| September 28 ..... | \$54.98 |
| October 5 .....    | 479.44  |
| October 12 .....   | 391.01  |

It will be seen by the above figures that during the last three weeks we have lost \$328.61 of the twelve hundred we had gained. So that we are only \$875 ahead of what we were last year. Why this falling off? During this time I have been prevented by sickness in my family from attending a good many Associations; and much important correspondence was, of necessity, postponed; but surely that cannot be the cause of all this loss.

Our Orphanage is suffering from an epidemic of typhoid fever. The conditions there, as stated in our denominational papers and secular press, have appealed mightily to our people. The sympathy of our denomination has been called forth as I have never seen it before and the response to the appeals have been prompt and liberal. This is as it should be. I am sure we are all rejoiced that something of the compassion that moved the heart of our Master, is felt by His people still. We ought to have done all that has been done for the Orphanage. But I fear that in our anxiety to relieve the situation there, we have forgotten our obligation to State Missions. "This ought ye to have done and not to leave the other undone." From time immemorial the last sixty days of our Conventional year have been given to State Missions. During these last sixty days State Missions have always had the right of way from over everything else. Twice as much money is received by the treasurer from the churches, in October and November,

as is received during the ten months previous.

The churches have sent in up to this date \$5,400, leaving \$10,300 to be sent before December 1st. I am not taking into this account amounts raised for Associational Missions, or appropriations from the Home Board to mountain schools. There are only forty-two more days (six Sundays) before the closing of the Treasurer's books. If we report no debt we must receive from the churches from December 1st, \$10,300. This is, in round numbers, \$2,500 more than for the same period last year. A debt this year will seriously cripple our work. The prospects were never so bright nor the opportunities so great as they are to-day. I think the report of the Board will show the most substantial year's work ever done. Retrenchment now will mean disaster to many promising fields. A debt will mean retrenchment. You all remember what a pull we had in November last year; and even then we were forced to report a debt of six hundred dollars. This year we must raise not only as much as we did in November last year, but \$2,500 additional.

I spoke in former articles of two dangers. A third, and the greatest danger of the three, is over-confidence. If anyone can see anything in the above facts to inspire over-confidence, he has a kind of faith which, I confess, I do not possess. If every Baptist in the State could feel something of the anxiety which pervades this office, this appeal would be unnecessary.

Brethren, the above is a plain, sincere statement of the situation as it exists to-day.

LIVINGSTON JOHNSON.

#### Edenton Notes.

Yesterday we had our second annual roll-call and anniversary of the pastor. The work has gone forward steadily in every department. There has been no "boom," but steady growth. The work in "Old Edenton" is necessarily slow. "Mr. Go Slow" is an old landmark here, and we are cautioned not to remove old landmarks. The transition must not be made too quickly, so we recognize this old gentleman as a link to bind us to the past. "Mr. Go Fast" is a rare bird in "Old Edenton," yet we are hopeful. It is better to go slow than not at all. But Edenton is going faster than for years, and the growth of the town is clearly seen on almost every street. There are quite a number of new houses going up, and still the demand is for more. The graded school population has increased seventy-five during the past few months. The sun of "New Edenton" is just rising, and if the slow-goers and late-risers will move a little faster, and rise a little earlier, we shall soon have new Edenton in noon-day splendor.

Edenton is coming to the front as a good place to live and do well in. Electric lights, graded school and fine artesian water, with excellent water-works system, assure the future of this good old town.

Our church not only keeps pace with the town, but stands as a leader in every good enterprise. There has been a large increase in the Sunday-school interest. The prayer-meetings are always largely attended, and the Sunday night congregations are superb, frequently overflowing and almost filling the annex. The church has made splendid progress in its contributions. The parsonage was enlarged last year, and this year the bath room has been equipped with bath tub and lavatory, and electric lights put in every room, so that we

are able to say that there is no more comfortable and convenient parsonage in the State. It is true that we are not what we ought to be in spiritual lines, but the church is awakening and we believe that Edenton church is in the front rank of our churches. Edenton has been cursed with the saloons all these years. These could not exist, but for the weakness of our churches. They bite that they get their support from church members, and could not exist but for their patronage. This is a slander, perhaps, upon the churches, but it is a fact that there are very few of our church members who are outspoken against the saloons. The saloon influence controls in politics, manipulates the political conventions, and hoodwinks the voters. This is why our eastern section is behind educationally and spiritually. But the people are waking up and the few leaders who have allowed the saloons to influence their political actions will be invited to back seats. The saloons are doomed in Chowan and it will not be a great while before Chowan will lift her head and say to her sister counties: "Our saloons are gone."

Our services yesterday were interesting and helpful. We had review of church work and at the roll call about \$100 were brought as thank offerings to God for his goodness to the church. At the night service the church and annex were full. Two were baptized and one man professed religion. We begin the third year's work with a bright prospect of the best year in the history of the church. May the Lord richly bless the Recorder in all its departments and in its high aims.

CHAS. A. G. THOMAS.  
Edenton, N. C., Oct. 3, 1904.

#### Sunday-School Convention.

The Brushy Mountain Sunday-school Convention will be held with Edgewood church, Saturday and Sunday, October 29th and 30th. Following is the program:

Saturday, 11 a. m.—Introductory sermon by W. R. Bradshaw. Alternate A. T. Pardew. Intermission.  
1.30 p. m.—Enrollment of delegates. 2 p. m.—How we conduct our Sunday-schools—by the delegates.  
2.30 p. m.—The Mission of the church in the Sunday-school work.—Speakers: Rev. M. McNeill, C. C. Wright, S. J. Honeycutt and H. J. Steelman.  
Sunday, 10 a. m.—Devotional exercises. 10.15 a. m.—Sunday-school lesson for the day.  
11.30 a. m.—The relation of the pastor to the Sunday-school work.—Speakers: Revs. W. R. Bradshaw, A. T. Pardew, and J. T. Nichols and J. A. Boldin. Intermission.  
1.30 p. m.—The mission of the Sunday-school in the conversion of the world.—Speakers: Rev. W. C. Meadows, John Crouch, F. B. Hendren and Vance McGinnis.  
2.30 p. m.—Report of committee on place and program for next meeting. Closing exercises by pastor.  
C. C. WRIGHT.  
W. H. CHURCH.  
D. V. NICHOLS.  
Committee.

Bro. J. C. Birdsong, Clerk, requests us to announce: "The Raleigh Association will meet with Shady Grove church, October 27. All the delegates and visitors will be met at New Hill provided we are notified as to when to meet them. We will be responsible for only those who send their names to E. E. Wilson, New Hill, N. C., who is chairman of transportation committee."

At eighty-four Henry G. Davis is campaigning West Virginia at the rate of twelve short addresses from a railroad train a day. His achievement should lift up the head of many an old man. Why quit at seventy or eighty?



## Home Circle.

### The Hills of God.

'Tis like a narrow valley land,  
This earthly way of mine;  
Before me, clad in glory grand,  
I see the hills divine—  
Those heights the saintly long have  
trod,  
The hills of hope, the hills of God!

Though mists of doubt enfold me in,  
Though through the dark I grope,  
The upward path my feet may win  
That mounts the heavenly slope;  
And walking through the lowland  
here,  
I know the hills of God are near.

Unto them oft I lift mine eyes,  
That oft with tears are wet,  
And through the mists they calmly  
rise

Where sun no more shall set;  
To me forever grand and fair,  
The hills of God—my help is there!

### Where Babies are Never Washed.

A traveler from Russia says that Russian babies in Siberia are not very attractive. And when he tells us one of the reasons, we do not wonder at his thinking so.

He says that one day he noticed in one of the houses a curious bundle on a shelf; another hung from a peg in the wall, and a third hung by a rope from the rafters; this one the mother was swinging. The traveler discovered that each curious bundle was a child; the one in the swinging bundle was the youngest.

The traveler looked at the little baby, and found it so dirty that he exclaimed in disgust: "Why do you not wash it?"

The mother looked horror-stricken and ejaculated: "Wash it? Wash the baby? Why, it would kill it!"

What a happy country Russia must be for some boys! They would never hear, "Wash your face and hands," nor "Have you brushed your hair?" But, O, how they would look!—Lutheran Observer.

### "The Chicago Girl Who Rules India."

To the imagination it is a far step from the shores of Lake Michigan to the tributaries of the sacred Ganges, but Lady Curzon has made it; and to those who know her it does not seem extraordinary. As everybody knows, Chicago girls are always clever, and very often beautiful. Mary Victoria Leiter happens to be both, and to have a rich father besides. This is a combination which certainly makes for success. Though Chicago was her birthplace, it had no great hand in her education. When she was thirteen years old her parents moved to Washington, and there she attended a private school. But most of her instruction was given at home by private teachers. Many of her holidays when she was little were spent at the Leiter's summer home on Lake Geneva. She loved music, and at one time in her girlhood lived in New York and worked with music-masters, besides going a good deal into New York society. But her chief society experience was in Washington. During the two Cleveland administrations she was very popular there.

With all this very cosmopolitan training behind her, with a thorough knowledge of French and German, and with exceptional beauty, it is easy to understand that she made a sensation when she was first presented at the Court of St. James in 1894. During that season she met a young man named George Nathaniel Curzon. He was a member of parliament, a man of talent, of position, of wealth and of great ambition. He promptly fell in love with Miss

Leiter, and in 1895 they were married.

Before their honeymoon was over there was a general election in England. In that country the wives of politicians take as great a hand in the campaigns of their husbands as the men themselves. They attend *hustings*, they make house-to-house canvasses. Although it was new, Mrs. Curzon set out to be a help to her husband, and he was re-elected to parliament. Under Lord Salisbury he took a seat in the cabinet; in 1898 he was offered the governor-generalship of India, and a month following his appointment he was raised to the peerage, and became Baron Curzon of Kedleston. Disgruntled Liberals said that his rise was due more to Mrs. Curzon than to himself; but if a man has sense enough to choose a clever woman for a wife, that does not seem to be a reason for pointing the finger of scorn at him.

### The Japanese Farmer.

About one-half of the entire population of Japan is engaged in cultivating the soil and all this work is done by hand. The implements used are of the most primitive kind. The plows are made of rough wood to which an iron point is attached and are said to be the facsimile of those used in the days of Pharaoh. They are frequently drawn by a bullock and both implement and beast are guided by a man or woman who walks patiently all day long through the slush and mire of the rice fields.

In cultivating, a hoe is used, the blade of which is at an angle of nearly forty-five degrees and is almost as long as the rough wooden handle.

Japan produces crops of fine wheat especially in the southern part of the country and the method of heading it is the most primitive of all. An implement very much like a curry comb in appearance is used for this purpose. It is made sometimes of iron and sometimes of wood and as it is drawn upward through the straw the heads are snapped off. Compare this with the American machine which cuts a swath twelve feet wide, removes the heads and elevates the wheat into a wagon of special construction.

Yet with these primitive tools it is astonishing to find the magnificent harvest that the Japanese farmer reaps. The rice crop occupies one-half of the land under cultivation and it is said that the Japanese farmer produces better rice and a greater quantity per acre than any farmer in the world. As it is the staple article of diet there is a tremendous home consumption and the foreign trade is rapidly increasing.

Such an influence has the rice crop on the commerce of Japan that sometimes business operations are almost suspended when it is feared it may fail owing to unpropitious weather. The failure would be a national calamity, for it would mean financial disaster to a great many persons and some of the largest commercial enterprises would be compelled to close their doors.

The secret of the success of Japanese farming is certainly not attributable to the implements employed, but there are two other great factors in the cultivation of the soil, and they are fertilization and irrigation, and in these the farmer of Japan is certainly an adept.

Only one-twelfth of the area of the empire can be used for agricultural purposes and by centuries of systematic irrigation and fertilization it has been brought to the highest state of cultivation.

The sides of the hills and mountains are terraced as are also the rice fields. The rain-water in many places is conserved on the top of the mountains: the rivers are all utilized, canals are cut, and hence the system of irrigation is made complete.

Cesspool manure is used for fer-

tilizing. It is forwarded by rail, boat and every mode of conveyance to the country. On each farm is a large pit into which it is dumped and left until required. When cultivation of the soil begins, it is carefully placed in the ground and the farmer then irrigates the soil at will from the bountiful supply of water at hand.

This method of cultivation has been carried on for generations and it is this, together with patient toil, that makes it possible for the farmer to produce such wonderful results.—Ada L. A. Murett, in The Pilgrim for October.

### Where the Children Learn Bad Words.

Mothers conscientiously shield their children from all form of evil that they have been taught to recognize. The little one, if left with nurses at all, has his attendant carefully selected, that his manners, morals and language may not be corrupted. When he is old enough for playmates, they are selected with care, and a wise supervision is maintained lest bad habits be formed. When he is old enough for school, his mother redoubles her vigilance and her prayers.

But she does not hesitate to place in the hands of her four-year-old a paper which contains many of the evils which she tries to avoid elsewhere, and this week after week, regularly, on the day which above all others should be devoted to the culture of the spiritual life.

In a single four-page comic supplement selected at random, the following words and phrases occur: "Gee," "Holy smokes!" "coco" (for head); "Socho;" "Golly!" "Gosh" (twice); "a dem good thing;" "the dernest freak," and "B'gosh!" What parent, belonging to refined or even respectable society, would allow his child the companionship weekly of persons using such language? Or would he allow his carefully reared son or daughter a story-book in which such words were found?

But the moral lessons here presented are a still more serious matter. In pictures where animals are performers, the matter is less serious, but who shall blame the boy or girl who tries to copy the tricks of the child characters in these pictures, when all his elders apparently consider the performances of these youngsters clever and amusing?—Georgene H. Wilder, in Good House-keeping.

### Women Wiser Than Men.

Women are the inheritors of this old, universal human wisdom. They have more sense than men, for the simple reason that a man has to be a specialist, and a specialist has to be a fanatic. The normal man all over the world is a hunter, or a fisher, or a banker, or a man of letters, of some silly thing. If so, he has to be a wise hunter or a wise banker. But nobody with the smallest knowledge of professional life would ever expect him to be a wise man. But his wife has to be a wise woman. She has to have an eye on everything, an eye on the things that fanatical bankers forget. If the banker is melancholy, she must teach him ordinary cheerfulness. If the banker is too convivial, she must teach him ordinary caution. If she had four husbands (like Chaucer's Wife of Bath) she would be an optimist to the pessimist, a pessimist to the optimist, a Pagan to the Puritan, a Puritan to the Pagan. For she is the secret health of the world.

Surely, then, it is absurd to test the "brain-power" of women by asking how high they figure in examinations or trades; that is to say, how dexterously and powerfully they work as sweeps, or parsons, or journalists, or emperors, or inn-keepers, or what not.—G. K. Chesterton.

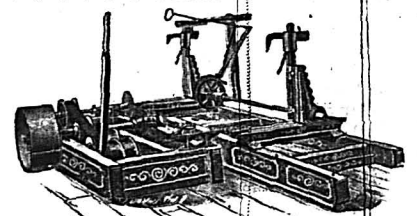
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## Young People's Page

### The Home Days.

When the goldenrod has withered,  
and the maple-leaves are red,  
When the robin's nest is empty,  
and the cricket's prayers are said,  
In the silence and the shadow of the  
swiftly hastening fall  
Come the dear and happy home days,  
days we love the best of all.

Then the household gathers early, and  
the fire-light leaps and glows  
Till the old earth in its brightness  
wears the glory of the rose;  
Then the grandsire thinks of stories,  
and the children cluster sweet,  
And the floor is just a keyboard for  
the baby's pattering feet.

If the raindrops dance cotillions on  
the roof and on the eaves  
If the chill wind sweeps the meadows,  
shorn and bare and bound in  
sheaves,  
If the snowflakes come like fairies,  
shod in shoes of silence, we  
Only crowd the closer, closer, where  
the cheery kindred be.

Oh, the dear face of the mother, as  
she tucks the laddies in,  
Oh, the big voice of the father, heard  
o'er all the merry din;  
Home, and happy homely loved ones,  
how they weave their spells  
around  
Heart and life and creed and mem-  
ory, in the farmstead's holy  
ground.

When the goldenrod has faded, when  
the maple-leaves are red,  
When the empty nest is clinging to  
the branches overhead,  
In the silence and the shadow of the  
hurrying later fall  
Come the dear days, come the home  
days, in the year the best of all.  
—Margaret E. Sangster.

### Good Fishing.

I had an extraordinary day's sport  
once on the top of a mountain (a  
submerged one, of course) in the  
middle of the South Pacific. This  
particular place was well to the north  
of New Zealand and somewhere in  
the deepest part yet discovered of  
the ocean. I do not know its exact  
position, but I heard the skipper say  
that it was part of a mountain range  
to which the Himalayas must yield  
place for height, and so I suppose  
it must have been part of the Ker-  
madec Group. One afternoon as we  
sailed gently along before a very  
light breeze, we suddenly noticed a  
change in the color of the water, an  
infallible sign of shallowing or of a  
shoal of fish. And as we entered up-  
on the discolored area of sea, which  
came so abruptly that the edge of  
the deep blue was very plainly mark-  
ed, the wind died away to a flat calm.  
The deep sea lead was cast and gave  
us sixty-five fathoms, sand and shell  
bottom. The skipper, being a great  
fisherman, produced a line, and, bait-  
ing the hooks with a piece of fresh  
beef (we were only three days out  
from Auckland), dropped them over-  
board. The moment it touched bot-  
tom he began to haul up in the great-  
est state of excitement, calling at  
the same time for any and everybody  
who had any suitable fishing tackle  
to get to work fishing. At which there  
was a great rush, intensified when  
the skipper pantingly hauled on  
board two magnificent fish of a kind  
I have never seen before nor since.  
They were like a glorified perch,  
superbly colored and weighing over  
twenty pounds each. The mate who  
had his line down next, exultingly  
hauled up a pair of kaukhai, the  
huge New Zealand mullet, of about  
ten pounds each. And then all hands,  
except two, joined in the fun. Such  
a variety of fish I never saw at one

time. There were all the well-known  
New Zealand favorites except the  
barracouta and the rock cod. Snap-  
per, cavalle, groper, the last a mon-  
ster with a mouth like the opening  
of a coal sack, but in all other re-  
spects like a huge cod, except that  
he has big scales and a cod has small  
ones. Yellowtail there were, and  
trumpeter, and at least as many more  
species of whose names I have not  
the least idea. We were becalmed  
for about three hours, and we caught,  
at least, ten hundred-weight of fish in  
a shallow area of certainly not more  
than a square mile in extent, which  
was the summit of a mountain that  
rose almost sheer from the sea-bed  
for over 300,000 feet. It was a  
fruitful topic of conversation among  
us all the rest of that voyage, for  
none of us had ever known of the  
like before and we could not help  
wondering and wondering how so  
vast a number of so many different  
kinds of fish could have gathered in  
that lonely spot of shallow ocean in  
the midst of those mighty depths.—  
Frank T. Bullen, in the New York  
Evening Post.

### The Sparrows and the Policeman.

Sparrows live by the thousands in  
the parks in New York, and grow  
very tame. They will fly almost at  
one's feet to pick up a crumb, and  
in summer will bathe in the foun-  
tains almost within reach of one's  
hand. The other day a lady living  
opposite one of the parks raised a  
window with a spool of thread in  
her hand. She dropped it; it un-  
wound as it fell, and almost before  
it reached the sidewalk a sparrow  
had caught the thread in his bill  
and flew away, the spool rapidly un-  
winding. In a minute another spar-  
row had caught the thread, and away  
he flew. Another joined him, and in  
five minutes at least a dozen spar-  
rows held the thread, flying gayly  
about the low bushes and the trees,  
tangling the thread in the twigs and  
weaving a web, part of it crossing  
a path. A park policeman came  
along and found his way barred. A  
small boy stood near, but on the  
other side of the obstruction. Im-  
mediately the policeman grew angry  
and accused the small boy of tang-  
ling the thread across the path to  
annoy the people who were walking.  
The boy declared he did not know  
how the thread came there, but the  
policeman would not believe him, and  
was going to arrest him when the  
lady came and explained that if  
any one was to be arrested it should  
be the sparrows, for they had taken  
her thread and tangled it on the  
bushes as they flew back and forth.  
The sparrows were still chatting in  
the trees overhead, and the police-  
man, looking up, saw the thread in  
their bills. He did not gress the  
sparrows; he probably knew that he  
would have difficulty in catching his  
prisoners and getting them to the  
station house.—Outlook.

### Japanese Loyalty.

When we consider Japanese pa-  
triotism, we must never lose sight  
of its great concomitant, loyalty to  
the Emperor. These two passions  
are so closely united in the breast of  
an ordinary Japanese, that he can  
hardly conceive of one without the  
other. When a Japanese says, "I  
love my country," the great or even  
the greater part of his idea of his  
"country" is taken up in importance  
by the Emperor and the imperial  
family. His duty to his country, as  
conceived by him, includes, first of  
all, duty to his Emperor. More-  
over, to him his country does not  
mean simply a group of islands with  
about fifty millions of people living  
on them. His forefathers and descen-  
dants are also taken into account.  
To him the past, present, and fu-  
ture generations are commingled  
into one. . . . And the ancestors  
he loves and reveres were all loyal

to their Emperors in their days; so  
that he feels he must be loyal to his  
Emperor, as they were to theirs, if  
he means to prove himself worthy  
of their race. This is a sentiment  
born with him. It is owing to this  
deep-rooted feeling in the people  
that, although several daimyos  
fought with one another during the  
sixteenth century for the aggrandize-  
ment of their powers, yet none of  
them dared to aim at the imperial  
throne. They obtained their ranks  
and titles from the Emperor then  
reigning. The hereditary  
loyalty of the people to the Emperor,  
with whose ancestors are associated  
their own forefathers, is too stub-  
born a sentiment to be trifled with,  
and no intelligent shogun attempted  
to disregard it.

In many other countries kings and  
emperors have to keep their pomp  
in order to uphold their authority.  
Not so in Japan. The lower the  
imperial pomp dwindles down, the  
warmer and deener is the popular  
sympathy. The people cannot bear  
seeing the chief of their race in

wretchedness. They will eventually  
rise up for him.—Nobushige Ameno-  
mori, in the October Atlantic.

Bounteous is Jehovah in his na-  
ture; to give is his delight. His  
gifts are beyond measure precious,  
and are as freely given as the light  
of the sun. He gives grace to his  
elect because he will it, to his re-  
deemed because of his covenant, to  
the called because of his promise,  
to believers because they seek it,  
to sinners because they need it. He  
gives grace abundantly, seasonably,  
constantly, readily, sovereignly;  
doubly enhancing the value of the  
boon by the manner of its bestowal.  
Reader, how blessed it is, as the years  
roll round, and the leaves begin  
again to fall to enjoy such an un-  
fading promise as this: "The Lord  
will give grace."—Spurgeon.

We never find out just how much  
joy there is in light and sunshine un-  
til we have been for a little while in  
the dark.

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If you are sick or "feel badly,"  
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53 Cottage St., Melrose, Mass.

January 11, 1904.

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the Army, I had more or less kidney  
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became so severe and complicated  
that I suffered everything and was  
much alarmed—my strength and  
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and strong. In order to be very sure  
about this, I had a doctor examine  
some of my water today and he pro-  
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condition.

I know that your Swamp-Root is  
purely vegetable and does not con-  
tain any harmful drugs. Thanking  
you for my complete recovery and

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sufferers, I am."

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back, dizziness, poor digestion,  
sleeplessness, nervousness, heart dis-  
turbance due to bad kidney trouble,  
skin eruptions from bad blood, neu-  
ralgia, rheumatism, diabetes, bloat-  
ing, irritability, wornout feeling,  
lack of ambition, loss of flesh, sallow  
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for twenty-four hours, forms a sedi-  
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### FROM RESPONSIBLE SINNERS TO ACCOUNTABLE SERVANTS.

A man is individually responsible to God for his life; to Jesus Christ for his salvation. Let us think a while upon our accountability. In what degree shall I be held accountable to God?

In that swift-falling hour when I shall stand before the Judge of all the earth, shall I blandly acquit myself by singing—"Jesus Paid It All; All to Him I Owe?"

Yes, says one. No, says another. Each is right in his own meaning.

In the meaning that the Jesus is the Lamb of God, slain from the foundation of the world, that taketh away our sins, the affirmative answer is correct.

But in the meaning that the death of Jesus acquits us and makes our sinning of no consequence to us, relieving us of all accountability, that is a fatal blunder. A saved man is responsible, is held accountable for his sins. Let us never lose sight of that. We must at the Judgment give account of the deeds done in the body, and all the more strictly to account shall we be held by reason of our claim upon Jesus the Christ.

Is it not true that a wrong interpretation of the glorious doctrine of that hymn, "Jesus Paid It All; All to Him I Owe," has brought many into a false and fatal sense of security? We pack our sinning upon Jesus, as the Jews packed theirs upon the scape-goat or the bloody sacrifices, and go easily on with our evil doing. If we sin, we say, "Well, I am saved; God will forgive for Jesus' sake." And bye and bye we find it easy to sin; our consciences grow hardened: We lose the keen sense of moral responsibility. We so cultivate the thought that Jesus will bear our stripes that we lose all thought of the account to which we shall be held.

Does not this account for much of the modern-easy-going, milk and water, indifferent, cold and dead religion?

It is true that Jesus is our Salvation, is our Righteousness; that He died for us; that we can build our hope on nothing less than His sufferings for us and His resurrection from the dead; true that Jesus Paid it All! Aye, and true that all to Him I owe!

Divide the lines that way: Jesus Paid it all—the price of my salvation; all, therefore, all that I can do, all my life, all my service to Him I owe. If I owe my salvation to Him, I also owe Him my service. In this way we obtain a more correct view of God's saving relation to us, and our serving relation to Him.

We say without hesitation that the sinning man that habitually soothes his conscience on the ground that Jesus has suffered for him, is on the way to a terrible awakening to his accountability before God in That Day. So far from such a course, the true Christian's conscience will be quickened by the knowledge that Jesus suffered for him; and he will strive and pray without ceasing that he may serve His Saviour ever more perfectly.

Half-views are ruinous. Obtain the full view: Jesus dying for you is one side of the shield; you living for Jesus is the other. We offer this to you as a test of your salvation: Do you desire to serve Him whom you call Saviour? Do you realize that you owe Him all your life? It is not enough to say "Lord, Lord." He Himself has said that many shall so call upon Him and He shall answer, "I never knew you." I never knew you because you never were known to work for me: I was hungry and ye fed Me not, naked and ye clothed Me not; thirsty and ye gave Me no drink.

Clearly we are held strictly to account. Our salvation is no matter of the tongue; no matter merely of the Innocent Son of God paying the fearful price of our sin that we may go on with our sinning. Paying that price, He purchased us. To trust Him as Saviour is also to take Him as Master. To claim His salvation is to sur-

render our bodies and our souls to Him. To be His is to be His—all, all the day.

You have ten good hours of activity each day. What do you do with them? You have a mind to think of things to do. You have a soul that knows of Him. What are you doing with them? Better answer these questions now than have them condemn you when condemnation shall be loss eternally.

So far from relieving us of responsibility, Jesus increases it. We are under bonds to Him not only to resist temptation, but to serve Him. It is one thing to be good—just good, well-behaved, a regular church-goer, a systematic contributor; another to be His servant. "Being then made free from sin, we become the servants of Righteousness." In salvation we rise from the position of responsible sinners, doomed to eternal death, to the position of accountable servants living the life eternal in the midst of time.

### WHAT THE NEGROES HAVE TO SAY TO THE WHITE PEOPLE.

The white people often have their say to the colored people. We propose solutions and reach conclusions world without end. Now and then the colored brother thinks that he ought to be heard. We are ready to declare that he ought to be heard. He may not be right; but how can we know whether he is right or wrong until we have had an expression of his views?

In the recent meeting of the National (negro) Baptist Convention at Austin, the Committee on "State of the Country" made a report which is evidently addressed to the white people. It is respectful and vigorous, and we have found it interesting and even eloquent. We submit it to their fellow white Baptists with the sole purpose of informing them of the mind of their brothers in black at this time:

We, your Committee on State of the Country, beg leave to make the following report:

It is evident to all thoughtful men that the negro is passing through a crisis which is taxing to the utmost his patience, his good citizenship, his ability, his endurance and his faith; which is testing, perhaps, as never before the fair play, the civilization, the Christianity of the nation.

It is true we are black, but we are not responsible for that. We are wearing the color that God gave us. It is true we are in America—we are not responsible for that, we are living where you white men brought our ancestors. We did not immigrate, we shall not emigrate.

It is also true that though black and alien we helped carve this continent from the wilderness, wrest it from the savage, preserved it from dismemberment and protected it from foreign assault.

A black man, Crispus Attucks, struck the first blow for American liberty; his ball-torn breast was an ink well in which Thomas Jefferson dipped his pen and wrote the Declaration of Independence. A black regiment under the death-dealing guns of San Juan struck the last blow that drove the slavery-introducing Spaniard out of the western world. Surely a race with such a record that came here six months before the Mayflower, ought not at this late date be regarded as aliens in this Southland, whose every home they defended with a black man's loyalty and devotion.

We are not insensible of the many blessings we enjoy in this beautiful Southland. If we can spend our money more freely in the North, we can earn it more freely in the South. If with noble generosity the North has given twenty-five millions for our education, with heroic justice Confederate soldiers have limped up to the ballot box and voted to tax desolated estates one hundred million dollars in the same time for our public schools. We are not unmindful of the sinister exceptions to this superb record of Southern States; but we believe that even in those two States the sober, second thought of the people will admit that ignorance is both costly and dangerous.

We wish that the people of the South might once for all understand our position on certain fundamental issues. We believe it would render the suspicion and entanglement less acute and restore that old noble sympathy and encouragement which it is the right of the weak to look for from the strong and which it is the glory of the strong to give. We are not seeking at any point, in any way, or by any means, directly, or indirectly, social equality nor social intermingling. No negro has advocated it; all

have disavowed it—our leaders, our conventions and conferences, our entire race. We defy the world to point to a single negro among ten millions who advocates it. All the social equality the race has had has been forced upon us by white men before the war or before sunrise.

The race endorses Booker T. Washington's statement at Atlanta. In all things social separate as the fingers. Not a single black hand in all this Southland knocks at a single church door or lodge or parlor door with a request for social equality. You are satisfied with your own; we are satisfied with our own. Nor are we asking to dominate over you. No one advocates it; no negro attempts it. We believe the fittest of both races should survive, and that none should be oppressed. Nor are we organized to murder you. These cries of domination, before-day murder clubs and social equality are the threadbare scare-crows of demagogues by which third-class politicians have been made Congressmen, Senators, and Governors; who otherwise had not risen higher than turnkey, marshals and sheriffs. Of all causes of entanglement perhaps the occasional crime of some negro brute against some white woman is chief. If there lurks in the midst of any white man the suspicion that we have the least particle of sympathy for any brute who will commit the dastardly and deadly assault on womanly virtue, we wish here and now to disavow it. No white man can possibly understand the deep feeling of regret, mortification, shame and horror with which the decent, law-abiding negro hears of this crime being committed by a member of his race. Any negro who was proven guilty might be safely left to a negro jury for punishment; but we do ask that he have a fair trial; that he be executed by legal process. Are we asking too much?

We also feel that this crime is equally revolting when committed by a white man upon a colored woman. We ask that he have a fair trial and be executed also by legal process. Are we asking too much? May we add another word? Is it fair to black the good name of an entire race, cover ten million people with a mantle of fire because of the brutality of one negro brute in one hundred thousand law-abiding citizens? We did not wrong you when we slept at the door of the womanhood of the South for four long years. We needed no bloodhounds, nor Winchester, nor fiery stake to keep us in our places. You trusted us then and we did not fail you. Trust us now and we will be worthy of it.

We owe much to the South. We here learned the first lessons of civilization; here we heard of God for the first time; here our children are sitting on the school bench; here millions of our people earn their bread; here you have sold us millions of acres of land, and protect us in the quiet enjoyment of most of it; here many of us have found as brave, loyal, helpful friends as the world possesses. Ought two such people as we, speaking the same language, worshipping the same God in the same way, with the sweet traditions of kindness and love on one side, matched by devotion and loyalty on the other, stumble on in the darkness of suspicion and ill-will, misunderstanding, maligning and murdering each other? The North brought us here, you civilized and Christianized us. God set us free. We are weak, you are strong; we are poor, you are rich; we are no less than men, you are no more. One is our Master even Christ; all we are brethren, God is our Father. He has made of one blood all nations to dwell upon the face of the earth. He did not bury a half-million Anglo-Saxons in bloody graves to give us our liberty to be taken from us; he did not preserve our lives through the horrors of slavery to allow us to be exterminated by midnight assassins; he did not give us our liberty at the cost of half million Saxon graves to allow it to be taken away by demagogues of the vile type. We appeal to the great body of fair-minded Southerners who have silenced the voices of prejudice and hate, and dared to deal fairly with us. In so many ways to still stand by us; still be our friends; still stand as a bulwark against the mad forces of retrogression and anarchy until we have indeed a new country—a country whose watchword is progress; a country whose laws are just; a country over whose plains the angels shall say, "Peace and good will."

Finally, we believe in the universal recognition of the manhood rights of all people without regard to race, color or previous conditions. We find comfort and encouragement in the significant fact that the Chief Executive of this nation seems determined to give due recognition to this doctrine and keep the door of hope open to every man.

Men are born with two eyes, but with one tongue, in order that they should see twice as much as they speak.—Quaint Proverbs.



# A NOTE OF ALARM.

Secretary Johnson fears a collision. State Missions is on the main track, having the right of way, and coming homeward at full speed. But the calamity at our Orphanage threatens to stand in the way of collections for his cause.

There can be no collision, however, where every one knows what is going on. The generous outpouring of gifts for our Orphanage is worthy of all praise and the spirit that prompts them is not to be rebuked, is not to be quenched. This we ought to do; this other we ought not leave undone.

We must give more than ever this year for State Missions; for more than ever has been expended. A debt here would harass us at every point, the Orphanage cause and everything else. The thing to do is to remember your duty to State Missions and while you are giving to the Orphanage do not rob Peter to pay Paul. That is no giving at all. The Orphanage does not want your money at the expense of State Missions.

Remember now—State Missions must not be neglected!

## CORRECTION.

The reader is requested to recall an editorial touching the matter of the celebration of the Lord's Supper at Jerusalem when the International Sunday-school Convention party was there. The following statement from the gentleman whose remarks at Raleigh were made the basis of that editorial has been sent to us:

I have in my hands a copy of the Biblical Recorder, volume 70, No. 5, published in Raleigh, N. C., August 3rd. In it is an editorial on the misuse of the Lord's Supper.

1. If I did state that the celebration of the Lord's Supper in Jerusalem was under the auspices of either our World's or International Association, I was in error. The World's Committee refused to arrange for such a celebration, and it was no part of the program, and the President did not preside. It was arranged by a few Christians on Saturday afternoon, and the announcement was made on Sunday morning, so that any who had convictions that it was not right to so observe the Lord's Supper, could remain away.

2. I did not say that all Baptists participated in the ordinance, and I hope I did not so infer, for I know of several brethren who did not do so. There were, however, many Baptists who did. It was a unique occasion, and I am sure would never be observed at any other time, and do not believe that it will ever be suggested even in connection with any of our International Conventions.

3. Since learning of the feeling among some of our Baptist friends, I have taken the pains to inquire definitely as to their position in this matter. I confess I had not fully understood it before. I am not indifferent to the principles of any of our denominations and stand against anything in our organization which will in any way even seemingly undermine or discredit them. I was unwise in mentioning this matter at all, in my address in Raleigh, or for that matter in any other place, and shall not do so again.

Yours, in Christian love,

W. C. PEARCE.

## STATE MISSION NOTES.

Many years ago Elder Elias Dodson preached in Rockingham County. A Miss Martin, a woman of much culture and influence, was converted; later she became the wife of Stephen A. Douglass, of Chicago. She was faithful to her church, and being much interested in education, she proposed to the Baptists of Illinois that if they would raise \$40,000 for the building of a Baptist college she would give \$10,000 more. The result is Chicago University. Behold the work of our State Mission Board, who can estimate her influence. Once more: Robt. T. Daniel, a missionary of our State Board in Chatham County baptized Basil Manley, who in turn baptized J. P. Boyce, who founded our Southern Baptist Theological Seminary in Greenville, S. C.

Robt. T. Daniel also baptized R. B. C. Howell, who wrought with wonderful success in Nashville, Tenn. Mr. Howell wrote several valuable books in defense of the Baptist Position on Bible teaching.

Such work and workers do come from the work of State Missions.

Two of the greatest schools in America we see have their origin in North Carolina missionaries. We are obliged to our beloved J. B. Richardson for the above facts. J. S. F.

## Sunday School Department.

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

### The Healing of Naaman.

Lesson for October 23rd.

Golden text: Heal me, O Lord, and I shall be healed; save me and I shall be saved. Jer. 17:14.

We venture the remark that one may safely accept the dominant thought in the Golden text as the keynote of the lessons assigned by the International Committee. For example, the foregoing text indicates that the Committee hoped that we would find in the healing of Naaman an analogy pointing to our salvation.

But the serious student will undertake more than this. He will undertake to discover what the healing of Naaman meant to him, meant to the people of his time. It may have a different meaning for you and me; but that is a question, while, on the other hand, we cannot doubt that it had a meaning to Naaman.

We should not be content to work up from our lessons a mere superficial, "spiritual" analogy. That has been done until half of Christendom is in revolt against it, and part of that half has lost reverence for the Scriptures. We mean to say that had there never been so much "allegorizing," "spiritualizing" reading by analogy into the Scriptures what God never meant they should contain, there could have been no sufficient inducement to the modern abuses in the name of Historical Criticism. If these abuses shall serve the purpose of getting teachers and preachers out of the "spiritualizing" habit, they will not have been in vain.

We have had two lessons based upon miracles wrought by Elisha. We may, therefore, not concern ourselves with this miracle as it relates to him. He is here, as in the others, merely the chosen medium of God's power. But we must not dismiss his avowal of the purpose of this miracle—that the King of Syria "shall know that there is a prophet in Israel."

That purpose was political as well as spiritual. As the lesson informs us the King of Israel dreaded a conflict with the King of Syria, and even suspected him of conspiring to pick a quarrel. But hearing of this, Elisha reassures his king—"let the leper come," said he; "I will cure him." This was a worthy purpose. God's relation to Israel was peculiar. That nation had a paramount place amongst the nations in God's providence. It was well to demonstrate to Syria in so signal a way that God's prophet was in Israel. God and one are a majority. That was a day when God was regarded as of more power in war than heavy battalions.

Here is our lesson: If God is with us, and we may demonstrate it to our enemies, it will go far toward preserving us from them. Likewise, if the American Flag stood for a thoroughly Christian nation rather than a merely wealthy and powerful nation, we would be more secure than we are.

Righteousness is a stronger factor in international relations than the "Big Stick"—although we do not share the opinion that the "Big Stick" idea now prevails.

There was, probably, a collateral purpose in this, that the evidence that the prophet of God was in Israel and would help an outsider, would serve to introduce Israel's religion to the Syrians. It was a great missionary opportunity.

Upon being healed by the prophet of Israel Naaman would not only say, "The prophet of God is in Israel," but also, "Israel is God's nation and the reason must be that Israel's religion is better than Syria's." And as a matter of course he would look into it and publish its beneficence to him.

This, as well as the preservation of Israel against Syrian attack, would make for the progress of the religion of the One God.

So much for the main purpose. There is a point of remarkable appropriateness in the surprise and indignation of Naaman upon learning that to obtain the healing nothing wonderful was required. He expected a great ado; he expected to see the prophet; to hear him call upon Jehovah and carry on incantations like a heathen fakir. And when he received the simple message and that from a servant he went away in a rage.

This is characteristic. If salvation were offered for money or works there are unsaved people who would obtain it at any cost. But offered freely, simply, they cannot understand. They turn away. If they could only understand that it means the surrender of one's own rivers, of one's own pride, of one's own life, as here indicated, they would take it more seriously.

### Notes.

A little captive girl witnessed so successfully the Prophet that a kingdom was brought to

know Him and of the true God. There is a fine story here for your class and a true lesson. One small voice in God's great plan—how He might miss yours; how the world might suffer!

Why is there no prophet today? Suppose one should come?

Study up on leprosy.

Make your own story of that little captive girl.

### The Bible on the Sunday-School.

The teaching work of the churches is clearly sanctioned and authorized in Scripture.

Moses completing his law and his life commanded: Gather the people together, men and women and children and thy stranger that is within thy gates that they may hear and that they may learn, and fear the Lord your God, and observe to do all the words of this law." (Deut. 31:12). Here we have the participants and the purpose of the Sunday-school.

This work was basic in the reformation of Jehoshaphat who appointed five princes, two priests and nine Levites to instruct the people. "And they taught in Judah, having the book of the law of the Lord with them; and they went about throughout all the cities of Judah and taught the people." (2 Chron. 17:9.)

Similarly, Ezra when he returned from Babylon to Jerusalem came with an open assembly, and with various helpers presented to them the law. "And they read in the book in the law of God distinctly; and they gave the sense, and caused them to understand the reading." (Neh. 8:8.)

Christ commanded His followers to engage in this teaching work to the very confines of the world both in space and time. Read the Great Commission and see: "Teach all nations . . . and teaching them to observe. . . ."

And our Lord Himself was primarily and pre-eminently a teacher. Note the first of many passages presenting Him in this phase of His life: "And Jesus went about all Galilee teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of disease and all manner of sickness among the people." (Matt. 4:23.) Teaching, mark you, first of all.

In this matter the apostles followed the Master. Peter and John, for example, in the midst and in spite of persecution taught as well as preached. "They ceased not to teach and preach Jesus Christ." (Acts 5:42.)

Of course the early Christian churches would not overlook this work. Thus of the most aggressive and influential of them it is said, "Now there were in the church that was at Antioch certain prophets and teachers." (Acts 13:1.) Today we would call them pastors and Sunday-school workers.

In this same church the two great primitive missionaries found a school of training and a sphere of powerful influence. "Paul and Barnabas tarried at Antioch, teaching and preaching the word of the Lord, with many others also." (Acts 15:35.)

Not to mention numerous other passages that might be named we conclude that beyond question the teaching work of the churches is authorized in the Bible, and no one can ignore it without being disregarding of duty and disobedient to Scripture.

### A Bible School Session.

The Attendance—Now, therefore, we are all here present before God (Acts 10:33).

The Order—Be still, and know that I am God (Ps. 46:10).

The Singing—Sing ye praises with understanding (Ps. 47:7).

The Prayer—Let my prayer come before thee; incline thine ear unto my cry.

Bible Study—Teachers: So they read in the book, in the law of God distinctly, and gave the sense, and caused them to understand the reading (Neh. 8:8). Scholars: They received the word with all readiness of mind, and searched the Scriptures daily, whether these things were so (Acts 17:11).

Our Visitor—Jesus Himself drew near (Luke 24:15).

Our Helper—Then opened He their understanding, that they might understand the Scriptures (Luke 24:45).

The Sure Result—Did not our hearts burn within us while He talked with us (Luke 24:32).

Closing Praise—Unto Him that hath loved us, and washed us from our sins in His own blood, to Him be glory and dominion forever and ever (Rev. 1:5,6).—New Jersey Sunday-school Messenger.

A good deed is never lost; he who sows courtesy reaps friendship, and he who plants kindness gathers love; pleasure bestowed upon a grateful mind was never sterile, but generally gratitude begets reward.—Basil.



## 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.

### The Vice-President's Work.

(Continued From Last Week.)

Miss James, of Beulah, after regretting her inability to be present at the Association meeting, says:

"I hope to attend our Union Meeting at Kerr's Chapel the last of October. I am going to try to reorganize their Society. Shall write again in the beginning of the new quarter to each Society and try to get them to have a representative meet me at our Union. You did not send the apportionment cards as you said you did. I will write then in regards to increase you spoke of. My own Society, Lea Bethel, say they are willing to make their proportion of the increase."

### At Green River.

Mrs. Grayson, the Vice-President of Green River, whose letter about going to the Association we shared with you two weeks ago, now writes of the Woman's Meeting:

"The annual meeting is over, and I hasten to write you in regard to it."

"The church at which our Association was held is on our McDowell mission field. It overlooks a beautiful valley and is entirely shut in by mountains."

"Not so many Societies were represented by delegates as when held with more centrally located churches, but all sent reports, except one."

"I think our annual meeting was fairly successful, all things considered. Most of the delegates had not been in the meetings for several years, some had never been before, and the result was, that I had most of the work to do."

"I feel sure much good will result from the meeting, because I am sure some hearts which had grown cold were rekindled, and will warm other hearts in their own Societies."

### A Royal Box.

This account of a box packing from South Fork Society will, we know, rejoice the heart of the Vice-President, Mrs. W. A. Gwaltney. To Societies out of her territory, as well as in it, we commend the "Gastonia plan."

First Church, Durham, reports a box valued at \$208 and stands head of the list. Gastonia came next, as yet. Who will dispute ground with them?

"The ladies of our Missionary Society have just shipped to Rev. H. M. Harjo, Okmulgee, Indian Territory, a handsome box of clothing, shoes, hats, light household articles, etc., amounting in value to \$121.79—freight \$1.35."

"We attribute our success and the perfect ease and rapidity with which we accomplished the work to the most excellent plan suggested by our enthusiastic and energetic president. The entire membership of the Society—about thirty—was divided into six committees—one committee for the minister, one for his wife, one for each child, and a household committee. Each committee to provide for the one assigned them in any way they saw fit—subject, of course, to the direction of their chairman. Naturally, the members of each committee were ambitious that their particular missionary should be comfortably fitted up."

"The result was beautiful, and every member of the family has everything necessary, with possibly some to spare. Nearly a hundred new garments were cut and made by the Society."

"We hope to make our Christmas offering better than ever before."

"MRS. W. F. MARSHALL,  
"Secretary."

### Revival Work in North Carolina.

I have just closed my summer's work and will start at once to Louisville to enter the Seminary. It has been a good year for meetings where I have been. It has been my pleasure to help in ten meetings, in which there were about three hundred professions of faith in Christ, and many back sliders reclaimed.

The first meeting was at Spring Branch in Sampson County. We began there the third Sunday in July. Brother Campbell has told you about all the meetings I helped him in. I will not repeat what he has said. It is a pleasure to work with such a man as Brother Campbell if there are no previous ties of friendship. He knows how to prepare his people for a meeting and then he knows how to work during the meeting. Mr. Moody said: "More souls are sung into heaven than preached into it." Brother Campbell sings with the spirit and those who hear him are moved by it. He is a natural born leader of men. And he leads them to higher and nobler living. With all of his school work he has two new churches on his hands now. But they will come to completion for he does not know how to fail.

The second Sunday in August I went to help Bro. J. H. Bass, at Chilrey, Va. There were some differences between a few of the members. Satan tried to use these differences to hinder the progress of the meeting, but they were soon settled and we had a splendid meeting. Brother Bass was educated in North Carolina, and belongs to this State, but he is doing splendid work across the line. When his work is done on his present field, if it ever is, I should be glad to see him come to North Carolina. He knows how to develop Christians.

After a week in Durham with friends, during which I supplied for Brother Thompson, I went to Roxobel in Bertie County to help Bro. C. M. McIntosh in a meeting. It was a pleasure to be with an old friend and school mate, and to find him doing such splendid work. He has been pastor at Roxobel only a short time, but the people appreciate his work, and since the meeting have called him for half his time. On the first day of the meeting a committee was appointed to have some repairs made on the church which is a splendid building. From Roxobel we went to Windsor where Brother McIntosh lives. At the parsonage which is a splendid new one, there was a little woman waiting for us. She was just as anxious to see my friend as she could be. I spent the week in their happy little home. I was glad to learn that my old play mate and neighbor had found a wife in every sense of the word. She is a real helper in the home and in the church. She was raised by a Presbyterian preacher and his wife, and they seem to have known what they were doing, and how to do it. As at several other places the weather was rough some of the time during the meeting, but the Lord blessed us, and much good was done. At the first of the meeting the church extended a call to Brother McIntosh for all of his time, and doubled his salary. He seemed to be very much in demand among his own churches. I heard talk of a new church there, and I believe they will soon have a nice brick building.

The next meeting was with Bro. K. C. Horner, of Troy. Distance and bad connection kept me away until Tuesday, but Brother Horner had started the meeting well, and despite the fact that we had to miss Wednesday on account of the weather and close on Saturday, we had a good meeting. The pastor has done excellent work at Troy, and is preparing to do even greater work along some lines. They are planning for a new brick church which will cost several thousand dollars. The Baptists

are not strong in Troy, but I believe they are ready to work and pray and sacrifice for the cause.

On Tuesday following the meeting at Troy I joined Bro. H. H. Mashburn at Rock Spring near Louisburg. The pastor had started the meeting well and it continued. Brother Mashburn knows how to work, and does it. Thorough consecration and preparation fits him for great service. He knows how to handle difficulties. Our brethren down south have learned of his ability, and are trying to get him to leave the State, but I don't believe his work is done at Louisburg yet.

The last meeting was with Brother Shinn at Salem in Sampson County, where I was ordained and first served as pastor. I hope that I shall find time to tell you something about the people and the growth of the work at Salem, but not now. Brother Shinn has done a great work in the South River Association, but he goes to South Carolina in a few weeks to take up the work there. May the Lord bless him and his work.

At all places the people have been kind and liberal with the writer, and I take this opportunity of thanking them.

Saturday, October the 8th, I will begin my work in the Seminary at Louisville.

Yours truly,  
W. C. BARRETT.

He who fails bravely has not truly failed, but is himself also a conqueror.—Richard Watson Gilder.

### If You are Well-bred.

You will be kind.  
You will not use slang.  
You will try to make others happy.  
You will not be self-conscious.  
You will never indulge in ill-natured gossip.  
You will never forget the respect due to age.  
You will not boast of your achievements.  
You will think of others before you think of yourself.  
You will be scrupulous in your regard for the rights of others.  
You will not measure your civility by people's bank accounts.  
You will not forget engagements, promises or obligations of any kind.  
In conversation you will not be argumentative or contradictory.  
You will never make fun of the peculiarities or idiosyncrasies of others.—Selected.

### EUREKA.

Eureka Springs, Ark., March 15, '04.  
Dr. J. T. Shuptrine: Enclosed find 50 cents in stamps for a box of Tetterine. I sent for a box over a year ago. It took a place off my face that I feared was Cancer. I send for another box. It is the only remedy I ever had that did any good.  
Respectfully,

MRS. W. E. PENN.  
Unexcelled for all skin diseases. All druggists, or post paid from the manufacturer at 50 cents per box.  
J. T. SHUPTRINE,  
Savannah, Ga.

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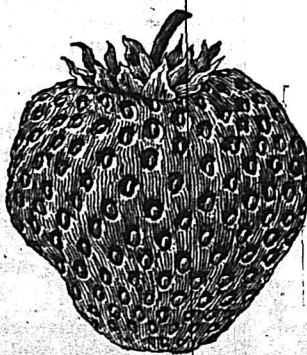
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## Sunbeams' Corner.

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

### The Little Boy in the Harvest Field.

Out in the fields in the midsummer  
heat,  
The reapers were busy binding the  
wheat  
And the farmer looked with an anxi-  
ous eye  
At the "thunder caps" in the western  
sky;  
"All hands must work now with a  
will," said he;  
"There's a storm a brewin' up there,  
I see."

Then the bright-faced boy at his  
father's side  
To help bind the sheaves most pati-  
ently tried;  
But he could not manage the work  
at all,  
For those willing hands were too  
weak and small;  
"I can't do this," said the brave little  
man,  
"So I'll give it up and do what I  
can."

The men are thirsty and far from the  
spring;  
"It will give them a lift," thought he,  
"to bring  
A pail of that clear, cool water that  
flows  
Down the mountain side where the  
sweet fern grows."  
And soon he was dipping his little  
cup  
In the mossy place where it bubbled  
up.

And the joy of doing something he  
could  
Shone on his face as he came  
through the wood.  
"God bless the boy!" every man cried  
out,  
As he passed the pure, cold water  
about.  
'Twas sustaining power—they bound  
the grain  
Just in time to save it from drench-  
ing rain.

Then the father said that night with  
a smile,  
While the mother listened with pride  
the while,  
"My boy, you helped harvest the field  
of wheat,  
Bringing water when we were parch-  
ed with heat;  
Remember through life, my dear lit-  
tle man,  
God only bids us do what we can."  
—Selected.

### The Hungry Fed.

Long years ago, when Jesus walked  
The shores of Galilee,  
And thronged the multitudes to hear  
Him preach beside the sea,  
Enrapt the people listened to  
His gracious, tender word,  
Till shadows lengthened unperceived,  
So eagerly they heard.

Like sheep that wander far from  
home,  
Away from food and rest,  
All fainting they, as night drew  
near,  
With hunger were oppress.  
"Send them away," disciples urged,  
But Jesus, pitying, said,  
"Nay, rather bid them all remain,  
And give ye to them bread."

"Go gather all in companies,  
And seat them on the grass;"  
Astonished, they obey, but thought,  
"For this great crowd, alas,  
Where shall we bread for thousands  
find?"

But near by was a lad  
Who five small loaves, and fishes two,  
For his own supper had.

These Jesus took, and, offering  
thanks,  
He blessed and brake the bread,

Then was it to the people passed,  
Till all were amply fed;  
When his disciples gathered up  
The fragments, strange, but true.  
Twelve baskets full they found were  
left  
From loaves and fishes two!

Dear Mission bands, sometimes you  
feel  
Your mites so very small,  
You think it might be just as well  
If you gave naught at all;  
For millions dark in heathen lands,  
How can you send the Word  
From your small store to such vast  
hordes,  
Who ne'er of Christ have heard?

But 'tis your Leader's clear com-  
mand,  
"Go ye, teach nations all,  
Received ye freely, therefore give  
The same to great and small."  
Remember how long years ago  
He hungry thousands fed,  
With only two small fishes and  
Fives loaves of barley bread.

Can He not thus your offering bless,  
Till they be multiplied  
Sufficient to a million reach,  
Now lost in sin and pride?  
When He says give, ne'er dare with-  
hold,  
For He, if you obey,  
Can turn your coppers into gold  
Sufficient for the day.

Then freely give, and gladly, too.  
For think how blest are we  
To know and love so dear a Lord.  
What blessed company  
We have in all our mission work,  
Christ, blessing while we pray.  
Blessing whate'er we do and give,  
And Christ with us, always!  
—Grace Elizabeth Cobb.

### Recitation: "Show Us the Way."

One.  
I hear a cry from over the sea,  
The idol-worshippers call to me.  
Group.  
"God is a Spirit," we hear you say;  
Where shall we find Him? Show us  
the way.

One.  
I hear a cry from over the sea;  
That little children are dwelling in.  
Group.  
"He suffered the children to come,"  
you say;  
Where shall we find him? Show us  
the way.

One.  
I hear a voice from the homes of  
want,  
Where the poor are cold in their rai-  
ment scant.  
Group.

"He clothes the grass of the field,"  
you say;  
Where shall we find Him? Show us  
the way.

One.  
O blind and sinful and weary and  
poor,  
We will show you the way to our  
Open Door;  
For the Son will lead to the Father's  
face,  
He has gone to prepare for all a  
place;  
And if you will hark, you will hear  
him say,  
"Come unto Me," for "I am the  
Way."  
—Mrs. M. B. C. Slade.

[Note.—Let one give the first  
couplet of each stanza, and groups  
of children, arranged as desired, re-  
spond with the last.]

I do not know when or how it may  
please God to give you the quiet of  
mind that you need; but I tell you  
that I believe it is to be had; and in  
the meantime you must go on doing  
your work, trusting in God even for  
this.—George Macdonald.

No conflict is so severe as his who  
labors to subdue himself.—Thomas  
a Kempis.



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Washington, D. C.



## Current History.

### Divorces.

There is increasing interest in the subject of divorce; and an increasing number of divorces.

Last week the House of Deputies of the Episcopal General Convention in session at Boston rejected an amendment to the divorce canon, which sought to prevent remarriage of divorced persons by Episcopal Clergymen. The present canon permits remarriage of the innocent party in a divorce.

Mr. George Meredith, English novelist, has awakened considerable interest by proposing that marriages shall be for short terms with the privilege of renewal. It is ridiculous.

### Politics.

Three weeks, and a Presidential election, than which the world offers no finer spectacle.

But no news; only claims, and claims are nothing.

And one who once deplored the bitterness of the strife now longs for one breath of the spirit of war.

North Carolina will go Democratic. That's certain. And for this reason the foolish and desperate and degrading measures to obtain a result that might be obtained with perfect decency. But it pays a political newspaper to beat the air and the tom-tom!

The one battle royal is that of Messrs. Bryan and Tom Watson for the Populistic votes in Indiana!

### In the Name of Justice.

A few weeks ago the daily papers brought the shocking news that three young white men "of good families near Weldon" had by force taken a young colored woman from her home near Kelford and committed the capital crime of rape.

These weeks have passed, and there is silence. We do not hear that the newspapers' report was incorrect. We hear only—nothing!

Had those white men been negroes and the colored woman white, there would have been sensation, columns of newspaper reports, bloodhounds, posse, the State troops to prevent a lynching, and, finally, a trial and a triple hanging!

But now silence—nothing!

In the name of Justice we call upon the authorities to pursue these criminals; offer rewards for their arrest; advertise their names and descriptions; run them to earth and try them for their crime upon two races, upon Society, and upon the Commonwealth.

In any other course Justice is ravished!

### The Shame of It!

The British Parliament has passed a bill, the Established Church consenting, which requires a town to reimburse a liquor seller when it deprives him of license. Next thing they will demand as much in America. Think of that! The Boston Watchman makes this remark:

"How one wrong leads to another is illustrated in the license bill passed by the British Parliament. Its worst feature is the allowance of compensation to those from whom licenses are withdrawn, thus practically acknowledging that the holder of a license has a property right in it, and that it is not a privilege to be granted or withheld by the municipality. This iniquitous bill the Church of England upheld in order to secure the support of the brewers in the fight on the Education bill. The Archbishop of Canterbury, himself, the head of the Church of England, now in America, showed himself ready to make terms with the brewers. It was acknowledged that the license bill could have been defeated if the representatives of the Church of Eng-

land in Parliament had taken a firm stand against it, but they did not. To aid them in maintaining their oppressive position against the non-conformists in education matters, they made a great concession to the liquor dealers."

\* \* \*

### The War.

Once more the armies of Japan and Russia are locked in tremendous battle—300,000 soldiers on a side, and the fighting-line at times stretching forty-five miles.

This time Kuropatkin attacked, and evidently he took Japan by surprise. His forces sallied forth from Mukden on October 17, and meeting Japan's outposts fifteen miles distant drove them back over the way to Liao Yang until Tuesday evening. Then the Japanese rallied, and by terrific fighting turned the Russians, who have since been retreating. At this writing the battle is not over. The Russians are not whipped. A good retreat is sometimes equal to a victory. Unless the Japanese can break up the order of their retreat, the Russian gain will be considerable; for by this attack have they not postponed the hour of their retreat from Mukden; and, indeed, is it not possible that by reason of this they may hold Mukden or Tie Pass all winter? We shall see very shortly.

Of course Russia loses by not gaining a victory. Consider what a blow to her spirits that throughout the campaign on land and sea she has been consistently defeated. Her emperor's hopes are said to be fallen.

First reports from this battle of Mukden indicate that it overshadows in carnage Liao Yang. The Japanese report 40,000 Russians wounded or killed, and 40 guns captured.

Port Arthur continues to hold out.

\* \* \*

### The Stone Industry in 1903.

The statistics of the stone industry indicate a rather phenomenal growth in the use of building stone during the last few years.

The figures for 1903, recently published by the United States Geological Survey, show, however, a decrease in the production of building stone during that year and an increase in the production of crushed stone, which stone, which has advanced from a small and unimportant industry to one now representing one-fifth of the entire stone output.

The total value of the stone reported in 1903 was \$67,960,468. The value in 1902 was \$64,559,099. This shows a gain in 1903 of \$3,401,369. The corresponding gain in 1902 over 1901, when the figures were \$55,615,926, was \$8,943,173—a larger increase in 1902 than in 1903.

The various kinds of stone are grouped in the Survey report in the following classes: Granite, blue-stone, marble, trap rocks, limestone, sandstone and slate. Of these, limestone, not including furnace flux, increased more in value of production than any other kind of stone, the figures for 1903 being \$26,642,551, and for 1902, \$24,959,751, a gain of \$1,682,800 for 1903. The value of limestone used for blast furnace flux, and not included in the above, increased from \$5,271,252 in 1902 to \$5,423,732 in 1903, a gain of \$152,480, making the total gain in the limestone output \$1,835,280.

Granite, including trap rock, increased from \$18,257,944 in 1902 to \$18,436,087 in 1903, or \$178,143. The trap-rock production increased from \$2,181,157 in 1902 to \$2,732,294 in 1903, a gain of \$551,137. The granite decreased from \$16,076,787 in 1902 to \$15,703,793 in 1903, a decrease of \$372,994.

It is now proposed that the State build a monument to General Ransom.

Cotton hovers around ten cents.

## AN INTERESTING BIT OF HISTORY.

### "The Original Four."

About ten years ago in Greensboro, N. C., were made the small beginnings of a business which has grown to be one of the largest in the State and which has stamped the impress of its influence indelibly upon the history of fire insurance in North Carolina. When the first of the Greensboro Fire Insurance Companies was organized the managers adopted plans and policies differing from those of any other companies operating in the State, and with such success that they derived a greater profit from the business than the older companies, and at the same time were able to reduce the cost of insurance to the public twenty per cent. This was the occasion of a series of pitched battles, or rather combined attacks by the other companies upon the Greensboro companies covering a period of eight years.

It is an interesting fact that every time the combination of opposing companies opened up hostilities anew, as happened on an average every two years, there arose from the "wreck and carnage" a new Greensboro Fire Insurance Company, until there are now four of these companies, all under the same management, with a combined surplus to policy-holders of over a half-million dollars, and a premium income of over \$150,000 per annum. They are the Southern Stock-Mutual Insurance Company, of which B. D. Heath is President; the Underwriters of Greensboro, of which J. Van Lindley is President; the Home Insurance Company of Greensboro, of which R. L. Holt is President; and the Southern Underwriters, of which D. A. Tompkins is President. These constitute "The Original Four," and A. W. McAlister is Secretary and Manager of the four companies.

It is due entirely to the position taken by these companies that rates are twenty-five per cent lower in North Carolina than in any other Southern State, and in their resistance against increased rates which has resulted in annual saving to the people of the State of over \$250,000, they were absolutely alone, without the co-operation of any other company, domestic or foreign.

They have instituted a number of reforms in underwriting, liberal in their character to the insured, which have since been adopted by the South-Eastern Tariff Association. The Greensboro companies were the first to recognize that the hazard of a building in process of construction is no greater than it is after it is occupied, and eliminated the extra charge of permission to complete a building in process of construction.

They were also first to recognize that there is no greater hazard in the temporary vacancy of a dwelling during the absence of the owner occupying it than there is when occupied, and to eliminate the extra charge therefor. The South-Eastern Tariff Association adopted these same regulations several months after they were promulgated by the Greensboro companies.

With such a record as this, property owners will do no more than simple justice, and will promote their own interests at that, when they see to it that their property is insured in these companies, "The Original Four," nowhere else.—Greensboro Telegram.

### A Word to Hating Seminary Students.

I learn that there are a number of students in nearly all the Southern States who have been on the point of deciding to come to the Seminary, but who especially for financial reasons have not quite made up their minds. I write to say that I have recently learned of a way to extend

some special aid to those who need it from a source which I cannot now disclose. If there are brethren who were unable to plan to come to the Seminary on the basis of the regular amount granted, and they will write me immediately, it is probable I can through the arrangement suggested enable them to carry out their plans of coming to the Seminary. Probably there are pastors who would like to take the Pastors' One Year Course. I would be especially glad to hear from them. Last year there were seventy or eighty married students, and there may be other married brethren whose hearts yearn for our Seminary course. I should be glad to hear from them. Please write at once. If the student enters any time within the next few weeks, he can get practically all the course for the present session.

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**Yeopim Union.**

The next session of the Yeopim Union meeting will meet with Whiteville Grove church, Perquimans County, Friday before the fifth Sunday in October.

To preach the introductory sermon, W. B. Waff; alternate, J. N. Stallings.

Missionary sermon, by J. N. Booth; alternate, J. W. Rose.

The following are the subjects for discussion:

1. A human life surrendered to God, and the use He makes of it in the accomplishment of his purpose in the world. L. W. Norman, W. D. Welch, C. A. G. Thomas.

2. What should be the Christians attitude towards the drink problem. Lyeurgus Hoffer, J. E. Copeland, J. N. Booth.

3. Does honesty in belief and purpose satisfy God's requirements? E. S. Norman, J. W. Rose, N. P. Stallings.

LYCOURGUS HOFER,  
Moderator.

W. D. WELCH, Clerk.

**Sandy Creek.**

The union meeting of the Sandy Creek Association convenes with the church at Sandy Branch Friday, October 28, 1904. Introductory sermon by Rev. W. H. Strickland.

First Query. Is the church retaining its spiritual power?—if not, what has caused its decline, and how can it be restored? Rev. G. J. Dowell, Rev. E. Y. Pool, D. L. Webster and J. L. Griffin.

Second Query. Is the church doing what it should to suppress the liquor traffic and to further the temperance cause? Rev. W. H. H. Lawhon, Rev. O. T. Edwards, S. A. Ives and L. Moon.

Third Query. Is the church alive to the importance of education—if not, how can it be aroused? Rev. L. R. Dixon, Rev. N. H. Shepherd, Rev. G. W. Harmon and D. R. Sears.

Fourth Query. How can the church be made to realize the importance of maintaining Sunday-schools? Rev. R. R. Moore, Rev. Fuquay, Rev. E. Lee Fox, J. T. Paschal and R. B. Lineberry.

J. L. SMITH,  
Pastor.

**The Eastern Association.**

Those who attended the Eastern Association almost felt themselves in the Southern Baptist Convention while they heard the introductory sermon, which was preached by W. N. Johnson. His text was: "And who knoweth whether thou art not come to the kingdom for such a time." Esther 4:14.

I. This is a great missionary age.

(a) The churches are seeing their opportunity.

(b) This is a world movement.

II. The United States is strategic in every world movement.

(a) In inventions.

(b) In corporations.

(c) In war.

(d) In industries.

(e) In religion.

III. Religiously, the South holds the key to the greatest conquest for Christ the world has ever seen.

(a) Commercialism is to fight the decisive battle with the religion of our king in the South.

IV. The Baptists of the South hold the key to the religious conditions.

(a) Liberty of soul and conscience are ours.

(b) We stand for an open Bible as no other people.

(c) We stand for individualism—the individual.

(d) Our climate keeps us close to nature and nature's God.

V. North Carolina Baptists have a unique place in the South.

(a) We have been prepared, and were born for "such a time as this."

(1) Wake Forest.

(2) Baptist University for Women.

(3) Baptist Orphanage.

(4) Baptist men from North Carolina.

(a) Yates, (b) A. C. Dixon, (c) Geo. W. Truett, (d) F. C. McConnell, (e) the Carrolls, (f) the Whites.

We must preserve the same conditions which produce such men. Men are North Carolina's best crop.

VI. The Eastern Association has a peculiar place in the kingdom at this time.

(a) She is the mother of Associations.

(b) She is the mother of great men.

(1) W. B. Olive, (2) D. W. Herring, (3) J. D. Hufham, (4) O. L. Stringfield, (5) W. C. Newton, (6) J. W. Millard, (7) C. R. Taylor, (8) Bob. Bryan.

We are traitors to God if we do not do our duty after such signal blessings.

VII. Christ must still be king in our great prosperity.

(a) Educational awakening.

(b) Missionary progress.

VIII. What can we do?

(a) Get rid of some of our conservatism.

(b) Leave off the useless custom of reading church letters in the Association and better spend the time.

(c) Lop off the picnic crowd.

(d) Lop off the dead weight in our membership.

(1) Put extra effort in missions.

(2) Build up the Sunday-school interest.

(3) Send your pastors to the Conventions.

(4) Support our preachers better.

By doing our best along these lines we can in some measure prove that we have come to the kingdom for such a time as this.

J. L. Stewart was elected moderator, A. F. Robinson clerk and C. E. Daniel treasurer.

There were some discouragements reported. There were fourteen churches which report a net loss in membership. Very few baptisms reported.

Bro. Jno. T. Albritton said: "We have gone back, are not working as we once did, and are not succeeding as we should."

Those who are awake are ready to be taught, and we predict a better report next year.

There was a collection (\$42.55) turned over to Bro. J. H. Booth to aid in the completion of Cedar Fork meeting-house begun by N. A. Shelly.

A letter of sympathy was sent to the Orphanage, and also a cash collection was sent. Collections from all over the Association will be sent at once. Selling of drinks and such things was strongly denounced.

The Association raised about \$350 for Associational Missions this year, which is an increase over last year.

Bro. H. C. Moore made a fine impression, and is rapidly making a place for himself in the hearts of the Baptists of North Carolina.

The Eastern has some strong men, and the work will take on new life.

C. M. Rock, the new pastor at Clinton, is making himself felt for good in this grand old Association.

The old Association is sixty-one years old, and has daughters, and grand-daughters, but she will prove herself to be only a youth in good works and grand attainments.

Bro. Jno. T. Albritton read a very interesting paper on the organization, and history of the Association.

J. S. FARMER.

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Yours truly, D. L. ALEXANDER,  
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## Temperance.

### The Cigarette Fiend.

BY JAMES B. DUNN, D. D.

Boys sometimes think that while the cigar and the pipe may be bad, no harm can come from so small a thing as a cigarette. That is a great mistake. Through cigarettes alone many boys have been stunted in growth, have been made so nervous that the hands trembled, and have weakened their brain power until they could no longer keep up with their grades at school. In many instances, too, these were boys who before using cigarettes had led their classes.

Dr. C. A. Clinton, of San Francisco Board of Education, says:

"Cigarette smoking blunts the whole moral nature. It has an appalling effect upon the whole system. It stupefies the nerves. It sends boys into consumption. It gives them enlargement of the heart, and it sends them into the asylum."

Dr. Lewis A. Sayre pronounces cigarettes to be worse for boys than pipes or cigars, and paper cigarettes to be worse than tobacco cigarettes, perhaps because the paper absorbs more of the nicotine. A physician who had strong suspicion that cigarettes were not as harmless as they were claimed to be, had one analyzed. The tobacco was found to be strongly impregnated with opium, while the wrapper, warranted to be rice paper, proved to be common paper whitened with arsenic.

A chemist in New York City purchased from prominent dealers a dozen packages of the highest-price cigarettes. Those he sent for analysis to an eminent chemist in another State, and was astounded by his report of the quantity of opium found in these standard brands.

A young man exhibited symptoms of heart disease, the pulsations sometimes almost ceasing, and again so accelerated that he could scarcely catch his breath, and seemed on the point of dying. On consulting a doctor he was told that all these symptoms came from the use of cigarettes, and on banishing them his health was restored.

An eminent doctor says: "We look upon the cigarette as a leading demoralization of the last twenty-five years." According to the Philadelphia Times, several leading physicians of that city "unanimously condemn cigarette-smoking as one of the vilest and most destructive evils that ever befell the youth of our country," declaring that "its direct tendency is a deterioration of the race." One of these physicians affirms that within a single week he had two patients who had been made blind by cigarettes.

Out of 412 boys examined by the naval enlisting officer (Peoria, Ill.), only 114 were accepted. Of the 298 rejections the greater number were on account of weak hearts, and in the majority of cases this was caused by cigarette-smoking.

Swift & Co., and other Chicago business houses employing hundreds of boys have issued this announcement, or a similar one: "So impressed are we with the danger of cigarette using that we will not employ a cigarette user."

In John Wanamaker's stores the application blank to be filled out by boys applying for a position reads: "Do you use tobacco or cigarettes?" A negative answer is favorable to their acceptance as employees.

Aver's Sarsaparilla Company, of Lowell, where hundreds of boys are employed: "March 1, 1902. Believing that the smoking of cigarettes is injurious to both mind and body, thereby unfitting young men for their best work—therefore, after this date, we will not employ any young man

under twenty-one years of age who smokes cigarettes."

The assistant general manager of the Cumberland Telephone and Telegraph Company has issued the following order:

"You are directed to serve notice that the use of cigarettes after August 1st will be prohibited; and you are further instructed to, in the future, refuse to employ anyone who is addicted to the habit."

The Pittsburg and Western Railroad forbids the use of cigarettes by the attaches of passenger trains, and notifies travelers that they must not smoke cigarettes in the passenger coaches of the company.

On the West Superior, Wisconsin Railroad, twenty-five laborers, working on a bridge, were discharged by the roadmaster because they were smoking cigarettes.

### The Crime of Drunkenness.

One of the most interesting sections of the report of the State Commission of Prisons, which has just been made public, is that in which the Commission criticises the ordinary method of dealing with drunkenness. "During the past year," the report says, "there were 28,519 commitments to jails and 3,315 to the penitentiaries for intoxication, making a total of 31,834 commitments for the single offense of drunkenness. The total commitments during the year for all offenses to the penal institutions of the State were 102,581." Thus it appears that nearly one-third of all commitments during the year were for intoxication. These figures do not include many thousand other convictions for the same offense punished by a fine which was paid before commitment.

It is well-known that many thousands are arrested annually for this offense, convicted, fined, and discharged without imprisonment. There are no figures at hand showing the number of these; but, giving them a reasonable estimate, it would appear that one-half of the convictions in the criminal courts of the State are for this single offense. While it is not to be supposed that each conviction represents a distinct personality, as repeated commitments are frequently made of the same individual, it is nevertheless true that the tax-payers of the State are annually subjected to large expense in the arrest and re-arrest of persons charged with this offense.

Much of the time of our criminal courts is occupied in their trial, and about one-half the expense of maintaining our jails, penitentiaries, and work-houses is caused by the maintenance of this class of offenders. Many of these offenders are laboring men having families depending on them for support, and, except when under the influence of liquor, are honest and industrious, providing for their families. When such a man is fined and imprisoned, his family suffers rather than himself.

Then, again, the punishment inflicted is often unequal. The man of means pays a fine, and suffers no inconvenience; while the poor man, whether he pays a fine or goes to prison, brings privation to his family. When a man is intoxicated, his reason is dethroned for the time being. He may be harmless or he may be dangerous, a menace to the safety of others. It may be necessary for the protection of the public that he be taken into custody and receive treatment at the hands of the State.—Saratoga Sun.

### Making Men Sober.

Much is said about the impossibility of making men sober by law, and of the impropriety of attempting it. This kind of argument is supposed to have much force, but we submit that it is exactly the wrong way of putting this case. It is not a ques-

tion of making men sober by law, but of making them drunkards by law; and that is a very different proposition. Men are sober; they are born sober, except those who inherit a taste for strong drink from drunken parents; they all incline to temperance. It takes the tempter and the dram-shop to make them drunkards. Without the dram-shop, there would be few drunkards. It is the drunkard maker. When it is established by law, then it is the making of people drunkards by law that is to be considered, and not the making of men sober by law.—Pittsburg Advocate.

Cure your own kidney and bladder disease at home and at a small cost. One who did it gladly tells you how. Mr. A. S. Hitchcock, (clothing dealer), Box 8, 57 East Hampton, Conn., wishes us to tell our readers who are suffering from any kidney or bladder disease, that if they will send their address to him he will without any charge whatsoever, direct them to the perfect cure he so successfully used. Knowing as he so well does the failure of almost every other treatment in stubborn cases, he feels that he ought to place in the hands of every suffering man and woman this positive means of restoring themselves to health. Our advice is to take advantage of this most generous offer while you can do so without cost.—(Advertisement.)

### Do You Want a Teacher?

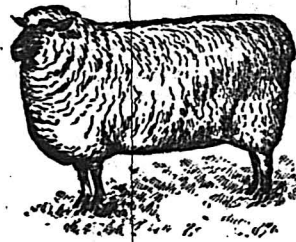
The Educational Bureau, Raleigh, N. C., has recently secured the names of a large number of good teachers open to engagement. Write fully as to your needs. It charges you nothing.

### Fine Wood Flooring

Parquet Floors and Specialties, Moore's Floor Wax, Moore's Patent Rests. Send for Free Illustrated Catalogue. E. B. MOORE & CO., 76 Wabash Ave., Chicago.



## 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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No. 34. NORTHBOUND.

1.25 a. m.—"Seaboard Express," for Norfolk, Portsmouth, Richmond, Washington, Baltimore, Philadelphia, New York, Boston and all points North, Northeast and Northwest.

No. 38.  
11.00 a. m.—"Seaboard Local Mail" for ALL POINTS from Raleigh to Portsmouth, Norfolk to Richmond; connects at Henderson for Oxford and Weldon with A. C. L.; at Portsmouth-Norfolk with ALL STEAMERS for points North and Northeast.

No. 66.  
11.50 a. m.—"Seaboard Mail" for Richmond, Washington, Baltimore, Philadelphia, New York and Boston. Connects at Richmond with C. and O. for Cincinnati, Chicago and St. Louis; at Washington with Pennsylvania and B. and O. for all points.

No. 31. SOUTHBOUND.  
4.00 a. m.—"Seaboard Express" for Charlotte, Atlanta, Columbia, Charleston, Savannah, Jacksonville, St. Augustine, Tampa and all points South and Southwest.

No. 41.  
4.00 p. m.—"Seaboard Local Mail" for Charlotte, Atlanta and all local points. Connects at Atlanta for all points South and Southwest.

No. 43.  
7.35 p. m.—"Seaboard Mail" for Southern Pines, Pinehurst, Atlanta, Columbia, Charleston, Savannah, Jacksonville, Tampa and all points South and Southwest.

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## Marriages.

**DARK — DARK.**—On September 28, 1904, at the residence of Mr. Wm. P. Dark, in Hickory Mountain Township, Chatham County, N. C., Mr. Walter W. Dark and Miss Mattie Dark, L. R. Dixon officiating.

**JOHNSON—DARK.**—By L. R. Dixon, on September 28, 1904, at the residence of Mr. J. W. Dark, near Ore Hill, N. C., Mr. John T. Johnson, of Pittsboro, N. C., and Miss Ola Dark, of near Ore Hill, N. C.

## Obituaries.

**ASHLEY.**—After suffering very intensely with cholera infantum for several days, little Pruden William Ashley quietly passed away, October 4, 1904. The funeral services were conducted by the writer, after which we laid its body to rest beside its father who died just eleven months ago. G. W. WHITE.

**WILLIAMS.**—Mattie Williams, daughter of Mr. S. A. Williams, departed this life June 21, 1904.

She died of typhoid fever at the age of seventeen years, ten months and seven days.

She made a profession of religion in the summer of 1903, at Bethel Baptist Church. The writer conducted the burial services in the presence of a sympathizing congregation. She leaves an aged father and mother, brothers and sisters, to mourn her departure. But they weep not as those who have no hope. She said during her illness that she was prepared to die.

May the good Lord bless the bereaved ones.

K. C. HORNER.

**SYKES.**—On July 28, 1904, at 5 o'clock a. m., and in accordance with God's will, the death angel visited the home of Mr. and Mrs. R. R. Boone and claimed for its victim their beloved daughter, Bettie, aged thirty-six years, four months and seven days.

She was married December 30, 1896, to Sidney J. Sykes, a devoted husband, whom she leaves with three children, father, mother, sisters and brothers to mourn their loss.

She was a member of Cedar Rock Baptist Church, having professed faith in Christ while young, and, as she grew in years, she also grew in grace.

She had been a constant sufferer for six months, but like our blessed Master she bore her affliction patiently and cheerfully until the summons came to come up higher to the home not built with hands, where pain, sickness, sorrow and death are unknown.

She was ever ready to administer to the needs of those around her, and it did one good to see her smiling face and hear her cheerful words. She was a loving daughter and sister, a devoted wife and mother.

To the grief-stricken companion and loved ones, I will say, may the God of heaven guide, direct, comfort and bless you.

Not now, but in the coming years, It may be in the better land, We'll read the meaning of our tears, And then, oh, then, we'll understand.

ONE THAT LOVED HER.

Elder A. N. Campbell.

Buie's Creek Lodge, No. 503, A. F. and A. M., is called upon to record the death of its Worshipful Master, Bro. A. N. Campbell, which occurred on September 6, 1904, he being sixty-

seven years and thirteen days old. In the death of Brother Campbell the lodge, community and the Masonic Order have lost one of their most useful and highly respected members. No man in Harnett County has done more to build up Masonry than he. He was the founder of the Hector's Creek Lodge; also he founded the Buie's Creek Lodge and always served the order anywhere it called upon him to go.

Brother Campbell was never elected to any office; he preferred to live in private life and serve his God, by preaching His Gospel and warning men to turn to the living God and accept His blessings.

He was a man that was not ashamed to go into the most benighted districts of our county and there enter the most humble homes and carry the light of the Gospel to the hearts of the forlorn and cheer the outcast and point them to a higher life. He had a tact for this that no other man of the county possessed. He was a helpful neighbor, a dutiful husband, kind and loving father, and an unflinching Christian. He was a man of convictions and was willing to stand for what he believed to be right at any sacrifice. He never failed to attend his lodge when it lay in his power to go. He always went to the Grand Lodge and would always be found rendering any service that lay in his power.

Now, in view of the above qualities, we, the members of the Buie's Creek Lodge, feeling the loss deeply, do hereby adopt the following resolutions:

Whereas, God in His all-wise and infinite wisdom has seen best to take from us Bro. A. N. Campbell, to enter the great temple above and there to be a warden in the celestial lodge, and, too, that the omnipotent Jehovah has broken here below a tie of Masonic brotherhood and forbids that he shall again sound the gavel to call us up as a Lodge, we, in grief and bereavement, take this method of expressing our appreciation and admiration of our most worthy brother who has entered into the service of that Grand Master of the universe, never to give us the grip nor pass until that day when all men will meet upon a common level before the shrine of our Supreme Master; now, therefore, be it

Resolved 1. That we, the members of Buie's Creek Lodge, No. 503, in due obedience to the will of Jehovah, hereby acknowledge that we have lost in the death of Brother Campbell, our Worshipful Master, and that we have lost one of the most faithful, useful and loving brethren.

2. That we extend our heartfelt sympathies to his bereaved widow and son, and that we here offer our services to them in any way that they may need and that is in our power to do.

3. That a copy of these resolutions be sent to the family, be recorded on the secretary's book laid up in the archives of this lodge, and that a copy be sent to the following papers, with the request that they be published: Little River Record, Harnett County News, The Guide, the North Carolina Baptist and the Biblical Recorder.

Respectfully submitted,  
F. H. TAYLOR,  
W. T. MORGAN,  
A. N. WADDELL,  
Committee.

W. H. Queen.

Bro. W. H. Queen, son of J. T. and L. J. Queen, was born in Jackson County, N. C., January 31, 1879. He professed faith in Christ and joined the Mount Pleasant Baptist Church, August 14, 1897, and was baptized into the fellowship of the church by Elder W. M. Pruett, August 15, 1897, and remained a member of the same church until his death. He was married to Hattie Fisher, February 23, 1902.

Brother Queen, like the most of the members, failed a part of the time to live as he should. He for awhile wandered away from the path of duty. But at last God saw fit to lay the hand of affliction upon him, and he suffered untold pain about seven years with consumption. But he was very patient and seemed to endure his sufferings as much as any mortal man could. During his sickness he, as a wanderer, began to look to the One from whom all help comes, knowing that the Lord had blessed him in the past and had promised to bring His wandering children home. During the last of his life his conversation was mostly on heaven and eternal blessings, and just before he departed this life, he sent for a minister to come and talk with him and also to hold service with him. The brother gave Bible evidence that he was ready to meet the Lord in peace, and when the time had fully come that the brother saw that he had to cross the Jordan of death, he called his friends and relatives around his dying bed and told them to turn from their evil ways and prepare to meet him in heaven. His bed was surrounded with his loving companion and mother, brother and sisters and some friends, and when he was almost gone, his mother asked him if he was ready to die, and he said he was ready, and said that he would go on and they could come, and then fell asleep in the arms of the blessed Redeemer and went into eternal peace, rest and happiness. He departed this life July 26, 1904.

He leaves a wife and child and many friends and relatives to mourn their loss, but their loss is his eternal gain. He was aged twenty-five years, five months and twenty-six days.

J. T. CARSON.

G. C. CRAWFORD,

Committee.

Mount Pleasant Baptist Church, Jackson County, N. C., September 19, 1904.

### Tribute of Respect.

The time never comes when we can, without sorrow, resign those we love to the God who gave them. However advanced their age, as in the case of Bro. Drew Peele, who left us after a sojourn of eighty years, sadness ever follows in the wake of death.

Brother Peele was, for many years before his death, a deacon of Republican Baptist Church; a member who was always there, and it is with sadness and regret that we give up the genial presence of this good soldier. Therefore be it

Resolved 1. That we extend to the beloved family our deepest sympathy in their sad hour of bereavement, commending them to the goodness of Him who ever doeth well, through whose power, instead of despair, our visions may be lifted up to—

"Where the brightest rain-bow ever plays  
Above the fountain of our tears."

2. That these resolutions be copied upon our church record, a copy sent to the bereaved family and one to the Biblical Recorder for publication.

WILLIAM PRITCHARD,  
JNO. L. PRITCHARD,  
J. H. BURDEN,  
J. R. CHERRY,  
G. W. WHITE,

Committee.

**That Racking Cough**  
Positively Cured by **Allen's Lung Balsam**

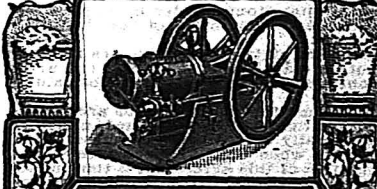
**Wanted** 500 young men and women to fill positions as Book-keepers, Shorthand, (Benn. Pitman system), Type writing and railroad operators. Let us teach you and place you in one of these positions. Salaries ranging from \$40 to \$100 per month. Now is the best time to begin. Day and night school. Call or write for catalogue. Address LYCHBURG COMMERCIAL COLLEGE, Lynchburg, Va., the best and most up-to-date Business College in the South.

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## Acknowledgments.

October 19, 1904.

State Missions.—Sandy Creek Association, \$66.93; Pearce Chapel, Flat River, 4.13; W. M. S., Perrys Chapel, 1.10; First, Concord, 40.00; Mt. Gilead, Montgomery, 12.20; W. M. S., Potocasi, 4.00; Potocasi, 17.27; Dunn, 2.47; Cameron, 5.00; Elizabeth, So. River, 3.04; Oak Ridge, Central, 2.50; West Durham, Mt. Zion, 50.00; Sandy Run Association, 123.60; Falls, Central, 2.60; Bay Leaf, Central, 1.10; Stony Hill, Central, 3.00; W. M. S., Apex, Thanksgiving, 8.00; W. M. S., Apex, 3.75; Apex, 4.47; Spring Hill, Pee Dee, 5.96; W. M. S., Spring Hill, Pee Dee, 9.30; Bethel, 4.45; Holly Grove, W. Chowan, 15.00; Alexander Association, 5.00; Three Forks, 6.00; Arlington, Meck and Cab., 6.12; Eastern Association, 4.96; Severn, W. Chowan, 9.74; W. M. S., Hobgood, Tar River, 8.00; W. M. S., Aberdeen, Sandy Creek, 3.95; W. M. S., Antioch, Neuse, 4.45; Fishing Creek, 2.00; Henrietta, Sandy River, 26.00; Shiloh, Chowan, 25.00; Perrys Chapel, 15.57; W. M. S., Mt. Vernon, Central, 3.00; Carthage, 11.50; Wilmington Asso., 266.32. Total this week, \$787.48. Previously reported, \$8,503.98. Total this year, \$9,291.46.

Foreign Missions.—Sandy Creek Asso., \$51.07; S. S., New Hope, Central, 3.13; W. M. S., Perrys Chapel, Central, 1.25; W. M. S., Hepzibah, Raleigh, 3.00; W. M. S., Lisbon, Eastern, .80; East Durham, 28.93; "T," Hazleton, N. C., 2.50; Morganston, 25.48; Mt. Zion Asso., 106.43; Jackson, 6.00; Hendersonville, 25.75; Sandy Run Asso., 98.35; Falls, Central, 2.70; Bay Leaf, 2.25; Stony Hill, Central, 1.50; Cleveland, So. Yadkin, 1.00; Apex, 2.00; Dover, Neuse, 2.00; Holly Grove, W. Chowan, 15.00; Lumberton, 1903, 102.98; Three Forks, 16.25; Eastern Asso., 70.85; Henrietta, Sandy Run, 31.10; W. M. S., Mt. Vernon, Central, 2.00; S. S., Webster, 1.00; Carthage, 6.50; Wilmington Asso., 75.39. Total this week, \$685.21. Previously reported, \$12,590.28. Total this year, \$13,275.49.

Home Missions.—Sandy Creek Association, \$29.79; First, Concord, 15.00; East Durham, 5.45; "T," Hazleton, N. C., 2.50; Mt. Zion Asso., 92.00; Antioch, 2.00; Jackson, 7.50; Oak Ridge, Central, .65; Sandy Run, 69.00; Falls, Central, 5.10; Bay Leaf, Central, 1.80; Stony Hill, Central, 1.50; S. S., Warrenton, Tar River, 5.05; W. M. S., Apex, Self-denial,

11.00; W. M. S., Apex, 4.50; Apex, 7.00; Dover, Neuse, 1.50; Holly Grove, W. Chowan, 8.00; Alexander Asso., 2.00; Eastern Asso., 61.80; Severn, W. Chowan, 8.96; W. M. S., Statesville, 5.90; W. M. S., New Hope, 3.40; Henrietta, Sandy Run, 15.50; W. M. S., Mt. Vernon, 1.00; Carthage, 2.00; Wilmington Asso., 53.92. Total this week, \$423.82. Previously reported, \$6,547.39. Total this year, \$6,971.21.

Education.—Second, Durham, \$10; Second, Durham, \$2.50; Sandy Creek Asso., 36.29; Morehead City, 16.00; Mt. Zion Asso., 60.89; Potocasi, 10.00; Smithfield, 2.21; Oak Ridge, Central, 1.50; West Durham, Mt. Zion, 12.50; Bethlehem, 3.00; Falls, Central, 2.15; Bay Leaf, 1.85; Stony Hill, Central, 2.00; Apex, 4.17; Murreboro, 10.10; Dover, Neuse, 1.00; Wadesboro, 25.00; Holly Grove, W. Chowan, 8.00; Eastern Asso., 27.53; Henrietta, Sandy Run, 1.39; Perrys Chapel, 2.66; Carthage, 5.00; Wilmington Asso., 40.60. Total this week, \$286.34. Previously reported, \$1,924.92. Total this year, \$2,211.26.

Sunday-school and Colportage.—Mt. Zion Asso., \$3.50; Cleveland, So. Yadkin, 1.30; Apex, 2.21; Wadesboro, 10.00; Southport, 2.00; S. S., N. Wilkesboro, 2.00. Total this week, \$21.01. Previously reported, \$620.08. Total this year, \$641.09.

Ministerial Relief.—Sandy Creek Asso., \$18.52; W. M. S., Scotland Neck, 10.15; Mt. Zion Asso., 85.84; New Hope, Central, 10.00; West Durham, Mt. Zion, 15.00; Sandy Run Association, 33.80; Falls, Central, 1.85; Bay Leaf, Central, 4.58; Dover, Neuse, 1.00; Wadesboro, 15.00; Bethel, Pee Dee, .25; Eastern Asso., 45.35; Wilmington Asso., 56.76. Total this week, \$298.10. Previously reported, \$1,026.19. Total this year, \$1,324.29.

Students Aid Fund.—Wadesboro, \$25.00. Previously reported, \$39.90. Total this year, \$64.90.

Total reported for all objects this week.....\$2,526.96  
Previously reported for all objects.....31,783.24

Total reported for all objects this year,.....\$34,310.20  
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## Christmas Gift!

Sounds early, don't it? but Christmas will be here before you realize it. We will give a piano as a Christmas present to some one who don't own an upright piano.

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Only one member of a family allowed to register and no one who has an upright piano in the family.

If you purchase a piano from us before December 25th, and you should hold the duplicate number drawn, we will take back the piano you have bought, refund money paid and deliver gift piano. Remember piano is absolutely free—only question asked, "have you an upright piano in your home?"

Registration begins Oct. 15th and closes Dec. 22nd.—Watch further announcements.

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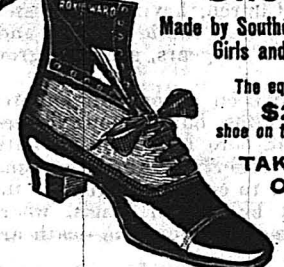
## Notice.

Having qualified as administratrix of the estate of William Terry, late of Wake County, this is to notify those having claims against his estate to present them to the undersigned on or before Oct. 12, 1905, or this notice will be plead in bar of their recovery, and those indebted to said estate will please make immediate payment.

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Having qualified as Administrator of the estate of Mrs. Rebecca Smith, late of Wake County, this is to notify those having claims against her estate to present them to the undersigned on or before Oct. 12, 1905, or this notice will be plead in bar of their recovery, and those indebted to said estate will please make immediate payment.

NATHANIEL A. SMITH,  
Administrator,

Garner, N. C.