

BIBLICAL RECORDER.

THE ORGAN OF THE NORTH CAROLINA BAPTISTS—DEVOTED TO BIBLE RELIGION, EDUCATION, LITERATURE AND GENERAL INTELLIGENCE.

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IN AND ABOUT NEW ORLEANS.

The wonder is that we have any nation at all—only a vast congeries of all sorts of peoples. It may be remembered that when war was threatened Spain took hope in the fact that she was confronted by a conglomerate herd of swine and swine-eaters from every quarter of the earth, not only incoherent but even likely to take advantage of a foreign war to fall upon one another; that even her intelligent citizens found hope in the faith that our President, having come from Canton, was only a Chinaman!

Spain knew too much, not too little. For who that knows what manner of peoples have been swept into this country of the United States these last fifty years in great tides, can believe that we have any nation whatever? Is it not too much to believe that races that despise one another three thousand miles away can love one another and find common cause and ground over here? Is it not too much to ask of even the potent atmosphere of America, that it will transform a conglomeration of heterogeneous peoples, poor and dirty, various in religion and ethics and politics and ideals, into one, even in fifty years or five hundred years, into a nation strong and whole.

It was not always so bad, to be sure. But it is true that this is a land and has ever been a land of many voices and of the offspring of losers in life's race. Else why left they their native homes? The two extremes of English-speakers settled, the one at Plymouth Rock, the other at Jamestown. The one believed in work; the other believed in finding gold ready to hand or, in lieu of that, in working others. The one was Puritan and wore a long face; the other was Cavalier, wore brass buttons and silk and lived free and easy. One had an inner light; the other began with a mechanical church and libertine clergy. Neither thought to build a nation; but one day they found it necessary, and they set out upon a sowing of tears whose reaping we are now in the midst of—reaping a nation strong and sure, the product of time and of five wars, one of them the greatest war that ever was; a war in which Puritan and Cavalier faced each other for the last time.

That the two peoples should ever have come together as one is a wonder. But this is no miracle compared with the rest of the story.

Far to the South were neither Puritans nor Cavaliers; nor were they speakers of "that same dear mother tongue" which is a bond not to be overlooked when we talk of Puritan and Cavalier. They in the far South spoke French and Spanish, and their ideals and notions and aptitudes were of the land of those tongues. But they, too, are of the Nation, and have long been of it; and that European is too knowing who reasons that there will ever come a crisis in which these will begin a disintegration of the Republic.

In this fact—this fact that diverse peoples have made the Nation—lies the hope that the hordes of the world's poor and unclean that pour out of the steerage of every steamer from Europe, will be assimilated into the Nation that has made of one blood again all the races of men.

Such is the train of thought that comes of a few hours in New Orleans—in some respects our most foreign city. At the very first one looks out of his car window upon strange architecture, roofs and windows and facades the like of which he has seen only in picture books. But out of the car and on the main street, all changes and he is hurrying and dodging and elbowing and jumping into a crowded car and finding his way in a crowded hotel for all the world just like one has to do in any American city. Foreign names are they nearly all along that main street; but the people in the street, the street-cars, the trolleys and the horses, are all American. One must inquire the way back to find the foreign quarter, if he would see the Creoles—by no means so beautiful as North Carolina women—

and hear the children chatter in their unfamiliar mother's tongue. In McClure's Magazine Mr. Kipling is printing a story of a boy who thought he was a Hindu—and the power of the story lies so far in the author's wonderful portrayal of the conflict in the boy's soul as the process of transformation from Hindu to European begins. Here in New Orleans the miracle of the regeneration of foreign children into Americans is ever performing. To be sure they are never to be North Carolina Americans. That is the third wonder. But Americans, citizens of the United States they surely become. He was a prophet and poet who wrote the inscription upon our dollars—*e pluribus unum*!

New Orleans is also foreign in religion. It is not simply Roman Catholic. Roman Catholicism is the most elastic and adaptable institution in the world. The chameleon is put to shame by the woman in scarlet, who is also white when she must be. Roman Catholicism is as bad as the civilization about her will let her be, and as good as it compels her to be. In Italy and Brazil she has a free hand, and in Mexico, too. In these lands she is at her worst. In New Orleans she has a freer hand than in any other American city. There we saw a negro and a white woman kiss the toe of a brass St. Peter—the negro furtively wiping the toe before kissing, but failing to do so afterward. There we saw a young man purchase two St. Josephs for young women who wanted charms to get husbands; and, since St. Joseph is ineffective without it, the young man and the writer waited a moment while the priest blessed the images and made them potent. There we saw pious women moving from image to image and from cross to cross, bowing and counting their beads upon their knees. It was not an unbecoming sight, that of a woman and two little boys, who knelt with her again and again. Not unbecoming, but not without its pathos. Roman Catholicism in New Orleans is not American; it is Spanish. But it will become American. In a little while it will quit performing miracles while you wait.

Baptist churches may not swallow up the Roman Catholic faith; but as you increase the number of Baptist churches, the Roman church will improve her ways. People say truth is dynamic; but it is not often explosive. It is dynamic, like the life in a tree is dynamic—it works its changes gracefully.

New Orleans is not only peculiar in these respects, but the city is peculiarly situated. It is four feet lower than the surface of the river from which it derives no mean portion of its commercial strength. One sees men urging along the stagnant and filthy waters in the ditches. He notices the large paving stones; smaller ones would not be firm upon the soft soil. The cemetery presents an appearance of a colony of wealthy Lilliputians—for the people are interred above ground, in marble or granite vaults or mausoleums, or in brick flats with just a small apartment for each casket. The vaults are like little houses; and there are hundreds of them very costly. Some onesaid to the keeper of the place, "Poor people can not afford to die here, since interment is so costly!" "Oh, yes," he answered, "we put them in the water!" That is, not in the river, but in the water that rises right under the surface of the ground. But what of that? The true shrine of the departed is in the influence of their lives; and the abode of the soul is a city that hath foundations whose builder and maker is God. It matters not where we live, so we live well—our citizenship is in heaven. It matters less where we die or how we shall be buried; for we shall not all die—in the profoundest sense we shall not die at all.

The first thing to do, if you have not done it, is to fall in love with your work. Don't brood over the past nor dream of the future; but seize the instant and get your lesson from the hour.

Don't wait for extraordinary opportunities; seize common occasions and make them great.

Theological Education Below Par in North Carolina.

BY REV. E. D. CROSS.

I am aware that we have more well trained men than we have ever had before, and what I shall say is not to reflect upon anyone, but is only to emphasize a fact, and an effort to remedy the condition. In proof of the caption, I call attention to the following facts:

IS NOT THE SEMINARY NEGLECTED?

In our public meetings the Seminary matters does not keep pace with other matter. When the State Convention met in Oxford, a meeting of the Trustees of Wake Forest College was called at the hour appointed for Dr. A. T. Robertson to discuss the Seminary. I do not charge anyone with evil intent, but that took away some of the best friends the Seminary has, and many others who needed to hear the matter discussed, and by this means deprived friends of the opportunity of contributing to it. Then, last December, at Raleigh, I noticed many leading brethren around the door whilst Dr. Carver was speaking and taking the collection for the Seminary. At both of these meetings those who took a prominent part in other matters were not there, or well as silent as the dead. The collection is left largely to the men who have been trained in the Seminary, and others who have seen the worth of it through them. The collection is a rather pitiful affair, for it seems that most of the contributions come in response to pity for the professor who represents the Seminary, or for personal attachment to him. The Seminary matter seems not to be taken up as a principle or duty, but more as a sentiment. As another proof, pastorates are open to men before they leave the State for a Seminary course, and are closed to them often before they come back. Is this due entirely to the fact that they have been out of the State, and therefore lost connection with the work? It may be somewhat due to that, but it is a noteworthy fact that other States offer inducements to their young men to return to them. The reason that many of our Seminary men do not return to us is not because they do not desire to do so, but because work in other States, and not in their own, opens to them. Our men while at the Seminary keep in touch with the work in our State, for they read of it, and meet in a prayer-meeting every Sunday morning to talk over our work, and pray for God's blessings upon it that day. If this failure to call our men back is due to the slowness of North Carolina, we ought to bestir ourselves.

THEOLOGICAL EDUCATION AS IMPORTANT AS THE OTHER OBJECTS.

But, in the second place, should Theological Education stand on an equality with our other work? If not, it is all right as it is. I contend that it should be, for the following reasons: Our Ministerial Education Fund in this State is a one-sided affair. We go before our associations and churches and plead for Ministerial Education, confining ourselves entirely to the college work done at Wake Forest. God bless that work, and every worthy man who has been helped there; but we make the impression upon our people that theological education is complete when a man graduates there, and I am sorry that some of the men who graduate there think so. Is not theological training a large part of ministerial education? In these discussions of education I have heard theological training brought in only once in my life. The Hardshells oppose educating preachers altogether, and, as many of our people are in favor of the college part of it, we must be near relations of theirs. The work at Wake Forest is excellent, and is doing good, but it was never intended to do Seminary work, and does not attempt it. It gives an excellent preparation for a theological course. It should stand equal with our other work because of the great saving of time to the men who have it, and they will do better work with it than without it. A man can become well trained in theology without a Seminary course, not so well as he could with it, but it will take him a long time. So could a man become a good lawyer by long study without a law course, but we have a law school at Wake Forest to prepare men for life's work. So, a man might study medicine at home until he becomes a good physician, but he is not allowed to practice till he has taken a thorough course in a medical institution. I admit that these are not perfect parallels, for the preacher has the Lord to guide him, but, at the same time, God's Word is more difficult to understand than law or medicine. I do not want any man to be kept from preaching because he does not have this training, but, with it, certainly there will be a saving of many years, and he will be prepared to do better work than he could without it. We are not to compare men who have not this training

with those who have it, and say the one who has it not is as successful as the one who has it, but compare him with what he might have been with it. Is he so good a preacher without this training as he would have been with it? Every man called of God is responsible to Him to make the most of himself that is possible. The active pastor will rarely ever find time for wide study out of the line of his work. The old prophets thought special training necessary for the young ones, for we learn that such a school was established by Samuel, and Elisha was connected with it. The New Testament preacher comes in the place of the Old Testament prophet.

Saul of Tarsus thought special training necessary, though, without it, he was the best trained young man in his land, for he withdrew into Arabia, where he spent three years getting ready for his great work. Martin Luther drew away and spent some years in study, or the Reformation would never have come by him. So, is the talented young man fitted for his highest work without this special training? Then, it should stand equal with our other work because of the need in North Carolina for well trained men. Our State has been freest from error, but we can not longer boast of that. Well trained men, men trained in the doctrine and spirit of the Baptists, are needed to go into the Eastern part of the State, the battle-ground of 1834, and uproot hoary error by the sword and spirit. And also in that part that is in a state of transition, where you will find all the forms of error in a few counties to be found in any country. They are needed all over the State, in churches and mission fields, to indoctrinate the people to stand against the currents that will come with capital and labor. Ignorance is the great enemy to Baptists. They, less than all others, can afford to have it. We need well trained men to lead in educational and mission work also. We are far behind what we ought to be in missions, when we consider our numbers. At the Seminary the men have a superior opportunity to become imbued with the mission spirit. It is taught in all the classes, besides there being a special course in missions, one day in each month is given to the subject, and mission meetings are held every week. The students have opportunities of hearing many returned missionaries, and others of the strongest speakers in the land. They are themselves actually engaged in mission work every Sunday, in this way meeting many nationalities, and hearing from them their country's needs.

They are classmates also and friends of those who go to foreign fields. Thus they are bound by the strongest ties not to the missionaries in foreign fields only, but to those destined to be the leaders in missions in this country. The pastors in North Carolina need all this. This remedy, or something better. Let us consolidate the Students' Aid Fund with the work at Wake Forest. Then it will be real ministerial education, college and Seminary work. This will give us in all of our Associations an opportunity to discuss the work there with its needs, and lay it upon the hearts of the people. Out of this we ought to support the men at the Seminary from the State, or do more. This is what the Baptists of Virginia do. One third, or such a part of what is then raised, could be given to the Seminary. I am not tied to anything except something that will improve.

As we stand at the beginning of a new century, and make efforts to lift our college work, if we do not improve in theological training we will become more one-sided than we are, and will even retrograde. Let us move forward all along the line.

Jackson, N. C.

The Family Library.

The library is now within the reach of all classes. Competition between the publisher and the multiplicity of authors has forever banished the day when a small volume was a luxury, and the book-stalls have placed treasures of literature where the poor may reach them. The poor in purse may become the rich in spirit. Books are so cheap that they often materialize in the hands of those who love them; and sometimes the possessor hardly knows how or whence they came. So the library has not only become a feature of the home, but a necessity. The collection of books is bound to be made. It comes without effort. There is always room for one more book, and the first thing you know there is a caseful, and by and by the case runs over and another case materializes from somewhere. Maybe the family carpenter nails it together, and some one else gives it a coat of paint; later on the books crowd that case; finally there is a roomful, and lo! you have a library. You make room for the books you love.—Harry Holt Cahoon in the May Woman's Home Companion.

The Doctrine of Eternal Punishment.

BY REV. SAM. J. PORTER.

If there be no eternal punishment of the wicked, then man's danger was not great enough to require the infinite sacrifice which Christ made; and so we are forced to give up the doctrine of the atonement as unnecessary. If there was no need of atonement, there was no need that man's Saviour should Himself be more than man; and this would lead us to give up the belief in the deity of Jesus Christ. Fearful as the doctrine seems, yet it is taught in the New Testament; and we must accept it, or else reject the other things taught therein. If we pretend to believe in the New Testament, we must accept it in its entirety, for it is not logical, neither are we at liberty to believe one part and reject another part. The great Theodore Parker acknowledged that the doctrine was taught in the New Testament, but still rejected it, and finally wrote of the whole system of theology of which this forms a part, that it "smears at common sense, spits upon reason, and makes God a devil." Dr. Strong says that F. W. Newman passed through the same process of reasoning and reached the same conclusion.

The fear of future punishment is not the highest motive for renouncing sin and seeking salvation, yet it is a motive, and ought to be appealed to from time to time, especially when other things fail. No preacher can be genuinely faithful to the gospel and to his hearers, who persistently neglects to proclaim the sorrowful truth that there is an endless punishment awaiting those who wilfully resist God and reject Jesus Christ.

Since Christ was manifested as the Saviour of sinners, the revelation of hell became a necessity. Christ came to save sinners from what? The answer to this question is the revelation of eternal punishment. And it is a fact worthy of consideration and thought that this revelation is made in the New Testament in greater fulness and detail than in the Old. Only when God's mercy was displayed in the sufferings of His Son on the cross was there laid bare to men's view the depth of woe and misery from which the cross was to save them. And it is our Lord Himself—the divine Personification of love and tenderness—who gives the most fearful descriptions of the sufferings of the lost, and also emphasizes the eternal duration of these sufferings.

This doctrine puts a fearful emphasis on the importance of accepting the gospel without delay. It is enough to make one shudder to think of it. Nor must we blame God for it, but rather thank Him for revealing the awful truth to us, and especially for providing a blessed way of escape.

The sufferings of the lost are set forth in the Scriptures under various material images, as fire, death, chains, darkness, a pit. These terms are used to illustrate the sufferings, and it seems reasonable that they should be interpreted not literally but spiritually. At the same time we must not forget that the misery of those who hate God and are eternally banished from His presence is greater than the physical pains used to describe and symbolize it. The very worst forms of suffering are used to illustrate the condition of the lost.

This doctrine ought to be preached, but by no means in a hard, threatening and mechanical way. The doctrine is clearly taught in the Bible, and the minister of Christ is under obligation to proclaim the whole truth of God; and if he does this God will look after the results. "When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thine hand. Yet if thou warn the wicked, and he turn not from his wickedness, nor from his wicked way, he shall die in his iniquity; but thou hast delivered thy soul."—Ezek. iii 18, 19. But this warning should be done with the greatest possible tenderness. Paul says, "By the space of three years I ceased not to warn every one night and day with tears." Robert McChesney said that the preacher ought never to speak of everlasting punishment without tears. His own fearful preaching of it caused many to break away from their sins and accept pardon and salvation from Christ. The times demand that the sterner aspects of the gospel be preached faithfully, lovingly, uncompromisingly. Besides leading many to seek salvation, such preaching will do much to educate and quicken the consciences of men, and will incidentally result in the upbuilding of public and private morality.

Fayetteville, N. C.

In the report of the North Carolina Missionary Societies for 1900-1901 they reported \$3,440 worth of boxes sent to frontier missionaries.

OUR HELPFUL FRIENDS.

We sincerely thank the following brethren for sending us new subscribers or renewals during the last several days. We are hoping that many who have not been able to persuade their friends to accept our dollar offer will now undertake to get them to send fifty cents and thus make our Educational Campaign effective. These brethren and sisters show what can be done:

Rev. A. T. Hord, Miss C. M. Wimberly, Rev. J. B. Harrell, Rev. S. S. May, Rev. J. H. Dobson, J. M. Beatty, Rev. Edward S. Reaves, Miss Mattie Shore, D. J. Keeter, Jas. H. Dobson, Miss Ida Britton.

THE CALL FOR VOLUNTEER TEACHERS

This week the County Superintendents throughout North Carolina are receiving each a small number of copies of the call for Volunteer Teachers in the Free Schools, in pamphlet form for distribution. Superintendent Tooh is relying upon them to enlist many volunteers. We hope their efforts will be diligent and that they will meet with favorable responses, both from teachers willing to prolong their terms of service a few weeks without pay, and from men and women willing to be assigned to districts where the need is very great. So far this is the only plan devised for making sure of reaching all the boys and girls in North Carolina with educational opportunities.

It is heroic; but heroism is required.

MRS. VIRGINIA B. SWEPSON.

The good woman who had borne this name in honor and in Christian integrity through a long and eventful career, died last week at Raleigh, in the ripeness of three score and fourteen years.

Nothing is more impressive in human nature than the variety of types; and a typical personality at once allures to the effort to describe it and baffles the attempt. Mrs. Swepson was as strong a representative of a certain admirable type as we have ever known. We could render our readers no greater service than to adequately write a character-sketch of her. But there is neither room here nor ability. In our text issue we shall print a sketch by President Taylor.

The daughter of a gifted father, Bartlett Yancey, who served his State as citizen and public servant of the nobler sort, and died all too young; reared amid refining influences,—as one stood within her presence, she was possessed with the conviction that here is a superior, a strong, a positive, a true person. She was born to command. Her sovereignty spoke in the tone of her speech as well as in her words and in her presence. In her home one found the order and the ease, the gentleness and the dignity of the best homes of the Old South. She ruled; but she was loved the more because she ruled. She ruled by natural force—gracefully and graciously. And none loved her more reverently than those who served her.

She knew things by what is called common sense. Her mind never dallied with questions. It went certainly to the heart of them, and answered yes or no in tones that left nothing more to be desired. It was a lesson to converse with her. She was self-reliant to the full, but not in the remotest degree conceited. She trusted her judgment, and we do not recall that she had reason to regret it.

The old Raleigh First church has been blessed with many a godly woman; but this woman was second to none of them. Her house, her aims, her possessions, her personality, were devoted to its works. Upon its sanctuary, so long as she had strength to go, she attended diligently. The old-time religion was hers. To fear God and trust humbly in His love; to serve Him and worship Him in His church; to minister to His creatures of her substance,—were as natural to her as breathing. She would affect nothing. She despised pretensions; she despised airs; she hated falsehood of any sort. She was the soul of sincerity; and her mind was capable of the truth. In this was her strength; in this, and in the fact that though uncompromising, she was never bitter.

What wonder then that her friends grieve as if they had lost a mother or a sister. What wonder that the old First church laments a great loss.

Full were her years, and she was ready. Well had she lived and long!

many the trials endured and heavy the burden of life. Her best possessions had long ago been carried across the River. But none that knew her could bid her good-bye without deep grief. It is something to know that she lived well, and that she rests with God; something to know that she was ready to depart. But her church and her friends will mourn their loss none the less.

In testimony of the spirit that was in her, we may add here that in her last will and testament she supplemented a number of generous gifts during her life, by large legacies to the Baptist Female University—to which she had already given more than any other woman—and to Wake Forest College. To the University she bequeathed about \$25,000; to Wake Forest, \$18,000; to our Orphanage, \$1,500; to the woman's missionary society in the Raleigh First Baptist Church, \$1,000; to Baptist Church at Swepsonville, \$2,000.

A RARE COMBINATION; A RARE OPPORTUNITY.

"Baptist Principles Reset" is the title of the Book that most worthily sets forth distinctive Baptist characteristics of faith and practice as we enter upon the Twentieth Century. Part I. contains the twice-printed series of articles by the great Jeter on "Distinctive Baptist Principles." Part II. consists of the following articles, by brethren known and honored far and wide for ability and scholarship: "A Regenerate Church Membership," by Henry G. Weston, D.D., LL.D., President of Crozer Theological Seminary; "The Subjects of Baptism," by Alvah Hovey, D.D., LL.D., President-emeritus of Newton Theological Institution; "The case at Present for Immersion," by E. Y. Mullins, D.D., LL.D., President of the Southern Baptist Theological Seminary; "The Archaeology of Baptism," by Howard Osgood, D.D., late of Rochester Theological Seminary; "Baptism and the Lord's Supper," by Franklin Johnson, D.D., LL.D., of the University of Chicago; "Baptists and Religious Liberty," by Professor B. O. True, D.D., of Rochester Theological Seminary, and "The Obligation of Baptists to Teach Their Principles," by Dr. J. B. Gambrell, of Texas.

The price of this valuable book is sixty-five cents, 65c. But wait a moment. It is worth that and more. But we can do better, since we seek to strike not one sale but a thousand.

The Religious Herald is a fine paper. It always was; and it is better now than it ever was. The time has come when many of our people will profit by reading two Baptist papers. The price of the Herald is two dollars. It is worth the price to be sure. But wait.

The Biblical Recorder needs a flood of new subscribers and renewals. It also wishes to serve its readers. It is selling of late for \$1.50 a year—almost below cost—certainly at cost.

Now for a bargain:

Baptist Principles Reset,	\$0.65
Religious Herald, one year,	2.00
Biblical Recorder one year,	1.50
Total,	\$4.15

On receipt of \$3.25, we will send the two papers to any one, new or old subscribers, for one year, and throw in the book for the good of the cause.

This offer may not last long. We trust to hear from our friends right away.

Rev. G. L. Finch writes from New Brookland, S. C.: "Ever since coming to South Carolina, the 1st of March, I have been intending to write you. I am located here in the town of New Brookland, a place of two or three thousand inhabitants, just across the river from Columbia. I have a good church of nearly two hundred members; have received about twenty-five since I have been here. The place is growing all the time and the church is keeping pace with it. Baptisms and additions by letter are very frequent. It is a field of fine possibilities. We have recently closed a fine meeting here. Rev. T. J. Taylor, of Warrenton, N. C., was with us about ten days and preached the gospel with great earnestness and power. A large number professed faith in Christ; some have already been baptized and others await the ordinance. I have known and loved Bro. Taylor for years and it was a joy to have him with us in this meeting. Rev. Vernon L. Anson, known by many in North Carolina, has recently accepted a call from the South-side church in Columbia. He is now on the field and pushing his work with vigor. Love to all my friends in North Carolina. God bless the dear old Recorder."

News Notes.

.....Rev. W. J. Falford has been elected Mayor of Rockingham.

.....Rev. W. C. Cottrell is now serving as pastor at Southern Pines, so Rev. Duncan McLeod informs us.

.....We regret to hear of the death of Rev. R. C. Burleson, D.D., one of the greatest of the Texas Baptists.

.....Trustees of Baptist Female University meet at Raleigh May 21, at 4.30 p. m., commencement week.

.....Rev. C. L. Greaves has declined the call to the Dilworth field in Charlotte and will remain in charge of the Rockingham pastorate.

.....Let us make this summer the greatest educational campaign in the history of North Carolina. Already we hear the guns all along the line.

.....We have received the Annual of the Southern Baptist Convention for 1901. It is a valuable book to an editor, and is worth anyone's having.

.....The Pee Dee brethren are going into the Century Movement with telling vigor. They have their work thoroughly laid out, and that is half the battle.

.....Literary addresses at the closing exercises of the academies at Pkton, Elerbe Springs and McFarland will be delivered during May by Rev. C. L. Greaves.

.....As a result of a recent meeting conducted by Pastor Martin, twenty-seven persons joined the Pilot church, near Raleigh. Bro. Martin is very much encouraged.

.....It is time now to begin collections for the waterworks at the Orphanage. The health of the children is one of the highest considerations that we can have. Read Bro. Boone's appeal.

.....We regret very much that in our absence the official notice of the meeting of the Chowan Association, sent by Bro. Lycurgus Hodler, was not printed. Notice had been given, however, several times in these columns.

.....See notice of reduced rates to Wake Forest Commencement. If you desire to attend the Alumni Banquet Wednesday night, May 29, please inform J. W. Bailey, Biblical Recorder, Raleigh, N. C., by Saturday, May 25.

.....If you wish to attend the Banquet at Wake Forest Wednesday night, May 29, please inform the editor of the Recorder as soon as possible. Without definite information, it will be difficult to make proper arrangements.

.....From notices in the Charlotte Observer we infer that Rev. Charles A. G. Thomas has been preaching powerfully in the Twelfth Street church, Rev. L. R. Pruitt pastor; and that a large number of people have been converted.

.....Rev. A. E. Dickinson, D.D., has kindly printed his essay on the Baptist Paper of the Twentieth Century. As we are more or less interested in this subject and our readers may be, we shall review this essay at length later.

.....His Wake Forest schoolmates will take pleasure in the remarkable success of Toy Savaze at the University of Virginia during the past year, in winning a speaker's medal. He is one of the most promising sons of Wake Forest.

.....There are at least two thousand people who ought to be reached by the special series of articles in the Recorder this summer on Education, who do not now take the Recorder. We hope our friends everywhere will urge the proposition: Fifty cents for four months. This is one good way to forward the Century Movement.

.....We record with deep regret the death of Virginia's noble educator and Baptist leader, Charles L. Cooke, LL. D., of Hollins Institute. The fame of this institution, resting as it does upon worthy works of the highest order, is sufficient eulogy of the life of Dr. Cooke. His contribution to the ages will not be despised at any comparison.

.....Rev. E. S. Pierce writes from Merry Hill: "I received the Fountain Pen, which you sent me, all O. K. To say I am proud of it hardly expresses my feelings. I have wanted a 'Fountain Pen' for several years, but did not feel able to provide such a convenience until your generous offer enabled me to secure one by a little labor. It improves my writing considerably. I feel under obligation to work for the Recorder more than ever before. Please accept my sincere thanks, with my best wishes for the rapid increase of the Recorder's circulation."

.....It is but right to say that when we heard the Wake Forest pastor preach in his own pulpit recently, we were made to rejoice that the North Carolina Baptists have such a man in such a place. No member of the faculty occupies a more important relation than does Bro. Lynch. If we are a judge he is making a constantly increasing contribution to the life of our churches through the influence of his example as a preacher upon the young preachers and by means of his wonderful preaching to all the young men and their teachers. He is just where he ought to be.

.....Rev. J. D. Moore has resigned the pastorate of Red Springs, to take effect July 1. This will be the end of a term of five years' progressive work. Bro. Moore's people oppose his purpose of leaving, but we understand that he feels that the time has come for him to go. He is a very successful pastor and preacher, as the last five years bear witness. We hope he will not be allowed to think of leaving the State.

.....The will of Mrs. V. B. Swepson contains legacies valued at \$18,000 for Wake Forest College, \$25,000 for Baptist Female University, \$1,000 for the Thomasville Orphanage, and \$1,000 for the Woman's Missionary Union. These are, so far as we know, the largest benefactions that have been made by a North Carolina woman. In due time proper recognition will be made of Mrs. Swepson's generosity.

.....Rev. W. E. Wilkins sends the following: "If you are thinking of going to the mountains this summer and wish a quiet, home-like boarding house write to the Skyland Home, Clyde, N. C. The attention of the readers of the Recorder is called to this because the owner of the building is giving all profits this summer to assist young ministers of the mountains in their efforts to get an education. Clyde is a village on the Southern Railway, 23 miles west of Asheville, and 7 miles east of Waynesville. The Home is beautifully and healthfully located and will accommodate about forty guests."

.....The summer is by every reason the ideal time for a campaign of education. The teachers are working, the young men and women are wondering and planning, and parents are thinking. We therefore feel that our plan to print fifteen articles touching every phase of this important matter will be appreciated far and wide. Our special offer is designed to reach the hitherto unreached—to get them informed upon educational subjects, to get them interested in our Century Campaign and to help them help themselves. We want one thousand men and women to accept this special opportunity. Will not our good friends see to it that the offer is made known to every church? It will be a valuable service to the cause.

.....We doubt if we can recall the names of North Carolina's delegation at the Southern Baptist Convention. The following, however, is the list printed in the Annual: E. Baughman and wife, C. M. Billings, F. B. Broughton, J. S. Corpening, M. B. Dry, C. W. Duke, J. S. Haraway, J. P. Howatt, C. J. Hunter, L. Johnson, J. W. Bailey, R. H. Marsh, E. L. Middleton, W. B. Nix, J. A. Smith, W. C. Stradley, C. E. Taylor, J. H. Tucker, W. M. Vines, T. G. Wood, A. A. Marshall and wife, R. F. Trexway, J. F. Love, S. C. Britt, A. M. Croxton. Total, 25. We were entitled to 102. The full Southern delegation is 1,440. The total present was 767. Visitors about 1,500. Asheville may make her plans accordingly, allowing 500 extra for her own attractiveness.

.....Rev. F. H. Jones, the venerable pastor, writes: "Professor Horn's school at Booneville is more prosperous than at any period of its history. Booneville is alive with promising girls and boys. The recent act of the Legislature incorporating Booneville puts liquor three miles away from the town. This is a good thing for the school, for the churches, for the town and for the community. The Booneville church is doing fairly well. The brethren are not afraid to exercise discipline when needed. As the spring opens the congregations are larger. The Sunday School is large and well taught. The weekly prayer meeting is well attended. The collections for the Boards are encouraging; and while the church has labored against the evils of intemperance in the past, she has recently taken a stronger and yet a conservative position against the liquor traffic. And while there is room for further development, the pastor rejoices in the harmonious progressive spirit now pervading the membership. Let this spirit continue and the church will do still more for God and for humanity in the years to come."

The Right Spirit.

In response to your call made some days ago, please find post-office order for three dollars (\$3), to be credited to my subscription. I do not regard this reminder as an offensive dun, but look upon it as a legitimate and proper call made for a proper cause in a kind, brotherly and Christianlike manner. I would not have the Recorder discontinued under any avoidable circumstances. I am sure it has been a regular visitor to our old homes' head since its first issue. I am now near 70 years old, and my recollection fails to remind me of any time when the Biblical Recorder was not included among the regular mail matter addressed to Pa. Isaac P. Freeman, brother W. J. F., sister, Miss S. M. F. and brother J. J. F., now of Mathews County, Va., is an old patron. He and I only are left, he being several years my senior.

It may not be amiss for me to say I am not a member of the Baptist Church, but I reverence its mission and hold its form, work and general management in highest esteem. I hope I may ever be able to keep my subscription up, and enclose amount for 1901 with thanks, together with kindest and best wishes.

J. C. FREEMAN.

Commencement Announcements.

Horner Military School, May 29-30. Semi-Centennial Celebration.

Salem Academy, Salem, N. C., May 18-23. Twenty-eight graduates.

Salem High School, May 24. Salemburg. Literary Address, Dr. C. S. Blackwell.

Yadkin Valley Institute, May 28-24, Booneville. Address by Dr. E. W. Sikes.

Ashpole Institute, N.D. Johnson, Principal; May 30. Address by Dr. C. S. Blackwell.

Piano Recital, Misses Hazel Irene Waddell and Sallie Grey Greene. Louisville Female College.

Why Not Academy and Business Institute, May 30. Literary Address, Rev. Charles A. G. Thomas.

Siler City Institute, May 26-27-28. Annual Sermon, Rev. T. N. Ivey. Literary Address, Prof. Collier Cobb.

Cullowhee High School, May 15-16. Annual Sermon, Rev. E. L. Bain. Annual Address, Locke Craig, Esq.

Taylorsville College Institute, May 22-24. Address by Rev. O. L. Stringfield. Sermon by Rev. W. F. Watson.

Pee Dee Institute, May 22-24. W. J. Ferrall, Principal. Address by Hon. Locke Craig May 24 at 10.30 a. m.

Turlington Institute, May 23-24. Alumni Address, James A. Wellons. Annual Address, Dr. Geo. T. Winston.

Liberty Normal College, May 19-21. Annual Sermon, Dr. J. U. Newman, of Elon College. Literary Address, General J. S. Carr.

Buie's Creek Academy, May 19-23. Commencement Sermon, Rev. W. C. Tyree, D.D. Literary Address, Governor C. B. Aycock.

Piedmont High School, May 27-28. Annual Sermon, Rev. C. B. Justice. Literary Address, Dr. W. E. Hall, New York. W. D. Burns, Principal.

Catawba College, May 19-23. Literary Address, by Rev. J. W. Staggs. Semi-Centennial Address, by Rev. J. C. Clapp, D.D. Annual Sermon, by Rev. T. N. Ivey. Alumni Address, by Rev. W. H. McNairy.

Baptist Female University, May 19-22. Sunday May 19, sermon by Rev. E. E. Bomar; Monday, Elocution Recital; Tuesday, Literary Address by Hon. W. W. Kitchin; Wednesday, Baccalaureate Sermon by Rev. J. J. Taylor, Norfolk.

Wake Forest College, May 27-30. Baccalaureate Sermon May 26, Sunday, by Rev. A. A. Marsuall, D.D. Address before Law Department May 27, by Hon. H. G. Connor. Alumni Address May 28 by Rev. R. T. Vann. Address to Literary Societies by Rev. Thos. Dixon, Jr., May 29. Alumni Banquet May 29 (evening). Thursday, May 29, Seniors' Day.

To the Baptist Brotherhood.

The terrible conflagration which swept away the greater portion of the city of Jacksonville on May 3 destroyed the lecture room of the First Baptist church (the only white Baptist organization in the city). Steps had been taken to build our main auditorium and Sunday, May 5, had been selected to take up a collection and subscriptions to secure the means. But alas, a few of us worshipped under the trees in the park. Next Sunday we hope to meet in a tent on our now vacant lot. But we must erect a house of worship for our God.

Though the residences and business of most of our members are destroyed, we plan for a church home before we plan for individual homes. We cannot be content to "dwell in our celled houses, while the house of the Lord lieth desolate." The few members whose business escaped the flames say to the officers, "Call on us liberally for help for our poor and to erect a house of worship," and those who lost heavily say, "We are ready to help to our utmost ability and give of our remnant to the Lord's work."

But the burden is too great for us to carry unaided and we call to our brethren in and out of the State to lend us a helping hand. Will they not remember the injunction that the strong should help the weak, and send us a contribution as a thank offering to the Lord for immunity from the losses and afflictions that have befallen us? Send what the Spirit moves you to give us to our Treasurer, Mr. Arthur Chappell, Jacksonville, Fla., and it will be properly acknowledged and conscientiously used in building our house of worship.

Issued by order of Deacons and Trustees.

W. A. HOBSON, Pastor.
C. G. HARRIS, Clerk.

Sunday School Convention, Raleigh Association.

The Sunday School Convention of the Raleigh Association will meet at Hepzibah church, fourteen miles east of Raleigh, on Friday morning, June 28, 1901, at 10.30 o'clock and continue its work until Sunday afternoon. Every Sunday School in the Association is earnestly requested to send a full delegation. A complete program of exercises is being prepared and will be sent to all the churches and schools at an early day.

N. B. BROUGHTON,
Chairman Executive Committee.

Water-Works for the Orphanage.

Everything is in readiness for putting in our system of waterworks except the money. We have not enough money in hand to justify our starting. Of course the associations, churches, Sunday Schools, societies and individuals who subscribed \$2,800 for this object at our last State Convention are going to pay it. But as a matter of fact, only \$300 of it is paid yet. Now, brethren, be a little considerate and let us have the money now while we are ready, and the ground is in good condition and it is the right time of the year to do it. We request every Association to press the collection and let us have the benefit of it as early as possible. There is nothing before us now that ought to have "right-of-way" over this. We have had to be side tracked for Foreign missions and Home Missions, and surely we ought to come in now for this long-delayed and much-needed matter. We have already past our 200 mark of orphans and the increase is greater as the days go by. We must not only have room for this swelling tide of needy, helpless humanity, but we must provide for their health and well being. And if we wait till we are admonished by epidemics we will not escape censure. The health of the children as well as the convenience require it. Some thoughtful people in some sections have thought of waterworks only as a luxury. This hardly enters into consideration at all. Indeed we would never ask for it on that ground. But when you locate hundreds of human beings in a small compass, cleanliness and healthfulness have to be considered both as a matter of economy and a matter of safety. It pays in saving doctors bills, nursing and the difference between health and vigor, and sickness and weakness. It is unsafe to herd hundreds of children together into quarters unwholesome, and from any consideration not under good sanitary management. So important a consideration as this and one so easy of accomplishment ought not to be delayed. How easy it can be done! If all of our churches will give us a contribution, or rather if all of our pastors will present it to their congregations, and explain the needs of it and lift a collection, we could have all the money in hand by the last of June. Now, won't you do that brethren? I have no doubt that you will raise the money, but it will be so much better for you to do it right away.

I hope the pastors will take up this matter and give us the collection during the month of June.

Yours to serve,

J. B. BOONE, G. M.

Chowan Baptist Female Institute.

The fifty-third annual commencement of Chowan Baptist Female Institute began in Murfreesboro Baptist church on Sunday, May 5, 1901 at 11 o'clock a. m. at which time and place Rev. W. B. Royall, D. D., of Wake Forest College, preached the annual sermon from the text, "Lay up for yourselves treasures in heaven." It was such a sermon as those who know Dr. Royall would expect from him. Our people were delighted with the sermon, and those who had not known the man learned to love him because of his character and for his work's sake. The sweetness of the message will linger long with the young women, for whom it was brought by our brother, as a benediction upon them at the threshold of their lives of active work.

The Board of Trustees held their annual meeting on Tuesday, beginning at 10 a. m. The work of the Board engaged the earnest attention of its members during the day Tuesday and up to 12 m. Wednesday. The recommendations of the President of the Institute were carefully considered and plans were made to enlarge the work of the school, to extend its benefits to yet larger numbers of young women, to bring it into closer touch with the people, and to enlist the sympathies of all our people with the work of the school in its efforts to bring the blessings of Christian education to every home in our land.

The annual concert took place on Tuesday evening, May 7. It was a great success and reflected much credit on the teachers in charge and upon the young women who took part in it, and made it a success. The large audience attested the highest appreciation for the work of teachers and pupils. The program of the concert was well rendered and is as follows:

PROGRAM.

Tyrolienne—Ravina—Misses Pruden, Dukes, Vann, Britton, Jester and Mitchell. Valse Brillante in A Flat, op. 34, No. 1—Chopin—Miss Matthews.

I Live and Love Thee—Campara—Misses Scarborough and Bazemore.

How the "La Rue Stakes" were Lost—Selected—Miss Thomas.

Staccato Etude, arr. from Opera "Don Carlos"—Jos. Claus—Miss Bessie Hoggard.

(a) Sequentille from Carmen, Bizet; (b) Oh Fair, Oh Sweet and Holy, Cantor—Miss Sara Vaughan.

Judith of '64—Dunbar—Miss Mary Jester.

(a) Aria from Sonnambula, Bellini; (b) As the Dawn, Cantor—Miss Annie Scarborough.

Etude de Concert—Aus der Ohe—Miss Annie Taylor.

"Thrush"—Brooks—Miss Janie Brown. Sonata, op. 27, No. 2—Beeethoven—Adagio, Allegretto, Presto agitato—Miss Annie Scarborough.

Overture de Si J'etais Roi—G. Micheux—Misses Taylor, Matthews, Bessie Hoggard, Tulie Hoggard, Parker and Elliott.

Commencement exercises were held Wednesday, May 8, 1901, 10.30 a. m., in the chapel of the Institute, as follows: Prayer—Rev. G. P. Harrill.

Persian March—De Kotski—Misses Taylor, Parker, T. Hoggard and Britton. Salutatory—Tulie Eugene Hoggard, Aulander, N. C.

Class History—Maggie May Scarborough, Murfreesboro, N. C.

Commencement March—Bartlett—Graduating Class.

Class Prophecy—Marie Elizabeth Britton, Rosemeade, N. C.

Il Trovatore—Verdi: Billema—Misses Taylor and Parker.

Valedictory—S. Janie Brown, Winton, N. C.

Presentation of Diplomas by President Scarborough.

Address—Hon. Edward W. Pou, Congressman from Fourth District, Smithfield, N. C.

Essays: "Eloquence"—Tulie Eugene Hoggard.

"Glimpses of Great Men"—S. Janie Brown.

"Influence is to Man What Fragrance is to Flowers"—Brownie Gertrude Parker, Murfreesboro, N. C.

"Character vs. Education"—Annie Judson Taylor, Winton, N. C.

"Climb, Though the Rocks be Rugged"—Mary Blanche Jester, Murfreesboro, N. C.

"Influence of Literature"—Vergie De Vere Garrison, Lewiston, N. C.

"Christ, or Caesar"—Vera Mae Curtis, Aboskie, N. C.

The address of Hon. Edward W. Pou on "The True Aristocrat of the Twentieth Century" was worthy of the man and the occasion. The commencement was the equal of the best in the history of the Institute within the knowledge of the writer, and Mr. Pou's address was equal to the best in the commencement. The audience thoroughly enjoyed it, approved its teachings and frequently gave to the eloquent speaker's words enthusiastic applause. The young women who heard the address will be the better prepared, by hearing it, to take and hold the place given them by the speaker in the work of the Twentieth Century. May the Lord bless the young Congressman and give him a great work to do for the century and the people who are to live in it.

At the close of the address, Prof. P. S. Vann, for the C. O. V. A. Society, presented a medal given by the Society to Miss Denie May Horton, of Wake County, for the greatest improvement in essay writing.

Mr. C. W. Mitchell presented, in appropriate words, to Chowan Baptist Female Institute, on behalf of Rev. Josiah Elliott, a portrait of Miss Fannie Knight, the missionary who was a graduate of the Institute.

The portrait was accepted for the Institute in a few words by the writer, and will take its place on the walls of our chapel among the portraits of distinguished friends and patrons of the school. Some of them we have; others we hope to have in the near future.

We have sent out nine graduates from this commencement to take their places in the ranks of life's busy workers to help make of the Twentieth Century what the eloquent speaker to them on their graduating day predicted it should be by woman's help, as the corrector of evils and the redeemer of society, when she as a woman, shall be crowned the "True Aristocrat" of the century.

The session of 1901-1902 will open in September next under the same management. The Annual Catalog will be sent out in due time.

Let us all give our best efforts to the Century Educational Movement for our Baptist Schools. We need, as a people, to make the effort, and the schools need the sympathy and good will of our Baptist folks no less than they need the money to be raised.

JOHN C. SCARBOROUGH.

Chowan Baptist Female Institute, Murfreesboro, N. C., May 14, 1901.

Bro. E. Walton, Secretary, reports the organization of a church at Nelson, May 4. Rev. C. J. D. Parker preached. Rev. J. J. Lansdell was chairman of the presbytery. Ten members were received by letter and seven on experience. Bro. Walton writes: "This is the blessings of the Lord upon His work done through Bro. D. D. Edwards, who has worked long and faithfully with this people and whom they esteem very highly as their leader."

The Domestic and Foreign Missionary Society of the Episcopal Church in the United States recently agreed to expend \$600,000 for missions this year.

Reports from the Philippines continue to be most favorable. It appears that the Federalist party, whose platform is Peace and American Sovereignty, is now easily the strongest party in the islands.

Wall street was recently the scene of a sharp and terrible panic that shook the markets of the world a few hours, but left them none the worse. It was a speculative panic rather than a real one. We shall write more particularly about it next week.

KIDNEY AND BLADDER TROUBLES PROMPTLY CURED.

A Sample Bottle Sent FREE by Mail.

Dr. Kilmer's Swamp Root, the wonderful new discovery in medical science, fulfills every wish in promptly curing kidney, bladder and uric acid troubles, rheumatism and pain in the back. It corrects inability to hold water and scalding pain in passing it, or bad effects following use of liquor, wine or beer, and overcomes that unpleasant necessity of being compelled to go often during the day and to get up many times during the night. The mild and the extraordinary effect of Swamp Root is soon realized. It stands the highest for its wonderful cures of the most distressing cases.

Swamp Root is not recommended for everything, but if you have kidney, liver, bladder or uric acid trouble you will find it just the remedy you need.

If you need a medicine you should have the best. Sold by druggists in fifty-cent and one-dollar sizes. You may have a sample bottle of this wonderful new discovery and a book that tells all about it and its great cures, both sent absolutely free by mail. Address Dr. Kilmer & Co., Binghamton, N. Y. When writing, mention that you read this generous offer in the Biblical Recorder.

Temporary or permanent work is in reach of men and women who will read the advertisement of Mr. Norman I. Shaw, in this paper. He is well known to many of our readers.

HOW TO READ THE BIBLE.

The guide book of 6,000 daily readers in 45 states. Has 23 chapters packed full of good things for Bible lovers. Price 10 cents. Circulars free. Write Prof. C. J. Burton, Christian University, Canton, Missouri.

Do You Want a Teacher?

We can give you information about teachers having capacity, preparation and experience for any kind or grade of school work. No charge.

We have on file the credentials of a number of good Baptist teachers of experience, male and female, that are open to engagements.

THE EDUCATIONAL BUREAU.

Tucker Building,
RALEIGH, N. C.

Statement

The Union Central Life Insurance Co., OF CINCINNATI.

Condition December 31st, 1900, as shown by statement filed.

Capital Stock—Paid in cash, \$100,000.00	
In come—From Policy-holders, \$4,842,779.69; Miscellaneous, \$1,449,489.17; Total	\$6,292,268.86
Disbursements—To Policy holders \$2,128,419.82; Miscellaneous, \$1,449,101.42; Total	3,577,521.24
Business in force—number of policies 80,917; Amount	148,820,737.00
Renewed during year—number policies, 16,164; Amount	32,302,156.00

ASSETS.

Value of Real Estate (less amount of encumbrances)	461,612.09
Value of Stocks and Bonds (U. S. State etc. owned)	177,801.00
Loans on Real Estate (first lien on fee-simple)	20,538,620.16
Interest and rents due and accrued	822,170.93
Cash in Home Office and deposited in Banks	426,268.34
Premiums unpaid	339,832.64
All other Assets detailed in statement	3,721,054.29

Total	26,486,354.48
Less Assets, not admitted	384,444.06
Total admitted Assets	26,101,914.42

LIABILITIES.

Net reserve	22,345,481.00
Net Policy claims	130,234.00
Unpaid dividends, etc., due policy holders	11,109.51
All other Liabilities as detailed in statement	128,739.78
Total Liabilities as to Policy holders	22,615,564.29
Capital Stock paid up	100,000.00
Gross divisible surplus	3,386,350.13
Total Liabilities	26,101,914.42

BUSINESS IN NORTH CAROLINA IN 1900. Policies in force, 2,549; Amount, \$3,588,033.00. Policies written or revived in 1900, 495; Amount, 721,411.00. Total amount premiums collected and secured, 123,776.93. Amount of losses and claims, incurred, \$20,175.00; Paid, 18,175.00.

President, JOHN PATTISON. Secretary E. P. MARSHALL. Home office, 313 West Fourth St., Cincinnati O. General Agent for service, CAREY J. HUNTER Raleigh, N. C.

Business Manager for North Carolina, CAREY J. Hunter, Raleigh, N. C.

STATE OF NORTH CAROLINA, INSURANCE DEPARTMENT.

RALEIGH, April 12, 1901.

I, JAMES R. YOUNG, Insurance Commissioner, do hereby certify that the above is a true and correct abstract of the statement of the Union Central Life Insurance Company, of Cincinnati O. filed with this Department, showing condition of said Company on the 31st day of December, 1900.

Witness my hand and official seal, the day and date above written. JAMES R. YOUNG, Insurance Commissioner.

United Confederate Veterans' Reunion, Memphis, Tenn., May 26-30, 1901.

For the above occasion the Southern Railway Company will sell tickets to Memphis and return at rate of one cent per mile distance travelled. Tickets on sale May 24, 25, 26 and 27; final limit June 4. Tickets sold from all points in North Carolina may be extended until June 19, 1901, if deposited with the Joint Agent at Memphis between May 28 and June 9, upon payment of 50 cents. Following round trip rates will apply from points named: Goldsboro, \$17.40; Selma, \$17; Raleigh, \$18.45; Durham, \$15.90; Greensboro, \$14.80; Sanford, \$16; Salisbury, \$13.80; Winston-Salem, \$15.40; Charlotte, \$13.75.

At request of Gen. J. S. Carr, it has been arranged to operate through Pullman cars and coaches to leave Raleigh at 3.50 p. m. Sunday, May 26, to be handled via Charlotte, Atlanta and Chattanooga. Those desiring sleeping-car accommodations in these cars will please notify Gen. J. S. Carr at Durham, N. C., or S. L. Vernon, T. P. A., Charlotte, N. C.

For further information call on your nearest depot agent.

D. S. HARDWICK.

G. P. A., Washington, D. C.

S. L. VERNON, T. P. A.,

Charlotte, N. C.

Sunday's papers bring the news that the machinists in many parts of the country have struck for higher wages, and that in consequence many shops have closed down.

The river steamer "City of Paducah," being overloaded, struck a snag in the Mississippi near Grand Tower, Ill., and sunk, carrying down to death nearly thirty people.

Father Philipps, who as intermediary between miners and mine owners in the recent strike, won no little applause, was found dead in a room in New York last week. It appears that there must have been foul-play. The circumstances seem also to be very discreditable to the priest.

Acknowledgments.

STATE MISSIONS.—Y. L. M. S. Tryon Street, Charlotte, \$4.62; Bethel, Eastern Asso., \$3; Lystra Mount Zion, 2.00; W. M. S. First N. Raleigh, 7.65; do, Mt Zion, Flat River, 1.20; Sunbeams do, do, 50; Amis Chapel, 18.25; M. S. Cashie, 2.63; I. N. Corpening, Banner's Hill, N. C., 1.00; Zion, King's Mountain, 2.00; M. D. Fleming, 1.00; Mrs. Geo. E. Nissen, 5.00; D. L. Gibe, 25.00; Tryon Street, Charlotte, 50.00; W. O. Dowd, 2.50; Pine Grove, N. C., 1.50. Total this week, 127.40. Previously reported, 4,324.96. Total this year, \$4,452.36.

FOREIGN MISSIONS.—Bethel, Eastern, \$0.98; Lystra, Mount Zion, 3.00; W. M. S. First ch., Raleigh, 15.23; Yater Mission Band, do, do, 4.50; Roanoke Rapids, Tar River, 11.44; Ephesus, do, 80; New Hope, N. C., 3.00; Roanoke Island, 5.00; W. M. S. Mount Zion, Flat River, 1.00; M. S. Cashie, 2.63; Harris Chapel, 2.75; Pleasant Grove, King's Mountain, 8.50; Sunbeams, Smyrna, O. F. and Columbus, 1.62; Forestville, Central, 3.20; Center Hill, 1.00; Jefferson, Ashe, 5.68; Pine Grove, N. C., 82. Total this week, 64.20. Previously reported, 5,622.70. Total this year, \$6,685.90.

HOME MISSIONS.—Y. L. M. S. Tryon Street, Charlotte (self-denial), \$30.00; Bethel, Eastern, 1.98; Dysartville, 2.71; W. M. S. First ch., Raleigh; 7.64; New Hope, N. C., 3.00; Salem, Raleigh, 31; Roanoke Island, 3.00; Shiloh, 2.67; W. M. S. Mt Zion, Flat River (self-denial), 30; do, do, 1.00; Sunbeams, do, do, 50; do, Pittsboro, Sandy Creek, 1.49; Harris Chapel, 2.78; Sandy Plains, King's Mountain, 3.00; W. M. S. Potomac (self-denial), 3.73; Eureka, 2.00; Brantley's Grove, W. Chowan, 2.57; Chapel Hill, 2.75; Centre Hill, 2.00; Lumberton, 15.67. Total this week, 51.75. Previously reported, 1,746. Total this year, \$229.03.

EDUCATION.—Bethel, Eastern Asso., \$1.17; Roanoke Island, 2.50; Murfreesboro, W. Chowan, 7.50; Whiteville Grove, 3.00; Eureka, 2.50; Chapel Hill, 5.50; Centre Hill, 5.00. Total this week, 37.17. Previously reported, 652.15. Total this year, \$679.32.

SUNDAY SCHOOLS AND COLPORTAGE.—Bethel, Eastern Asso., \$0.82; Jefferson, Ashe, 2.00. Previously reported, 69.57. Total this year, \$72.59.

MINISTERIAL RELIEF.—Bethel, Eastern Asso., \$1.30; Enon, 78; Whiteville Grove, 2.50; Eureka, 2.57; Chapel Hill, 2.75; Centre Hill, 2.00; Lumberton, 15.67. Total this week, 31.75. Previously reported, 1,746. Total this year, \$229.03.

Total reported for all objects this week: \$ 369.00. Previously reported for all objects: \$ 14,234.60.

Total for all objects this year: \$14,600.60.

CORRECTIONS.

In Recorder of May 1st, Rockyhook is credited with \$18.36 for State Missions; this should be \$13.38. Yeppim Union, \$5.00 for Education, should be Yeppim ch.

WALTERS DURHAM,

Treasurer Bapt. State Convention

May 22, 1901.

Don't Scrub away your temper-



Use
GOLD DUST
Washing Powder

GOLD DUST does most of the work that your muscle has to do when you try to get along without it.

Commencement 1901

We would like you to examine our commencement stock. Everything that is necessary for a complete outfit is here. If you can not call, a request for samples will bring them on the next mail.

White Organdies
White Allovers
White Hats
White Ribbons

White Embroideries
White Laces
White Cloves
White Parasols

White Fans

Boylan, Pearce & Co.,

The Biblical Recorder.

FOUNDED 1835 BY THOMAS MEREDITH.
ORGAN OF THE BAPTIST STATE CONVENTION OF
NORTH CAROLINA.

PUBLISHED BY
THE BIBLICAL RECORDER COMPANY
(Organized 1901.)

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J. C. CADDELL.
NOAH BIGGS.
G. A. NORWOOD, JR.
J. W. BAILEY.

SECRETARY AND TREASURER:
JOHN S. PEARSON.

Receipts will be given in change of date on label of paper. If date is not changed in two weeks you will please notify us.
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THE CONVENTION AT NEW ORLEANS.

So far as details are concerned we have nothing to be added to the report printed last week, devoid as it was of details. There have been meetings of the Southern Baptist Convention that were interesting in every detail. There have been few, however, in which what was said and done was as worthy of being printed as the summaries of the reports of the Boards of the Convention; for the Boards are the agencies through which the year's work is done, while the Convention at best is nothing more than a mass-meeting, in which the closing year's work is reported, the coming year's work is projected, and the cause is stimulated. And since the Convention at New Orleans considered but one or two alterations, and since it was not highly stimulating, the Board's reports of the year's work are easily of first importance. Now then to these reports.

The reports of the Home, Foreign and Sunday School Boards were unusually gratifying. Each of them records decided advance. The Foreign Board has largely increased the number of its missionaries, and its income has also largely increased. This is the best note in Southern Baptist life—our world-wide mission is becoming dominant throughout our churches. If we here take occasion to say that Secretary Willingham is now recognized as the man of all men to lead us in this cause we say only what is wholly true.

The Home Board also improved its income; and the condition of its work is promising. North Carolina's increase of contributions to this cause is significant and very pleasing. Secretary Kerfoot, having had only one year, has evidently not had the opportunity to prove himself that the other Secretaries have had.

The Sunday School Board has won its way. It is unquestionably established. Each year it reports an increase of business and an extension—not only in degree but in variety—of its usefulness. Having become a success commercially, it is now beginning to publish books and it is also setting about to stimulate our Sunday School work in respect to methods, etc. And if we say here that to Secretary Frost this achievement of success and these new enterprises are largely due, we say only what ought to be said.

One would have thought a year ago that the most striking report of the year would be the report on the Century Effort. It may be well to recall that at Hot Springs it was determined to close and open the centuries with a campaign of denominational rallying instead of raising special funds as the Methodists and Presbyterians were doing. This campaign was inaugurated with several addresses at Hot Springs. It was closed in the same way at New Orleans. It was an educative campaign, and the spread of truth and impulse is not to be reckoned so easily as we reckon dollars and cents. We, therefore, take hope that the speeches made in many churches and the work distributed so widely will prove as broad upon the waters.

One is tempted, however, to question if this Century Movement was as effec-

tive as it might have been. There is room even for question whether it quite took on the character and proportions of a movement.

In intimate—perhaps too vital—connection with the Century Movement was the question of organizing a new Board for the purpose of eliciting, combining and directing the inactive forces in our churches. It is to be regretted, now that this project has practically been defeated, that the energies of the brethren were devoted for a year to debating its wisdom rather than in pressing a Century campaign whose object was precisely this of eliciting and combining and directing all the forces in our Convention.

This brings us from the reports of the work to the projects for the new conventional year.

First, the movement to establish a new Board with the object stated above, was defeated for the time certainly, and perhaps for all time. The whole matter was referred to a Committee that was instructed to report next year. Evidently we all agree that we must do something to arouse the inactive forces and to enlist the non-cooperating churches. But a clear majority is opposed to instituting a Board to do this. This opposition does not take its rise from the States in which Boards are the objects of opposition. The very back bone of the opposition is Georgia and Virginia. There are conservative men who believe that the work of eliciting, combining and directing must be slow, like all other efforts that depend upon educative processes. They believe that the inactive churches must be reached and developed as the active churches were at first,—that is, by means of educated preachers, denominational papers, teachers and schools. There are many who hold also that the Boards we have are doing as much as can be done to develop our people. On the other hand, there are some who believe that a new Board might hasten the work of development—first, by finding out where development is needed; second, by preparing literature; third, by introducing special plans, institutes, etc.

On the whole we may be glad that the Convention has found itself, having become thoroughly cognizant, on the one hand, of its immense work and of its inability to cope with its task, and on the other, of the hope that lies in calling out and enlisting the hundreds and thousands of Baptists who are giving nothing to the great cause for which they ought to stand. Since we know this much, we may rest assured that we shall rapidly make or find a way to profit by it. We suggest that the new Committee, the State Boards and the General Boards, organize a Commission to study this subject and to keep it constantly before the denomination.

The other matter was that of readjusting the policy of the Home Board. The Board itself recommends this readjustment; and the Convention approved it. Of its character readers of this paper can not be uninformed. Henceforth the Home Board will not work through the State Boards in States that need Home Mission funds; but it will work with the State Boards. That is to say, the Home Board will have its own peculiar fields, and its own missionaries, and thus it will emphasize its mission. For example, instead of reckoning all North Carolina as a Home Mission field and regarding all our State Board missionaries as Home Board missionaries—as has been the case heretofore—the Home Board will have work in North Carolina peculiar to itself (probably in the Western section) and missionaries under its care,—although our State Board will gladly cooperate with it.

We understood that the meeting of the Woman's Missionary Union was like that of the Convention, not of extraordinary interest, though upon the whole a profitable meeting. The report shows very gratifying progress. It is an open secret that the New Orleans meeting marked the beginning of a reaction against leadership in this body that has seemed, not content with developing our women and our churches through them, to be seeking other worlds to conquer, even to direct the operations of the Convention itself. We say the reaction has set in; we say it out loud because it is a good thing and ought to be encouraged. Before the Woman's Auxiliary is the most fruitful and alluring of works,—that of organizing and developing missionary societies in our churches for the teaching

of the people and the children to love the cause of missions. There is glory enough and work enough in this, and nine-tenths of the women are in favor of adhering to this aim and this alone.

The Convention was pleasant, and although the average of the speeches was singularly low, and the progress of the routine remarkably listless, it was a profitable meeting. Above all its privileges and its contributions is that of seeing and knowing and talking with as royal a host of Baptist men and women, honest, simple and earnest, as the earth contains. And now that the next Convention will meet at Asheville, we hope one thousand of this paper's readers will begin to prepare to be there.

To the Churches and Pastors of Eastern Association.

Dear Brethren:—The Central Executive Committee have divided out the \$100,000 proposed to be raised for education among the Associations and your own Executive Committee have apportioned our part of it among the churches, and appointed me as representative of the Central Educational Committee to address to you a word of explanation and exhortation:

1. We wish to enlist every Baptist in every church in the whole State in this Centennial thanksgiving. To do this each church is requested to appoint from among its wisest and best members a local church committee, with Chairman and Corresponding Secretary, whose duty it shall be to arrange for public gatherings and speakers on education, collect and distribute information about our Baptist schools and colleges and keep up correspondence with the Associational and Central Committees. These Committees are expected as early as possible to see every member of the church and secure a subscription to be paid in cash by or before the next meeting of the Association.

2. The membership of this Association is widely scattered over a very large territory, including five counties, among them some of the largest counties in the State. It is therefore very difficult for all of the pastors to meet and confer together. Although all were invited only two of them met with the Executive Committee at Magnolia, and they did not think it courteous or wise to arrange an educational campaign for other churches without consulting their pastors. So it was left to each pastor and his church to select the speakers for his own field, and notify both the undersigned and Bro. O. L. Stringfield of the arrangement.

Since the meeting at Magnolia the Central Committee in Raleigh have added Bro. J. J. Payseur to the Committee of Correspondence for this Association. This is well, as it gives us a committeeman in each Union Meeting of the Association. The churches and pastors of the Southern Union are requested to cooperate with him and report to him and to the Southern Union.

The pastors and churches of the Northern Union will please send in reports to our next Union Meeting at Piney Grove church. The members of the Executive Committee residing in the bounds of the Northern Union, as well as the ministers and deacons, are requested to meet with us at Piney Grove, to hear what the churches have done, and to confer together about the cause of Christ within our own bounds.

Brethren, a great work has been laid upon us. Let us enter upon it in the fear of the Lord and with the Spirit of the Lord God upon us. We have reason to expect great things from this educational movement—great things for our churches and great things for ourselves. Let the local church committee meet together and pray for wisdom to direct. Then let them see to it that every member of the church, old and young, male and female, have a part in this thank-offering to God for His wonderful blessings to us as a people during the century that has just passed.

The grace of our Lord Jesus Christ be with you all.

N. B. COBB,
Associational Committeeman.
Clear Run, N. C.

Annual Letter from a Veteran Minister.

We have in our home lots of newspapers, both secular and religious, political and denominational, representing at least the two dominant political parties and most of the best known Christian sects. Nevertheless I can not make up my mind to see no more the face of the Biblical Recorder, which has become to me like an old friend, and all the time growing in favor by longer acquaintance.

I like the newspaper or the man who has convictions and stands for them through thick and thin—if the convictions agree with mine so much the better; but if not, I yet like the newspaper and man for defending what seems to them right, without flinching. And when either is like a weather vane, bobbing around to suit the times, and gain some hoped for selfish advantage, for such I have no words to express my contempt and abhorrence. My impression is that the Recorder and its editor are found in the first named class; stand for convictions and for convictions, too, worth

standing for, though a hostile host be encamped around.

Moreover, the Recorder's contentions seem transparently honest and fair—without trick or chicanery. Otherwise conviction and contention were alike unworthy of any respect. And just here is where some of the religious newspapers and a large number of the political partisan newspapers show themselves utterly unworthy of confidence or respect. They may fool their patrons and readers for a time, such as do not think and examine for themselves a long time; but truth is bound, sooner or later, to win the battle, and their day of reckoning is sure to come, and may come sooner than they expect. For instance, the audacious lying of many newspapers recently, notably by those of Chicago, to prove the anti-cant law of last winter fruitful only of drunkenness and vice, has been thoroughly exposed, placing the liars in no enviable light.

And, moreover, my interest in your State affairs, religious, educational, civil and ethical, remains unabated, and my sincere prayer ever is that your people may have wisdom from God to solve all the hard problems that confront them aright.

Your Baptist educational enterprise commands my highest admiration and best wishes for entire success. Were my purse large as my heart's desire in that behalf it would be a real pleasure to lend a helping hand. But I can not doubt that the great Baptist clan of the Old North State will prove equal to this new century undertaking, great though it seem to be.

Your friend and brother, sincerely,
A. J. HINES.
Philadelphia, Pa.

Death of Mrs. W. P. Covington.

On Saturday evening, April 27, the wires brought tidings from Charleston, S. C., which put grief in the hearts of the members of the Wadesboro church and the citizens of the town. The sad message was, that Sister W. P. Covington, wife of one of our most beloved deacons, had died in the Riverside Infirmary, where she had been taken for treatment. Few deaths could have so profoundly affected the community.

This Christian woman was fifty years of age and had been a member of the Wadesboro Baptist church since 1875, having been baptized that year by Rev. B. G. Covington. Her maiden name was Huntley, and nine brothers and sisters, five children and her husband mourn her departure.

No eulogy could be so convincing of her character and worth as the peoples' tribute on the day of her burial. For hours on a business day of the week the stores and shops of the town were closed and almost the whole community turned out to attend her funeral and with sorrowful hearts to follow her remains to the cemetery. There she was laid to rest, and above her was placed a bower of flowers of such beauty and exquisite design as is not often seen by our citizens. The flowers on her grave are withering to day, but the fragrant memory of her pure and gentle life remains with us to cheer us under discouragement, make us patient under trial, and dutiful in our task. She was a sincere friend, an affectionate sister, a faithful wife, prudent mother and a humble and devout Christian. The graces of cheerfulness, patience, modesty, and unselfishness were conspicuously exemplified in her. She so diffused her spirit in her home that she leaves these graces growing anew in the lives of those she loved, and so is given a new fulfillment of the Word, that "He that doeth the will of God abideth forever."

J. F. LOVE.

A Great Meeting at Mayodan.

The fifth Sunday in March we commenced a meeting of days at Maydan, two miles from Madison. We continued nearly three weeks. Bro. F. N. Day, of Bro. Brown's church in Winston, was with me about two weeks. There were about 100 professions, 38 united with the church by experience and 13 by letter. We paid off all debts and raised enough to paint the church inside and out. Our outlook is fine.

My people were delighted with Bro. Day. He does not claim to be a preacher; but he has a good knowledge of the Bible and is full of religion. He is a good speaker and is a fine worker in a meeting. Anyone who secures his services is fortunate.

May the Lord bless him and add many more useful years to his life. I go to Mebane next Saturday to help Bro. L. N. Chappell in a meeting.

W. H. WILSON.
Madison, N. C., May 3, 1901.

.....For the benefit of the strangers we will say again that upwards of three hundred Baptist Sunday Schools in North Carolina sacredly set apart one Sunday in each month as Orphanage Day. This gives the Orphanage twelve collections a year, and brings a blessing to the Sunday School that can not be measured. If a superintendent, whose school is not doing this good thing, happens to read these lines, we hope he will bring the matter before the school next Sunday. Man alive, you are wasting precious time every moment you delay this good work—Charity and Children.

The Sunday School.

LESSON FOR MAY '01.

BY NIGHT C. MOORE.

The Holy Spirit Given.

Acts ii. 1-11.

Golden Text.—When he, the Spirit of truth is come, he will guide you into all truth.—John xvi. 13.

FROM ASCENSION TO PENTECOST.

The life of Christ which we have been studying for seventeen months really concludes with the ascension, studied a week ago. But since Jesus is "alive forevermore," it is well that our course of study should include Scriptural supplements to His personal history upon earth. Five lessons are therefore assigned us, dealing in order with the coming and ministry of the Holy Spirit; the high priesthood of Jesus in heaven; the post-ascension appearances of Christ to Paul and John; and the apocalyptic vision of a new heaven and a new earth—the glorious consummation of our Lord's mediatorial reign.

In the present lesson we take our stand upon the threshold of organized and independent Christianity. After the ascension, the disciples returned to Jerusalem and made the now famous Upper Room their headquarters. In that sacred company were not only the eleven apostles but also other disciples, both male and female, numbering in all about one hundred and twenty. The supreme object of their meetings was to prepare themselves by vigilance, prayer, and consecration for the promised blessing. In the meantime, a glow of brotherly love would be generated. Moreover, they were at liberty to transact business, notably the election of a successor to Judas. But primarily they were awaiting the promised power which would qualify them for efficient service on their designated mission.

And soon the time of their tarrying was over. But ten days elapsed between Ascension and Pentecost, which was therefore on Sunday, May 28, A. D. 30. Pentecost was one of the three great festivals of the Jews; it was a week of weeks after Passover, the first-fruits of the harvest were then laid before the Lord, and traditionally it commemorated the giving of the Law. To observe it the Jews assembled at Jerusalem, not from Palestine alone, but out of all lands. It was therefore a most suitable time for the descent of the Spirit, the emergence of the church, and the propagation of the gospel throughout the world.

I.—THE DISCIPLES ENDED.

The day of Pentecost found the disciples at the place of prayer; not one seems to have been absent. And, what was better, they were a unit also in the motives which brought them together. "They were all with one accord in one place." The sights of the city, the attractions of the multitude, the gaiety of the festival were not allowed to obscure their zeal; their protracted meeting must go right on, despite all hindrance. Who could tell but that the blessing they needed would come that very day?

And so it did. Perhaps as they were bowed in fervent prayer "suddenly there came a sound from heaven as of a rushing mighty wind." It was not a wind, probably not a hair of their heads was lifted by it, but the noise was that of a hurricane. However, it came not up from the crowded streets nor off the surrounding hills, but "from heaven." It was a noise also that localized itself; every one could tell just where it was, filling as it did not only the room but "all the house where they were sitting."

Immediately following the sudden noise there was an appearance visibly resembling a sheet of flame. Instantly it was separated into tongue-like portions, which were distributed throughout the company, one upon each head. As Luke says, "there appeared unto them tongues parting asunder, like as of fire, and it sat upon each one of them." The disciples were thus individualized and it was effected with absolute impartiality.

With these external manifestations came the Spirit into the midst of the circle of primitive believers. "And they were all filled with the Holy Ghost." It was the promised baptism, and all recognized it as they felt themselves completely under the Spirit's influence. Thus, passive under control of the Spirit or active only at His bidding, they "began to speak with other tongues, as the Spirit gave them utterance." That is, they were given the ability to speak in unknown dialects without the long process of acquisition. Not that all could speak in every tongue, perhaps in only one or two; nor are we to suppose their utterance merely rhapsodical, for it was a rational message. Whether the gift was temporary or permanent with the disciples we know not, but it showed strikingly what the Spirit could do with men who surrendered themselves completely into His power.

II.—THE MULTITUDE AMAZED.

We must remember that a great feast was now in progress at Jerusalem and multitudes were there from afar. "Out of every nation under heaven" they had come. Many to remain only for a few days and some to make their permanent home there, longing in their devotion for

the promised Deliverer or preferring in their age to end their days in the city of David.

Of course the extraordinary manifestation of the Spirit's descent would immediately attract attention. The mysterious sound and the unconsumed flame were perhaps widely observed, and then the news quickly passed from lip to lip until "the multitude came together." At this juncture we suppose the disciples emerged from their narrow quarters to the open street, probably to a neighboring park, and finally to the Temple area. During this time the crowding masses around the disciples "were confounded, because that every man heard them speak in his own language." Were not the speakers unlettered Galileans? How was it, then, that they now spoke in even the remotest and most difficult dialects?

Yet swing round the circle of nations here represented from east and north and west and south—and here is a message all can understand, whatever their provincial forms of speech. A message in the Persian tongue with its various dialects for the Parthians, Medes, and Elamites; in Chaldean for the Mesopotamians; in provincial Aramaic for the Jews; in various Greek dialects for representatives from Cappadocia, Pontus, Asia, Phrygia and Pamphylia in Asia Minor, from the island of Crete, and from Libya in north Africa; in Coptic for the Egyptians; in Latin for the Romans; in Arabic for the Arabians. We can not wonder that there was universal amazement at this unparalleled proceeding. From every quarter and in every language was echoed the marvel of the hour: "We do hear them speaking in our tongues the mighty works of God."

THE SEQUEL.

The activity of the Spirit is met by the activity of Satan. Hence now the query of doubt—"What meaneth this?"—and the cutting answer—"These men are full of new wine." This gave occasion for Peter's masterful sermon, opening with a denial of the charge and an explanation of the miracle, unfolding and defending the Messiahship of Jesus, and concluding with an appeal to his auditors to bow before Jesus as both Christ and Lord. Instant awakening, anxious inquiry, additional exhortation, glad reception, and prompt obedience on the part of three thousand were the immediate effects of the occasion, while a little later we have a picture of the early church at work exhibiting continued fidelity and brotherly unselfishness, having widespread favor, and winning daily additions to the number of the saved.

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Obituaries.

KERSEY—Died on April 18th, 1901, of small-pox, W. H. Kersey, Jr., in the 36th year of his age.
He was converted to Christ and joined the Shiloh Baptist church of Caswell County, N. C., twenty years ago in a revival held by F. H. Jones and J. H. Lamberth. He led a quiet Christian life and died a triumphant death. His meekness of spirit and faithful discharge of every duty won him the esteem of all. His sickness and death were peculiarly painful, but God is good, infinitely tender in sympathy, makes no mistakes, sends no needless suffering, and for every pain a sure and adequate compensation to the afflicted in peace, in purity, in spiritual strength, in beauty of character and in greater heavenly joys to be realized by and by.
Written by his friend and former pastor
L. N. CHAPPELL.

HERRING—Richard Herring, father of D. L. Herring, of Lisbon, and of Mrs. T. L. Hubbard and Mrs. Susan Pigford, died suddenly at his home in Lisbon Township, Sampson County, about sunset on Thursday, May 2d, at the advanced age of 86 years, 2 months and 13 days.
Brother Herring was baptized at Lisbon by Elder George Fennell about 60 years ago, and has continued a member of the Lisbon church ever since, acting for 25 years or more as clerk of the church. He was a country gentleman of the olden time. Courteous and refined in manner and speech, given to hospitality, he delighted to entertain his friends and his home was a favorite resort for the young people of his acquaintance. He was a slaveholder, and the very large attendance at his funeral, by the colored as well as white people, attested the high esteem in which he was held by both races.
One by one these links between the ante-bellum days and the present are passing away, and the ones that once lived so happily together as master and servant are getting farther and farther apart.

His aged wife, who has trod with him 54 years of married life, survives him. They have seen all their children grow up to useful and respected manhood and womanhood, and have shared each other's sorrows and joys afflictions and bereavements these many years. May a loving heavenly Father and benignant Elder Brother be her comfort and her stay in her declining years.
N. B. COBB.

MOORE—It becomes my sad duty to announce the death of brother Chesley Moore, Saxapahaw, N. C., who died March 27, 1901, aged 85 years and four months. He was among the first to aid in organizing Moore's Chapel church, and was a faithful member and deacon from its organization until he died. During the later years of his life his relations with him were close and intimate. He was noted for his life of honor, rectitude and consistency. He was social, warm-hearted and manly. At all times he was cour-

teous, and his disposition forbade his treasuring resentments.
Being accustomed to view the bright side of life, he had an abiding love for his church, and strong faith in its future. He made no pretence of greatness, yet he was great. In a simple, yet straightforward way, he performed his duty. He died, as he had lived, in the Christian faith. Death was no terror to him.

"Softly his breath went as the sigh
Of south winds from some isle of rest.
Calmly he died, as stars that die
Behind the gray hills of the west."

"Brave heart, bold mind, and noble soul,
Farewell, until we come to thee!
Rich was thy journey to the goal,
And great thy bliss and state shall be."

He leaves behind two sons and three daughters and many friends to mourn their loss. May the bereaved family have the abiding joy and consolation of the Holy Spirit as they journey heavenward.
J. W. WATSON.

For Sick Headache

Take Horsford's Acid Phosphate.

Dr. H. J. Wells, Nashville, Tenn., says: "It acts like a charm in all cases of sick headache and nervous debility." Gives quiet sleep.

Tribute of Respect.

WHEREAS, It has pleased God to remove from among us in the Sunday school our little friend, our pupil, Flossie Kivett, we bow in humble submission to his will, and feel well assured that little Flossie has only been transferred from earth to heaven.

We extend our deepest sympathy to the bereaved family.

Mrs. W. W. McCUTCHEN,
Miss LILLIE HURLEY,
Miss BESSIE GRIFFIN,
Committee.

A Slight Attack of Cramps may bring on Diarrhoea, which is, in many cases, followed by inflammation of the stomach and other dangerous complaints. All such disorders are dangerous, and should in their infancy be treated with the best known remedy. The merits of PAIN KILLER are known, and it is recognized as the standard specific for cramps, diarrhoea etc. Avoid substitutes there is but one Pain-Killer, Perry Davis'. Price 25 and 50c.

Orders for mite envelopes are yet coming in, but still other Societies will be heard from. It will be an accommodation if they send as early as possible.



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PEARLINE lasts longer. It
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Sworn to before me and subscribed in my presence, this 6th day of December, A. D. 1896.
[Seal.] C. W. GLEASON, Notary Public.

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From Monday to Saturday—at every turn in the kitchen work—a Wickless Blue Flame Oil Stove will save labor, time and expense—and keep the cook comfortable. No bulky fuel to prepare or carry, no waiting for the fire to come up or die down; a fraction of the expense of the ordinary stove. A

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Dated January 12, 1901.

No. 108.	No. 48.	STATIONS.	No. 48.	No. 102.
P. M.	A. M.		P. M.	A. M.
2 20	9 00	Lv. Norfolk Ar.	5 55	10 25
2 40	9 22	Pinners Point	5 50	10 03
3 03	9 41	Drivers	5 05	9 34
3 17	10 05	Suffolk	4 50	9 19
3 50	10 35	Gates	4 20	8 42
4 15	10 50	Tunis	4 00	8 23
4 38	11 08	Ahoskey	3 41	8 05
4 53	11 21	Anander	3 27	7 50
5 25	12 00	Robboud	2 53	7 08
6 00	12 21	Ar. Tarboro Lv.	2 31	6 48
6 35	12 50	Ar. Rocky Mount Lv.	1 55	6 15
P. M.	P. M.		P. M.	A. M.

*Daily. †Daily except Sunday.
Trains No. 49 and 48 solid trains between Pinners Point and Wilmington. Train No. 49 connects at Rocky Mount with train 23 for all points South and No. 78 train for all points North.
H. M. EMERSON, Gen'l Pass. Agent.
J. R. KENLY Gen'l Manager.
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ATLANTIC COAST LINE R. R. CO

CONDENSED SCHEDULE.

Dated Jan. 12, 1901.
(Corrected.)

No. 23.	No. 23.	No. 23.	No. 23.	No. 23.	No. 23.
Daily.	Daily.	Daily.	Daily.	Daily.	Daily.
Leave Weldon	11 50	3 58			
Ar. Rocky Mount	1 00	9 52			
Lv. Tarboro	12 21		6 00		
Lv. Rocky Mount	1 05	10 02	6 27	5 15	12 53
Lv. Wilson	1 59	10 40	7 10	5 57	1 30
Lv. Selma	2 55	11 18			
Lv. Fayetteville	4 30	12 35			
Ar. Florence	7 35	2 40			
Ar. Goldsboro			7 55		
Lv. Goldsboro			8 45	8 30	
Lv. Magnolia			9 20	4 55	
Ar. Wilmington			9 50	5 30	
			P. M.	A. M.	P. M.

TRAINS GOING NORTH.

No. 78.	No. 78.	No. 78.	No. 78.	No. 78.	No. 78.
Daily.	Daily.	Daily.	Daily.	Daily.	Daily.
Lv. Florence	8 50		7 35		
Lv. Fayetteville	12 15		9 41		
Lv. Selma	1 50		11 35		
Ar. Wilson	2 35		12 19		
Lv. Wilmington		A. M.	P. M.	A. M.	P. M.
Lv. Magnolia			7 00	9 55	
Lv. Goldsboro			8 30	11 10	
			9 57	12 28	
Leave Wilson	2 35	5 33	12 18	10 45	1 13
Ar. Rocky Mount	3 30	6 10	12 45	11 23	1 53
Ar. Tarboro			6 48		
Lv. Tarboro	2 31				
Lv. Rocky Mount	3 30		12 45		
Ar. Weldon	4 32		1 39		
	P. M.		A. M.	P. M.	

Yadkin Division Main Line—Train leaves Wilmington, 9:00 a. m., arrives Fayetteville 12:05 p. m., leaves Fayetteville 12:25 p. m., arrives Sanford 3:05 p. m., returning leaves Sanford 8:05 p. m., arrives Fayetteville 11:10 p. m., returning leaves Fayetteville 4:45 p. m., Hope Mills 5:00 p. m., Red Springs 5:42 p. m., Maxton 6:18 p. m., arrives Bennettsville 7:15 p. m.
Connections at Fayetteville with train No. 78 at Maxton with the Carolina Central Railroad, at Red Springs with the Red Springs and Bowmore Railroad, at Sanford with the Seaboard Air Line and Southern Railway at Gulf with the Durham and Charlotte Railroad.
Train on the Scotland Neck Branch Road leaves Weldon 3:55 p. m., Halifax 4:17 p. m., arrives Scotland Neck 4:57 p. m., Greenville 5:57 p. m., returning leaves Kingston 7:50 a. m., Greenville 8:52 a. m., arriving Halifax at 11:18 a. m., Weldon 11:58 a. m., daily except Sunday.
Trains on Wilmington Branch leave Wilmington 3:10 p. m., and 2:30 p. m., arrive Parmele 9:10 a. m., and 4:00 p. m., returning leave Parmele 9:35 a. m., and 8:30 p. m., arrive Wilmington 11:00 a. m. and 7:30 p. m., daily except Sunday.
Train leaves Tarboro, N. C., daily except Sunday 5:30 p. m., Sunday 4:15 p. m., arrives Plymouth 7:40 p. m., 6:10 p. m., returning leaves Plymouth daily except Sunday 7:50 a. m., and Sunday 9:00 a. m., arrives Tarboro 10:10 a. m., 11:01 a. m.
Train on Midland N. C. Branch leaves Goldsboro daily except Sunday 5:00 a. m., arriving Smithfield 6:10 a. m., returning leaves Smithfield 7:00 a. m., arrives at Goldsboro 8:25 a. m.
Trains on Nashville Branch leave Rocky Mount at 9:30 a. m., 8:40 p. m., arrive Nashville 10:30 a. m., 4:05 p. m., Spring Hope 11:00 a. m., 4:35 p. m., returning leave Spring Hope 11:30 a. m., 4:55 p. m., Nashville 11:45 a. m., 5:25 p. m., arrive at Rocky Mount 12:10 p. m., 6:00 p. m., daily except Sunday.
Train on Clinton Branch leaves Warsaw for Clinton daily, except Sunday 11:40 a. m., and 4:25 p. m., returning leaves Clinton at 6:45 a. m., and 2:50 p. m.
Train No. 78 makes close connection at Weldon for all points North daily all rail via Richmond.
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SOUTHWARD.		Daily, No. 31	Daily, No. 41
Lv New York, P. R. R.		12 45 p.m.	12 15 a.m.
Lv Philadelphia, " "		3 20 p.m.	3 50 a.m.
Lv Baltimore, " "		5 45 p.m.	6 22 a.m.
Lv Washington, " "		10 55 p.m.	8 55 a.m.
Lv Richmond, S. A. L. Ry.		12 30 p.m.	12 30 a.m.
Lv Petersburg, " "		11 31 p.m.	1 10 p.m.
Lv Norfolk, " "		2 05 a.m.	3 30 p.m.
Lv Henderson, " "		2 30 a.m.	3 55 p.m.
Lv Raleigh, " "		3 45 a.m.	5 00 p.m.
Lv Southern Pines, " "		4 30 a.m.	6 07 p.m.
Lv Hamlet, " "		5 30 a.m.	7 10 p.m.
Lv Columbia, " "		6 45 a.m.	10 20 p.m.
Ar Savannah, " "		12 10 p.m.	2 30 a.m.
Ar Jacksonville, " "		3 50 p.m.	6 50 a.m.
Ar Tampa, " "		5 00 a.m.	6 00 p.m.
		No. 403	No. 41
Lv New York, N. Y. P. & N.		17 55 a.m.	3 55 a.m.
Lv Philadelphia, " "		10 30 a.m.	11 25 p.m.
Lv New York, O. D. S. S. Co.		3 00 p.m.	
Lv Baltimore, B. S. P. Co.			6 30 p.m.
Lv Washington, N. & W. B.			6 30 p.m.
Lv Portsmouth, S. A. L. Ry.		9 00 p.m.	10 35 p.m.
Lv Norfolk, " "		11 15 a.m.	12 30 p.m.
Lv Norfolk, " "		12 55 p.m.	2 30 p.m.
Lv Henderson, " "		1 30 a.m.	3 45 a.m.
Lv Raleigh, " "		3 02 a.m.	4 57 a.m.
Lv Southern Pines, " "		5 18 a.m.	6 43 p.m.
Lv Hamlet, " "		6 45 a.m.	8 05 p.m.
Ar Wilmington, " "			8 05 p.m.
Ar Charlotte, " "		9 51 a.m.	10 45 p.m.
Lv Chester, " "		10 08 p.m.	11 30 p.m.
Lv Greenwood, " "		12 07 p.m.	1 30 a.m.
Ar Athens, " "		2 19 a.m.	4 22 a.m.
Ar Atlanta, " "		3 35 p.m.	5 23 a.m.
Ar Augusta, C. & W. C.		5 10 p.m.	
Ar Macon, C. of Ga.		7 20 p.m.	11 10 a.m.
Ar Montgomery, A. & W. P.		9 30 p.m.	11 00 a.m.
Ar Mobile, L. & N.		2 55 a.m.	4 40 a.m.
Ar New Orleans, L. & N.		7 30 a.m.	8 30 p.m.
Ar Nashville, N. C. & S. L.		8 55 a.m.	6 55 p.m.
Ar Memphis, " "		4 00 a.m.	6 10 p.m.

NORTHWARD.		Daily, No. 42	Daily, No. 32
Lv Memphis, N.C. & S.L.		1 00 pm	8 45 pm
Lv Nashville, "		10 55 pm	8 30 pm
Lv New Orleans, L. & N.		7 45 pm	
Lv Mobile, "		12 30 am	
Ar Montgomery, A. & W.F.		6 20 am	1 30 pm
Ar Macon, C. of Ga.		8 00 am	4 20 pm
Ar Augusta, C. & W.O.		9 40 am	
Ar Atlanta, S. A. L. Ry.		12 00 pm	8 00 pm
Ar Athens, "		2 43 pm	11 23 pm
Ar Greenwood, "		4 50 pm	2 04 am
Ar Chester, "		6 43 pm	3 59 am
Lv Charlotte, "		6 30 pm	5 09 am
Lv Wilmington, "		8 30 pm	
Lv Hamlet, "		9 50 pm	6 10 am
Lv Southern Pines, "		10 55 pm	7 03 am
Lv Raleigh, "		11 55 pm	8 11 am
Ar Henderson, "		3 27 am	1 00 pm
Lv Norfolk, "		5 30 am	3 00 pm
Lv Weldon, "		4 29 am	3 10 pm
Ar Portsmouth, "		7 00 am	5 58 pm
Ar Washington, N. & O.B.			6 50 pm
Ar Baltimore, B.S.P. Co.			6 45 am
Ar New York, O.D.S.S. Co.			1 30 pm
Ar Philadelphia, N.Y.P. & N.		5 45 pm	5 10 am
Ar New York, "		8 40 pm	8 00 am
		No. 44	No. 34
Lv Tampa, S. A. L. Ry.		8 20 pm	8 30 am
Lv Jacksonville, "		10 20 pm	8 20 am
Lv Savannah, "		1 50 pm	11 59 pm
Lv Columbia, "		6 27 pm	9 40 am
Lv Hamlet, "		9 40 pm	5 25 am
Lv Southern Pines, "		10 35 pm	5 20 am
Lv Raleigh, "		12 25 pm	12 07 pm
Lv Henderson, "		1 44 am	1 27 pm
Lv Norfolk, "		2 10 am	2 15 pm
Lv Portsmouth, "		4 00 am	4 25 pm
Lv Richmond, "		4 58 am	5 25 pm
Ar Washington, F.R.R.		8 45 am	9 30 pm
Ar Baltimore, "		10 03 am	11 25 pm
Ar Philadelphia, "		12 27 pm	2 50 am
Ar New York, "		3 15 pm	6 50 am

State News.

The books for the free schools have not yet been selected.

A negro plowing near Burlington recently plowed up a pot of gold coins that were evidently hid away in war time.

Ninety convicts are engaged in building the East Carolina Railroad, grading eastward from Tarboro. They have reached Farmville in Pitt County.

It is said that a railroad will likely be built from Winston Salem to Wadesboro in order to make a short line from the coal-fields of Virginia to Charleston, S. C. We hope it is so.

Two thousand five hundred dollars has been subscribed for a library in Greensboro. That is good. We hope they will make it \$25,000 and then call on Mr. Carnegie. He could not help build a library in a better place.

A school census of rural districts in Wake County reveals that there are 220 white children and 394 colored children between the ages of 12 and 21 who can neither read nor write. This reveals the task of the party in power. It must do more for the free schools and quit giving money so grandly to higher education, or fail ingloriously to carry out its promises.

Commissioner of Agriculture Patterson is greatly pleased by the news given by a cattle quarantine inspector from Cherokee and Macon counties, saying those counties had been cleared of cattle ticks. Mr. Patterson says that with proper effort and determination the part of the people, the ticks can be entirely exterminated in all the Piedmont section and in all the Central and Eastern counties in which the stock-law is in force. The elimination of ticks means a vast deal for the cattle industry in North Carolina.—Charlotte Observer.

The papers in the matter of the compromise of the long contest between the Western Union Telegraph Company and the Corporation Commission are signed. This compromise fixes the assessment of the company at \$850,000, and the company pays back taxes, amounting to about \$4,000 on that basis. It also pays costs in the suit, which it will be remembered the company brought in the Federal Court. The check for the money will arrive in a day or two and thus will end the last of the tax assessment cases.—Charlotte Observer.

General News.

Mrs. McKinley's Illness.—The happy tour of the country by the President was suddenly interrupted last week, at San Francisco, where his wife fell ill. For two days her life hung as by a thread, but under heroic treatment she has rallied, and the chances are now in favor of recovery. The sympathy of the whole people was aroused for the President. In all probability the tour will not be resumed, but so soon as her strength shall permit, Mrs. McKinley will be carried to the place most favorable to her recuperation.

A Serious Strike.—The street-car men recently began a strike in Albany, New York. The first thing was to stop the cars—and that is now to stop a city; the next was to prevent "scabs"—so-called—from starting them again. The next was the State troops, in uniform and armed, and the next was several men, probably innocent, killed. The newspapers reported a quieter day after that. Many people were injured. To what purpose all this has been, we have so far failed to discover.

The Presbyterians.—The Southern General Assembly is in session at Little Rock, Ark. The Northern Assembly is in session at Philadelphia. At Little Rock such questions as that of abandoning the International Sunday School Lessons, the decrease in number of candidates for the ministry, have come up. In either of them the question of amending the Westminster Confession of Faith is exciting very general interest. The Southern Presbyteries seem to be opposed to a change, as the following suggests: A great volume of overtures has come up protesting against the insertion of a footnote to the Confession of Faith on the "elect infant" clause, on the ground that such a footnote may be construed as a virtual amendment to the Confession of Faith without having taken the constitutional steps.

China.—General Cawfee and the American troops will sail from China May 25. It is just a year since the Boxer uprising began to take a serious turn. China has given notice that she can not pay anything like the indemnity required of her, saying that at best she can spare only \$10,000,000 a year. The following dispatch states her position:

"The answer of China to the statement of the ministers of the foreign powers as to the losses sustained by nations and individuals in China has been received. The answer commences with an appeal to mercy, saying that the country is impoverished. The answer explains that the utmost China can offer is 15,000,000 taels, and take thirty years. This amount will be raised as follows: From salt, \$10,000,000; from the liquor tax, \$2,000,000; and from native customs, \$3,000,000. The communication further asserts that

were this done it would leave the country unable to meet the expenses of government without assistance. It is therefore requested that the foreign custom be increased one third and the receipts therefrom to be given to China for the purposes of government. The ministers refuse to discuss this answer until it has been considered by them in meeting."

The Cuban Commissioners.—These gentlemen recently visited Washington with a view to finally adjusting the relations of Cuba with the United States. From a statement in Monday's Charlotte Observer we understand that they have disagreed, and that majority and minority reports have been determined upon. The majority inclines to accept the conditions of evacuation proposed by the United States, but demands that written provision shall be made against any possible interpretation of Cuba's concessions to the United States as recognition of special rights by our Nation in Cuba's internal affairs. That is, we may have special opportunity to protect Cuba, but that is all. In time of war we might also rely upon Cuba's friendship and use certain points as defensive stations. It is probable that this will be the basis of the final agreement. The minority report would allow the United States nothing.

Mrs. Lyman J. Gage, wife of the famous Secretary of the Treasury, died in Washington last week. It is said that social duties broke her down.

A MESSAGE OF HOPE TO SUFFERERS FROM CANCER.

The Disease is Curable.

"I had a cancer. My father, a fine physician, did not relieve my sufferings. I had two brothers, both very fine physicians; neither could relieve me. After untold sufferings, some kind friend sent me a bottle of Botanic Blood Balm (B. B. B.). After taking the first bottle I felt entirely easy, and it has been the only remedy that has given me permanent relief, so many times I have been exhausted and collapsed from weakening. I have got a great many people to take B. B. B. A lady living near me had an eating cancer, and the bones in her nose or upper part of her mouth were eaten entirely out. She could eat nothing but strained soup. She was entirely cured by using B. B. B., when she was given up to die by three doctors. B. B. B. (Botanic Blood Balm) healed my whole body, gave me energy, cured my low spirits, and I think, saved me to rear my children; or, at least, B. B. B. was the only earthly remedy, with God's help. B. B. B. is the best blood purifier in the whole world. (Mrs.) M. L. ADAMS
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Deep-seated cases of blood and skin diseases, like ulcers, cancers, eating sores, painful swellings, blood poison, eczema, eruptive eruptions, old obstinate rheumatism are quickly cured by B. B. B., made especially for all obstinate blood and skin troubles. B. B. B. drains the poison and humors out of the blood and entire system. Healing every sore and making the blood pure and new. B. B. B. composed of Pure Botanic Ingredients. Blood Balm sold by druggists, \$1. Trial treatment free, by addressing Dr. Gillam, 82 Mitchell St., Atlanta, Ga. Describe trouble, when writing, and free medical advice given until cured. Dr. Gillam originated B. B. B. treatment for Impure Blood over 30 years ago.

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The undersigned has been requested by lines in the Associated Railways of Virginia and the Carolinas, including the S. C. & G. extension and Newboard Air Line Railway, to announce rates based on tariff 1, circular 5174. In the sale of round trip tickets to Wake Forest, N. C., and return, from points within the State, including Norfolk, Suffolk and Danville Va., on account Wake Forest Commencement.

Tickets to be sold May 25th to 30th, inclusive, final limit June 3, 1901, continuous passage in each direction.

The following total rates on this basis will apply from junctional points, viz:

From	Via	Rate.
Blacksburg, S. C.	So. Ry.	\$8.15
Charlotte	S. A. L.-So. Ry.	6.40
Danville	So. Ry.	5.40
Durham	So. Ry.	1.90
Fayetteville	S. C. & G.-S. A. L.	3.90
Forest City	S. C. & G.-S. A. L.	8.80
Gastonia	So. Ry.	7.20
Goldboro	So. Ry.	2.70
Greensboro	So. Ry.	4.00
Henderson	S. A. L.	1.20
Hickory	So. Ry.	7.00
Hope Mills	A. C. L.	4.30
Lattimore	S. C. & G.-S. A. L.	8.30
Marion	So. Ry.	7.50
Mooreboro	S. C. & G.-S. A. L.	3.45
Newton	So. Ry.	6.75
Norfolk	S. A. L.	5.70
Raleigh	S. A. L.	.70
Rutherfordton	S. C. & G.-S. A. L.	8.95
Rural Hall	So. Ry.	5.25
Sanford	S. C. & G.-S. A. L.	2.60
Selma	So. Ry.	1.90
Shelby	S. C. & G.-S. A. L.	8.15
Suffolk	S. A. L.	5.25
Weldon	S. A. L.	3.30
Wilmington	S. C. & G.-S. A. L.	6.00
Winston-Salem	So. Ry.	4.80

W. H. FITZGERALD, Commissioner.

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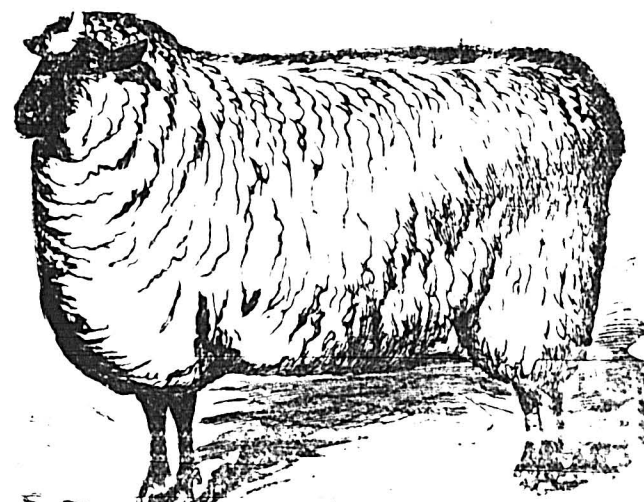
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WRITE FOR CATALOGUE

Administrator's Notice.

Having qualified as administrator of Egbert D. Borrell, deceased, late of Wake County, North Carolina, this is to notify all persons having claims against the estate of the said deceased to exhibit them to the undersigned on or before the seventeenth day of April, 1902, or this notice will be pleaded in bar of their recovery. All persons indebted to said estate will please make immediate payment. This 11th day of April 1901. THOS E. BORRELL, Adm'r.

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Woman's Work.

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.

FRONTIER MISSIONS.—"Enlarge thy borders." Statistics for Indian Territory, Oklahoma and Texas.—Missionaries, 285; churches and stations, 1,779; churches constituted, 106; baptisms, 2,209; Sunday schools organized, 392; Bibles and Testaments distributed, 5,001.

STUDY TOPICS.—Value of good foundation. Importance of being first on the field. Future prospect. Great undeveloped resources. How can our church or society help this most needy work? Suffering and sacrifices of missionaries.

A Letter from Mrs. Owen.

[We most gladly welcome Mrs. Owen to our Mission Column, and hope this letter is only the first of many from her.—Editor.]

Tengchow, China, March 20, 1901.

Miss Fannie E. S. Heck, Raleigh, N. C.—

My Dear Miss Heck: While in Japan last summer we met such an interesting young woman, whose story so touched us that I wish to tell it to others, hoping that it may help them in some way, and thus glorify Him "who feeds the ravens."

About twenty three years ago, in a little Japanese village, Ahmi San first saw the light. Her parents did not rejoice over their child, because it was a sickly little girl. As the days went by their lack of joy turned into positive sorrow when they found that the child was helpless, being able to move only her head. The father was angry and very likely taunted the poor mother most cruelly because she had been the means of bringing such a helpless girl into the family. Time passed slowly and the child remained helpless as ever. At last the unnatural father (I say unnatural, although he was a heathen), unwilling to bear the burden any longer, deserted his wife, and was seen no more in their poor little home. And now the mother, who had worked hard before to help support the family, had to toil early and late that she might keep herself and her little one from starving. After a few years a kind-hearted heathen man, pitying them, married the mother in order that he might take care of the daughter. Before long, however, the mother ran away, leaving Ahmi San with the man who was so kind to them both. As long as this man lived he did all he could for the child, and from him she received nothing but kindness. But when she was in her teens cholera took away her only protector and she was left alone in the world. Alone, did I say? Yes, she thought she was alone, for she had never heard of God who takes care of all His creatures. And though He was all the time planning for her future welfare, it seemed that she had still more suffering to endure before she learned to know and love Him. There was no one now to take care of Ahmi San, so she was sent to a Japanese poor-house, and there endured all the horrors of such a place. The building was small, filthy in the extreme, and the floor was literally covered with men, women and children, many of whom were diseased. The food was poor and in such small quantities that no one had enough to eat at any meal. And, worst of all, no one there knew that a loving heavenly Father was all the time pitying them, and loved them so much and longed so to help them that He sent Jesus to be their Saviour. But He who marks the sparrows when they fall but not forgotten this child. He put it into the heart of a Christian Japanese to take her home with him. This man was poor, and his wife and daughters were not Christians and were unwilling to receive the added burden. So, while her life was very pleasant when the master of the house was at home, Ahmi San had a great deal to endure from the others in his absence. He wished her to learn to read the Bible; but she refused, saying, "How can a thing like I am, who can not move any part of my body, learn to read?" This was the only answer she would make to any of his plans for helping her to pass away the time. But later, when she was ill for a time, she was taken to a foreign hospital and there she gave her heart to Jesus and learned to love Him. Anxious to learn all she could about her Saviour, she learned to read, and soon became familiar with the New Testament and hymn-book in Japanese. She reads well now, and seems to enjoy it very much. She turns the pages with a pair of piers held between her teeth, and writes Japanese characters very well, holding her pen in the same way. While she was still in the hospital she began to think she should be doing something for her own support, and spent one whole night praying the Lord to direct her in this matter. Just as morning broke she decided the question and then fell into a quiet, restful sleep.

From that day she has been one of the busiest and happiest of mortals. Though often in pain, she does not complain, but works on cheerfully, even though her progress is necessarily very slow. I watched her at her work one afternoon and was astonished at her skill. She made a mitre for me out of a piece of paper about one and a half inches square. It is a tiny thing, though not so small as some of the articles she makes. First, taking a pair of piers in her mouth, she opened the drawer of a little cabinet in

which she keeps her materials, and, selecting a roll of white paper, picked it up and placed it before her. Unrolling it, she most carefully and exactly measured a square of the size she wished to use. Then, taking the scissors between her teeth she cut the paper straight as could be. Taking up the piers again, she folded the paper this way and that until she had formed the mitre, which she presented to me. I have seen some tiny boxes, measuring about an eighth of an inch each way, which she had made; also storks, men in ancient Japanese costumes, etc., all small but perfectly made. She dresses dolls sometimes, though this work is too hard on her eyes for her to keep at it long. She cuts out the garments, threads needles and does the sewing all with her lips and teeth.

I have seen some of her other work—tiny scent bags made of bright silks and tied with pretty silk thread. It sometimes takes her half a day to make a pretty bowknot of the thread, but Ahmi San perseveres until it is done to her satisfaction. Her bookmarks of cardboard and silk are so neatly finished that one can scarcely believe that they are the work of one who has never used her hands in any way. She is very particular about everything she does. The paper, silk, cardboard—all must be cut exactly, and her drawers are models of neatness.

Her work is like that done by the little birds. With our hands we could not construct a nest such as they make with their bills, nor can many persons with skillful fingers do work as Ahmi San does with her lips and teeth. The articles made by her are sold by a lady who has done a great deal for her. She is an independent missionary who has opened a hospital for the poor Japanese in Yokohama. All the proceeds from such sales are used for the support of Ahmi San. It is wonderful to know how patient this dear child is as she remains there day after day in one position, changed at night so that she may lie on her right side, and in the morning propped up on a pillow, that she may be able to get at her materials for work and her books.

She is now threatened with another evil. For several years she has used her teeth to hold her scissors, pliers and needles, and they are forced out of position; the enamel is broken and at times the teeth ache very severely. She fears she may lose her teeth. But this does not now sadden her, as it once would have, for she knows Jesus and believes that the dear Father will take care of her always, no matter how helpless she is. She looks forward to her heavenly home, "where," she says, "I will be able to move about like others and be strong and well."

She still spends a great deal of her time in the home of the Christian who took her out of the poor house, but now is able to pay for her food and clothing. The daughters are still unkind to her, search for her money and use it for themselves, and if they see any pretty bits of silk among the pieces given to her for her work, they take them from her. They think she must have a great deal of money because foreigners are so kind to her, not realizing that missionaries have not much money to spare, though they are ready always to help the needy, and that Ahmi San can not earn a great deal of money because she works so slowly. But she is happy in spite of their ill treatment, for she no longer is dependent on them for support, and, more than all, because she is a Christian and, among all the friends she has Jesus is the nearest and dearest; and when her pain is most severe, He is there helping her to bear it. Does not this brief account of the life of Ahmi San glorify God by showing how faithful He is to His promises? Not one of them has failed.

I think we may learn many lessons from this dear little sister, do you not? When our burdens are seemingly heavy, can we not, like her, cast them upon our Saviour and leave them there? When we are ill and suffering, shall we not be more patient when we think of what this child has endured all her life and will have to endure as long as she lives. And from the thoughts of her sufferings ought we not to turn our minds to our Saviour who suffered so much for us? May God make us all more patient, more loving, more Christlike.

Sincerely yours,

REBECCA MILLER OWEN.

The Missionary Union.

The Woman's Missionary Union met in New Orleans May 10-13. The following is a summary of its annual report:

Total amount raised by Woman's Missionary Union during the year 1900-1901, \$88,262.31.

Cash contributions, including gifts to the Church Building Loan Fund of the Home Mission Board: To the Home Board, \$20,549.54; to the Foreign Board, \$31,801.88; to the Sunday School Board, \$622.42.

Box contributions: 365 boxes valued at \$26,887.88 were sent to Home Missionaries, contributions of basted work, etc., amounting to \$155.58 for German Industrial School included; 141 boxes valued at \$8,401.16 to Sunday School Missionaries.

The following brief commentary on good results of box contributions is taken from the letter of a missionary: "I want to write about the growth of our work here and how the box bridged a gap which I do not see how else would have been

bridged. We now have a church which in the past two years has given nearly \$400 to benevolence and missions.

North Carolina's report to the Union was as follows: It will be remembered that no statement of State Mission work is included:

Societies and Bands reporting in 1900,	368
Partial report of F. Journals taken,	548
Contributed, Foreign Missions, \$3,775.82	
Home Missions (money and boxes),	4,551.07
Sunday School Board (box),	28.00
Total,	7,354.89

Of this amount the Bands gave—

Foreign Missions,	\$386.41
Home Missions,	426.28
Total,	\$812.79

Positions GUARANTEED UNDER A \$5,000 DEPOSIT R. R. FARE PAID 200 FREE
Scholarships offered. Write quick to GA.-ALA. BUSINESS COLLEGE, Macon, Ga.

WANTED.—A young lady desires a position as music teacher for coming season. Has had good advantages. Address L. Lock Box 42, Sanford, N. C.

School Catalogues and School Printing Generally

Will be our specialty for May and June.

The very latest styles in type and paper.

Justices of the Peace

appointed by the last Legislature should remember that we keep their handbook, The N. C. Manual of Law and Forms. Price by mail \$2.00. Also all the Legal blanks.

Edwards & Broughton, Printers.
Raleigh, N. C.

WE WANT YOU to sell Books. We furnish prospectus and entire canvassing outfit free. We pay 50 per cent. commissions and deliver all books free of freight. We sell only the best Religious and Historical Books. We carry all the time a stock of not less than \$2,000, ready for shipment the day order is received. We guarantee you will make clear from ten to twenty dollars a week by devoting six hours steady work each day. If interested and mean business write us for full particulars.

NORMAN L. SHAW, Manager,
Va. & N. C. Book Concern,
Drake's Branch, Va.

XANTHINE! PROF. HERTZ' GREAT GERMAN HAIR RESTORATIVE

Do You Want to Enjoy the Luxury of Handsome Hair?

USE THE XANTHINE HAIR RESTORATIVE. YOU WILL BE DELIGHTED WITH IT.

Not a dye, but it will restore the color and lustre to gray and faded hair; promote growth; prevent dandruff.

It never fails to accomplish all we claim for it. Its reputation is thoroughly established. Highest testimonials. It has no equal and cannot be surpassed.

At druggists. Price \$1. Insist on getting it. If your druggist has not got it, send us \$1, and we will send you a bottle, charges prepaid. Write us for circulars.

XANTHINE CO., Richmond, Va.

Excursion Rates to Memphis, Tenn., via Seaboard Air Line Railway.

Reunion Confederate Veterans, May 28-30, 1901.

On account of the Reunion of United Confederate Veterans the Seaboard Air Line Railway will sell tickets from stations on its lines to Memphis and return at the very low rate of one cent per mile. Tickets will be sold May 25th, 26th and 27th, good to return until June 4th.

An extension of final limit to June 30th, 1901, will be granted on all Seaboard Air Line Railway tickets, and on all tickets reading via that line by depositing same with Joint Ticket Agent at Memphis on or before June 3d and upon payment of fifty cents.

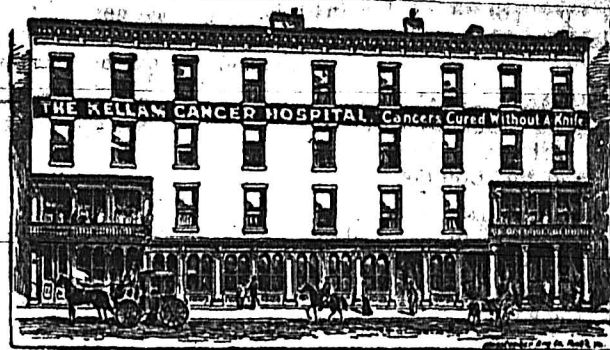
Double daily trains with fast schedules and perfect passenger service make the Seaboard Air Line Railway (Capital City Line) a convenient and attractive route to Memphis.

For tickets, Pullman and Sleeping Car reservations and full information as to rates and schedules apply to any agent of the Seaboard Air Line Railway.

The Kellam Cancer Hospital,

TWELFTH AND BANK STREETS, RICHMOND, VA.

We Cure Cancers, Tumors and all Chronic Sores without the use of the Knife.



Rev. J. W. Holt, pastor of the Presbyterian church at Hinton, W. Va., says:

"In behalf of the Kellam Cancer Hospital, located in this city, (since removed to Richmond, Va.) I am glad to convey to those who are afflicted with that dread disease the glad intelligence that there they can find a successful remedy. I have been a regular visitor to the Hospital since its establishment, and have witnessed the happy results of Mr. Kellam's treatment in scores of cases, so that I can confidently assure any one who may be afflicted with Cancer that a visit here and trial of the treatment will never be regretted. The manager, Mr. Fred. C. Kellam, is thoroughly reliable in every sense of the word, and the Hospital is ample,

with all modern equipments necessary for the comfort of patients."

Rev. H. A. Brown, pastor of the Southern Methodist church at Hinton, W. Va., writes: "This is to certify that I have been personally acquainted with Mr. Fred. Kellam and his Cancer Hospital at Hinton, W. Va., (since removed to Richmond, Va.) for more than three years, and can endorse him and his treatment. He is a reliable man; his treatment has effected some marvelous things, where others have entirely failed, and the accommodations at the Hospital are ample and good. To those afflicted with Cancer, I commend Mr. Kellam and his treatment."

ALL EXAMINATIONS FREE.

WATCHES AND JEWELRY.

High Class Goods. Lowest Prices.

MY CLOCKS are Reliable—any Style.

The little intermittent alarm clock is a sure wroker. Every home needs one.

REPAIRING DONE HONESTLY AND CAREFULLY.

If you are thinking of purchasing a WATCH or a WATCH-CHAIN or other Jewelry, come to see me.

Local Inspector for Seaboard Air Line.

T. W. BLAKE, Raleigh, N. C.



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HARDWARE.

BICYCLES.

GET OUR 1901 PRICES.



Men and Boys Clothing

Hats and Gents' Furnishing Goods.

The Certainty of the Values we are showing, the unquestioned Superiority and Newness of the Styles, and the Variety and range for Selections, all Guarantee Pleasure and Profit in buying here. Remember, we offer values that merit approval on account of Quality, and that are without equals for Cheapness.

OUR PRICES MAKE EVERY DOLLAR DO DOUBLE DUTY.

You can Save a Sight of Money by Trading at our Store—Will You? Come Once and You'll Come Back—They all Do.

CROSS & LINEHAN,

Leading Clothiers

Raleigh, N. C.

One Price

All Shapes Leather Styles

Perfect in FIT FORM ASHION

A \$5.00 VALUE FOR \$3.50

Don't ask what we have. Order what you want. State whether you want Patent Kid, Patent Leather, Tan, Box calf, Black Vici Kid, or what stock; whether you want Lace, Congress or Oxford; state also what style, toe, and what size.

DANIEL ALLEN & CO.,

210 Fayetteville St., Raleigh, N. C. DEALERS IN LADIES' GENTS' AND CHILDREN'S SHOES.

Keep Your Head Clear with

HICK'S CAPUDINE

Headache Cure

It Cures La Grippe, Sick Headache, Colds, Nervous Headache, etc. 15, 25 and 50 Cents Bottle at Drugstores.

Home Circle.

Longing

Of all the myriad moods of mind
That through the soul come thronging,
Which one was e'er so dear, so kind,
So beautiful, as longing?
The thing we long for, that we are,
For one transcendent moment—
Before the present, poor and bare,
Can make its sneering comment.

Longing is God's fresh heavenward will
With our poor earthward striving;
We quench it, that we may be still
Content with merely living;
But would we learn that heart's full scope,
Which we are hourly wronging,
Our lives must climb from hope to hope,
And realize our longing.

—James Russell Lowell.

The Inevitable.

I like the man who faces what he must,
With step triumphant and a heart of cheer;
Who fights the daily battle without fear;
Sees his hopes fail, yet keeps unfaltering trust
That God is good; that somehow, true and just,
His plans work out for mortals; not a tear
Is shed when fortune, which the world holds dear,

Falls from his grasp—better with love, a crust,
Than living in dishonor—envies not
Nor loses faith in man; but does his best,
Nor ever murmurs at his humbler lot;
But with a smile and words of hope, gives zest
To every toiler; he alone is great
Who by a life heroic conquers fate.

—Sarah K. Bolton, in Success.

How to Grow Old Gloriously.

BY REV. CHARLES H. MOSS.

It was in the Sunday night after-meeting. The special theme of the sermon had been "Remembering our Creator in the days of our youth." Amongst the glowing testimonies were several from aged saints who long had served Immanuel, and whose heads were wearing earth's glory crown that shall soon be exchanged for heaven's amaranthine diadem. Their faces had grown lustrous from long personal intercourse with Christ. All who knew them believed in their true living, and speech from them was precious, convincing, inspiring. Their united witness rang like a chime of heavenly bells. Its music still echoes in the hearts of those who heard it. It shall long be a girding to some feeble, timid ones, whose apprehension always lends a cast of dark foreboding to the future. Such splendid certainty, backed by more than half a century of varied and increasingly beautiful experience in things of the kingdom, strengthens feeble knees and brings a strong heart beat to fearful souls. It is a sort of bearing "the infirmities of the weak." Would God we could have more of it!

Hear what these patriarchs in the modern Israel said:

"We do not think age is a sad time. To those who find their confidence in Christ there need be no evil days. At evening time it is light. The downward slope of earth leads to the upward slope of heaven. The valley between is narrow and need have no terrors. We learned in childhood to remember our Creator. He has never neglected nor forsaken us. He grows increasingly precious. Age brings peace, hope, visions, glory."

"Thou wilt keep him in perfect peace whose mind is stayed on thee, because he trusteth in thee."

Those who tarried that night and heard these witnessings felt that the "old Gospel" still had a grip on life, abiding and strong. The Shekinah glory was there. The curtain was drawn that shut out the world and shut in the Holy One. All lives made new pledge of effort and desire. It was a very Bethel.

Dear heart, would you come down into the shadow land of life with firm step and such serene and triumphant sense of God's grace and presence? "Remember now thy Creator in the days of thy youth."—In Examiner.

Rochester, N. Y.

Her "Pleasure Book."

A great many school children keep a pleasure book, in the form of a volume of "memorabilia." Here are favors, sprigs of flowers, programmes of entertainments, bits of writing, and sometimes photographs, each one representing some happy hour that has been passed. But it is to be feared, says "The Classmate," that such a book is sometimes the index of empty pleasures rather than a real happiness, and it may become a regret rather than remain a satisfaction.

A far better book was that kept to the end of her life by a lovely old lady, whose serene beautiful countenance was unmarred by lines of care or irritation. So placidly happy was she, that a woman given to fretfulness, and almost annoyed by the unassailable peace that shone from the other's face, once asked her the secret of her content.

"My dear," said the older woman, "I keep a pleasure book."

"What?"

"It's a pleasure book. Ever since I was a girl at school, I have kept a daily account of all the pleasant things that have happened to me. I have put down

only the pleasant things; the disagreeable ones I have forgotten as soon as possible. In my whole experience, I can not recall a day so dark that it did not contain some little ray of happiness.

"The book is filled with little matters—a flower, a walk, a concert, a new gown, a new thought, a fine sentiment, a fresh sign of affection from my family—everything that gave me joy at the time. So if ever I am inclined to be despondent, I sit down and read a few pages in my book, and find out how much I have to be grateful for."

"May I see your book?"

"Certainly."

Slowly the peevish friend turned the leaves. How insignificant the entries seemed! How much they meant! "Saw a beautiful lily in a window." "Talked to a bright, happy girl." "Received a kind letter from a dear friend." "Enjoyed a beautiful sunset." "Husband brought some roses home to me." "My boy out to-day for the first time after the croup."

"Have you found a pleasure for every day?" inquired the fretful woman, wistfully.

"Yes, for every day, even the sad ones," the answer came in a low tone.

"I wish I were more like you," said the discontented woman, with a sigh. Then she looked up at her aged friend, and a beautiful reverence grew in her face. "I don't think," she said, as her eyes filled, "that you need to write them down any more on paper. Your pleasure book is written in your face."—Forward.

Piny-Balsam Relieves Right Away
and makes a speedy end of coughs and colds.

Life Hints.

Find your purpose and fling your life out to it. Try to be somebody with all your might.

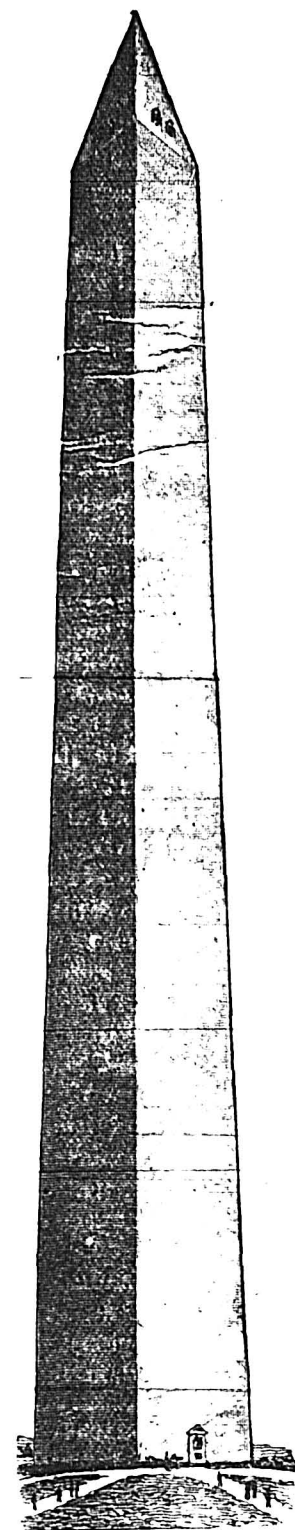
The lucky man is the man who sees and grasps his opportunity.

The world always listens to a man with a will in him.

The man with an idea has ever changed the face of the world.

What is put into the first of life is put into the whole of life. Start right.

A great opportunity will only make you ridiculous unless you are prepared for it.



physicians for any information or advice wanted. Explain your case as best you can, and they will carefully consider what you have to say and answer promptly. No charge for medical advice. THE SWIFT SPECIFIC CO., ATLANTA, GA.

Higher Than Washington Monument.

Could all the chairs, crutches and other devices for the comfort and help of rheumatic sufferers be gathered in one great pile, Washington Monument, the tallest, most beautiful and imposing shaft ever erected in any age or by any nation, would seem small in comparison. Millions are expended every year in a fruitless effort for relief from the torturing pains of Rheumatism. Potash, the various alkalies and mineral salts, baths, electricity, plasters and liniments are faithfully and patiently tried without success, and at last the despondent, pain-racked sufferer, hopeless and perhaps moneyless, must hobble through life on crutches or spend the greater part of time in the invalid chair. The old methods of treating Rheumatism will be abandoned when the disease is better understood. It is the height of folly to dose with acids already too acid blood; to cure a disordered stomach with medicines that further irritate and nauseate, and this is just what the treatment that is usually prescribed does. To build up the constitution and purify the blood is the only rational treatment for Rheumatism, and for this purpose S. S. S. is pre-eminently the greatest and most reliable medicine ever discovered. It is a simple vegetable blood purifier and tonic, but combines all the properties that make a perfect and safe cure for Rheumatism. There is nothing in it to inflame the stomach; there is everything in it to build you up and purify the diseased blood. Whether the pains be muscular or articular, no matter in what part of the body, they are caused by an over acidity of the blood, and so long as this poisoned blood circulates through the system the pains and aches will continue.

EVERY BONE AND MUSCLE ACHED.

Mr. W. H. Settlege, Insurance Agent at Wapakoneta, O., was entirely cured of a severe case of Rheumatism by the use of a few bottles of S. S. S. He writes as follows:

"About one year ago I was almost totally disabled from a long attack of Rheumatism. My muscles were swollen and tender and my joints were so stiff that at times I was unable to get about. Every bone and muscle in my body ached and pained me, my strength was greatly reduced, and was in a very nervous and depressed condition on account of the severe pain I suffered. I took many different medicines and rubbed with innumerable liniments without receiving much benefit. I purchased a bottle of your S. S. S. and when I had finished it was feeling much better. Could enjoy what I ate and walk without suffering much pain. A few more bottles cured me entirely, and I have not had a Rheumatic pain in a year. I regard S. S. S. the greatest medicine in the world, and have recommended it to other Rheumatic sufferers."

S. S. S. neutralizes the acids and makes the blood pure and healthy; the poisonous deposits are dissolved and washed out of the joints and muscles. Do not be satisfied with temporary relief when you can get a permanent cure by the use of S. S. S. The little pain in joint or muscle gathers strength every day, and will eventually make you a cripple unless the cause is removed. This cannot be done with external remedies; these give only short respite from pain. S. S. S., the only guaranteed purely vegetable blood purifier, makes a thorough, lasting cure of this dreadful disease.

Special book on Rheumatism will be sent on application. Write our

NO USE FOR CRUTCHES.

Mrs. James Kell, of 1711 N. Y. Avenue, Washington, D. C., writes as follows: "I had an attack of Sciatic Rheumatism in its worst form. The pain was so intense I became completely prostrated, and my condition was regarded as being very dangerous. I was attended by one of the best doctors in Washington, who is also a member of the faculty of a leading medical college here. He told me to continue his prescription and I would get well. After having it filled twelve times without receiving the slightest benefit, I decided to abandon his treatment. Having heard S. S. S. recommended for Rheumatism, I decided to give the medicine a trial, and after taking a few bottles was able to hobble around on crutches, and very soon had no use for them at all. S. S. S. having cured me sound and well. All the distressing pains have left me, my appetite has returned, and I am happy to be again restored to perfect health."

STATEMENT United States Branch of the Royal Insurance Company, OF LIVERPOOL, ENGLAND.

CONDITION DECEMBER 31ST, 1900, AS SHOWN BY
STATEMENT FILED.

Income—From Policy-holders, \$4,023,490.20; Miscellaneous, \$611,775.09. Total Disbursements—To policy-holders, \$2,850,504.23; Miscellaneous, \$1,909,844.56. Total, 4,759,398.79. Risks—Written or renewed during the year, \$797,441,097.00. In force, 772,480,403.00.

ASSETS.
Value of Real Estate (less amount of encumbrances), 2,143,090.05.
Value of stocks and Bonds (U. S. and State, etc., owned), 3,798,412.55.
Loans on Real Estate (first lien on fee-simple), 195,000.00.
Interest and Rents due and accrued, 55,952.52.
Cash in Home office and deposited in Banks, 267,766.32.
Premiums unpaid, 594,024.11.
All other Assets, detailed in statement, 16,354.05.

Total Assets, 7,070,609.60.

LIABILITIES.
Losses unpaid, 499,928.70.
Lender Liabilities, 388.13.
Unearned Premiums, 3,513,647.85.
All other Liabilities as detailed in statement, 568,668.71.

Total Liabilities as to Policy-holders, 4,581,633.39.

Surplus beyond all Liabilities, 2,488,976.21.

Total Liabilities, 7,070,609.60.

BUSINESS IN NORTH CAROLINA IN 1900.

Risks written (Fire), \$3,515,539.00; Premiums received, \$29,000.00.

Risks written (Tornado), \$75,750.00; Premiums received, \$379.88.

Losses incurred, \$8,636.86; Paid, \$11,686.62.

General Attorney for United States, E. F. BEDDALL.

U. S. Head Office, 50 Wall St., New York City.

General Agent for service, J. S. WYNNE, Raleigh, N. C.

Business Mgr. for N. C., JOHN TINNY, Phila., Pa.

STATE OF NORTH CAROLINA.

INSURANCE DEPARTMENT,

RALEIGH, March 29, 1901.

I, James R. Young, Insurance Commissioner, do hereby certify that the above is a correct abstract of the statement of the Royal Insurance Company, of England, filed with this Department, showing the condition of said Company on the 31st day of December, 1900.

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

JAMES R. YOUNG,
Insurance Commissioner.

Established 1822 SCALES of every description. Satisfaction Guaranteed. Write for prices. JESSE MARDEN 109 S. Charles St. BALTIMORE, MD.

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J. N. & P. H. GORMAN

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New and Second-Hand Machinery,

Office and Shop: Nos. 134 to 184 South Eighth Street,

OURS IS THE BEST EQUIPPED SHOP IN THE SOUTH.

Richmond, Va.

STORAGE HOUSE, FOOT OF HULL STREET, MANCHESTER, VA.

Bollers, Engines, Saw Mills, Grist Mills, Machine Lathes, Wood Lathes, Planers,

Hoisting Engines, Gas Engines, Gasoline Engines, Brick Machinery, Saw Blades, Water

Wheels, Fans and Blowers, Heaters, Dynamos and Motors, Wood Pulleys, Iron Pulleys,

Clutch Pulleys, Hangers, all sizes and kinds, Belting, Shafting, Steam Pipe and Fit-

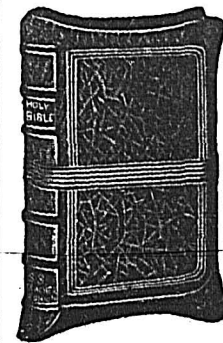
tings, Governors, Injectors, Valves, Steam Traps, Iron Rail, Tanks, Dies, Wrenches, etc.

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Anything sold by us has to be as represented. Write or call on us when you need machinery or hardware, or have anything to sell, and we will make you money.

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Teacher's Bibles—

Clear type, maps, references, helps and Concordance, \$1.00; by mail \$1.20; indexed, prepaid, \$1.50.

New Song Book—Just Out.

THE MASTER'S CALL. \$3.60 per doz. postpaid.

Crowning Day No. 4, \$2.25 doz., by mail \$2.75.

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Baptist Sunday School Quarterlies, 2 cents each.

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