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THE CHILDREN IN FACTORIES.

BY CLAUDE W. GORE, EMPLOYER, ROCKINGHAM, N. C.

The working of children above the age of twelve years in cotton mills is not an unmixed evil. It is a blessing unless we have compulsory education. Of the children in our village between the ages of ten and twelve, less than 40 per cent are in school. These children that are not in school would be better off in the mill. I look on the mill as superior, morally, to the average graded school, and far superior both morally and intellectually to the streets of any town in North Carolina.

Compulsory education is absolutely necessary both for mill owner and for operator. My experience in a cotton mill is limited, but in this short period I have found that the educated person makes a superior operative.

The writer was talking to one of the most prominent men in the last Legislature on the Child Labor question. This was a Senator strongly in favor of the Child Labor Bill then before the House Committee. After we had argued this question some time, he said, without any hint on my part, that the question was one of sentiment entirely; and there he sized it up. This man knew nothing about a cotton mill, and hardly knew a dozen men outside of executive offices that did. He had an idea that a mill was one of the most unhealthy places on earth, and a greater fallacy never existed. They are the reverse, if properly ventilated. I have been at the present mill three and one-half years, and we have had only three deaths among our operatives. Two of these were from natural causes, and the other was caused from a pistol wound not received on our property.

The reason compulsory education is not advocated by the politicians is because they are afraid of the labor vote and part of the farmer vote. I don't believe in all work for either adult or child. All work makes a poor operative; but a reasonable amount of work, and a reasonable amount of education, makes a good operative and an ideal citizen. We could not do our State a graver injury than we have done by throwing the ten-year-old child out of work without making education compulsory.

The vampire is a thing of the past. The scarcity of labor has transformed him. At least this is the case with our mill. We have not a single able-bodied man who does not make his own living. Those who are not employed in the mill find work elsewhere. My opinion is, that this class of mill village population has always been over-estimated. There are few able-bodied men of my acquaintance who live from labor of wife or child.

A few weeks ago we had an impressive example of a twelve-year-old recruit. He came to work as soon as he arrived at working age and behaved himself very well for a few weeks. Then he let himself loose. He cursed the section hand and struck him in the head with a bobbin, and when the overseer came on the scene to quell the youngster, he cursed him. If they tell the truth, I have never heard a sailor that could beat him. The writer does not think he would learn to curse in the mill but he does know that if he had he would have at the same time learned discipline, and this one scene would not have occurred. He could not have learned such at school.

I look on the present law as having two defects. (1) It lacks a provision for an inspector to enforce the law. Most mill men are honest; a few are not. The honest ones will not object to an inspector, and an inspector is absolutely necessary for the dishonest ones. Another class of mill men leave the hiring of the operatives to the overseers, and some of these are unscrupulous. (2) It lacks a provision for orphan children, between the ages of ten and twelve; they should be allowed to work five and one-half hours per day. This part of the law has been put forcibly before me. Several years ago a good woman died in the neighborhood leaving four children under the age of twelve. A year later the father of these children died, and the mother's mother took the children to live with her. These grandparents are past the age of sixty-five, the father having had two strokes of paralysis. Their only means of support were two other grandchildren who were also orphans. The two oldest of the four children were put to work in the mill. Then the Child Labor Bill was passed, and these two

boys had to be taken out of the mill. The older of these reached the age of twelve in a few weeks and went back to work. The other went to school. In a few months the grandparent had to take this one out of school, as his labor was necessary for their support. They laid the case before me, and the consequences are that he is my office boy when he could be making more in the mill.

Give us compulsory education and we will have better operatives, better citizens and better Christians; for as sure as two and two make four, the man is degenerating four points in religion to one in labor efficiency.

THE PARABLE OF THE PRODIGAL.

Reply to Dr. Vail, by John R. Miller.

I have read with much interest the recent articles in the Recorder by Drs. White, Tyree and Vail upon "the much discussed parable of the Prodigal Son."

And while I do not feel able to enter into an exegetical discussion of this parable, yet I would like to ask a few questions, especially in reference to Dr. Vail's article in the Recorder of April 12th. I cannot agree with Dr. Vail; and I was hoping that some brother with a D. D. attached to his name would come out in this week's Recorder and set me right again. But as I have seen nothing but a note of approval from Bro. C. B. Justice, I suppose I will have to speak for myself.

Dr. Vail says that he could not handle the parable on its commonly accepted interpretation without "smashing" his theology. I cannot accept his view of it without "smashing" mine—and as I have very little theology to smash, it behooves me to try to take care of it.

In Dr. Vail's first division he argues that these parables were not given in answer to the objection raised (Luke 15:2) by the scribes and Pharisees, because Luke, the writer, was not in the habit of repeating himself. It does not occur to me that Luke, in giving all these parables, or rather Jesus in speaking them—though they were all given to justify Him in receiving sinners—made a repetition of the same thing. And if they were, Jesus sometimes repeated his thought in different words. (Matt. 7:7, 8.) He also made us of the climax in speech, and this is a notable instance in the form of parables.

Then in his second division, Dr. Vail says: "No 'sinner' ever turned to God as this 'prodigal' did. If we take him as representing the natural man, and follow the parallel through, we must run our whole conception of sin off the track. That is, this prodigal returns to his father on his unaided impulse, out of his own unaided desires, and by his unaided powers."

Now it seems to me that Dr. Vail, in this statement, would deprive Jesus from telling a beautiful and simple story without entering into all the details connected. Why was it needful for Jesus to tell, in detail, of the impulses, the desires and the powers that wrought upon this young man's mind and caused him to return? Were there not outside influences brought to bear upon him? Was he not cut off in his wild career by famine and want? Did he not think? Did he not "come to himself"? Did he not resolve and then act promptly upon that resolution? Now was all this, as Dr. Vail says, in and of himself? Does not God sometimes draw men to Himself by letting them drink the cup of sin to the very dregs? Is not the cutting off a man in his wicked way an effort to bring him back? Can a sinner come to God in any more acceptable way than did this "prodigal"?

Now, in the third division, Dr. Vail lays too much stress on the fact that Jesus makes mention of no effort on the part of the father to reclaim his lost son. Jesus does not, in this parable, represent the father as endowed with omniscience. The son was lost to him; he could not have "sent a dog, or a pigeon, or a postal card," unless he had known where he was. And we cannot accuse the father of disinterestedness in his son on that ground—the welcome on his return will not admit of such a conclusion. Neither must we try, in this parable, to make the father of this prodigal stand fully in the place of God, as Dr. Vail seems to imply in his third division, and also in his P. S. Jesus represents this father as a man;

with the limitations, impulses and powers of a man. The son on his return confesses that he had sinned against "heaven" and in his father's sight. We must allow Jesus to use man's language in talking to man, and expect Him to give us credit for being able to understand a few things, without His entering into every little detail in giving us a parable.

There is no more ground for making the father of this "prodigal son" represent God in all His attributes than there is for making the woman of the lost coin represent Him.

This father, in his love for a wandering, sinful son, is likened to God in His love for lost and sinful men—and we have no reason to liken him to God in any other respect; just as "the thief in the night" is likened to Christ in the suddenness of His coming, and in no other respect.

Therefore, because this prodigal son assumes to address his earthly parent as "father," must we conclude that he (the son) is not a "natural sinner," because no "natural sinner" is ever called a son of God, or ever addressed God as his father? Jesus does not call this "prodigal" a son of God, neither does this "prodigal" call God his father; Jesus must use the terms of their natural relation in giving us the parable.

In his conclusion, Dr. Vail says: "But when we take this story as it is, and see it entirely on the basis of the new life, then the whole tangle disappears, and the parallel runs clear through without a break."

Now, if I could have seen it thus, I would not have written this article. It seems to me that the Doctor does not run it through; or, at least, he does not tell us what the father meant by calling his son "dead" and "lost." Is it not possible that Dr. Vail lays too much weight on running the whole "parallel" in this parable? If the father is to represent God in every particular, and the son to represent the sinner (or backslider) in every particular, then what will we make the servants represent, the ring, the shoes, the robe, the music, the dancing, the fatted calf—what do all these represent? They just represent the occurrences in this oriental home on the return of the "lost" son. And if we attempt to make "the parables run clear through" Jesus' parables "without a break," likening every part of them to some attribute of God, we cannot get through many of them without "smashing" our theology.

How would it do to let these two sons represent two classes of sinners—loved equally by the father? One as having gone far into the depths of sin, as the publicans and harlots; the other, as a self-righteous hypocrite, priding himself on his faithfulness, as the scribes and Pharisees.

The first class came to Jesus—because they were in want—felt their need of Him. The other class stood off and found fault of Him for receiving those who came—they did not come because they were not in want—needed no physician. Both of these classes were "natural sinners"—those who were ready to "come home" were the cause of joy.

Thomasville, N. C., April 20, 1905.

In Africa "the people are not tumbling over each other," any more than they are elsewhere, to hear the gospel. We still have to "go out and compel the people" to hear the gospel. Last year there were 186 baptisms, which are on the increase from year to year. The loss from discipline is only three or four per cent. The special need is for more thorough equipment for our training school for the natives, as the work can best be carried on by the natives. As to the hope of evangelizing Africa through the American negro so much indulged by our people, the fact up to date is, that every negro that has been sent out, has been a failure—yes sir, has been a failure. The only American negro that is worth sending out, is the negro who is, in every sense of the word—morally, mentally and physically—equal to the white men whom you send. "Why is it that the imported negro fails?" Judge Miller, who is in the chair, asked: "That is a hard question, but the answer is, their morals." Have they any intelligence, can they be educated, or do they ape, as they do here? asks another brother. "There is no one to ape; they can be educated and receive all the intelligence we are able to impart to them."—C. E. Smith, Missionary.

An After Glance at the Kansas City Convention.

BY LIVINGSTON JOHNSON.

If one walks through the streets of a city, he sees, at every turn, things that interest him. He could describe what he sees as he passes on, but the mood he is in just at the time he sees a certain thing, would have much to do with the description he would give of it. If he would describe the city as a whole, he must get his view from some point overlooking the whole city, with its houses and streets all lying out like a panorama before him.

Much the same is true in reporting a convention. One can sit down while a convention is in progress and chronicle events as they pass, but it is hard for him in this way to state things always in their relative importance; but after it is all over, if he stands off at a distance, and lets the convention, as a whole, come before him, he may be able to give a more just estimate of the meeting.

In as short space as possible I desire to give, in a general way, some impressions of the late Convention.

Meeting so far to one side, the representation was, of course, smaller than usual; but this lack was largely supplied by Western enthusiasm. Kansas City furnished the crowds. Three meetings were held simultaneously, and large crowds attended each of these. A suitable meeting place is getting to be a serious problem. Very few church buildings are large enough to accommodate the crowds that attend, and if a hall sufficiently large can be secured, it is difficult to preserve order. People in the rear who cannot hear will entertain themselves by talking to each other, and the president's guard is powerless to prevent it. On the whole, I believe the Kansas City plan is the best solution. Delegates only were admitted on the floor of the church. Visitors were allowed to fill the galleries, and overflow meetings were provided.

Some of our strongest men preached at these overflow meetings. In this way the local congregation who were not specially interested in the Convention, were as well entertained, and, perhaps, more greatly benefited, than if they had attended the Convention.

Too much time is lost in organizing. The first day is practically lost in speech-making. To remedy this, however, the next Convention will last a day longer. Speaking of speech-making reminds me of the large number of martyrs at the Convention. I suppose two-thirds of those who spoke, prefaced their remarks by this statement: "I do not want to make a speech, but—" and away he would go half an hour. The speaking at this session was not of a high order. Indeed, there was not a notably great speech made.

The discussion on Foreign Missions was the best thing of the Convention. The speeches of the returned missionaries were of more than usual interest. Dr. Sampcy brought out the missionary teaching in the prophecy of Isaiah, in a wonderfully fresh and striking way.

T. C. Skinner, of Baltimore, also made a telling speech. A spurt of enthusiasm came near side-tracking the discussion on Foreign Missions before it reached its climax.

A missionary from a papal country told of the great need of a larger house. He said that people were turned away at every service. Some enthusiastic brother moved that then and there we raise enough to build a house; but Dr. Willingham kept his steady hand on the throttle, and prevented a wreck. A great forward stride was made in Foreign Missions. \$380,000 was the mark set for next year. The Southern Baptist Convention is beginning to realize its obligation to a lost world. It will not be long before we shall be raising a million dollars for Foreign Missions.

There was also much interest manifested in Home Missions. The report of the Commission on the negro work could hardly be called a disappointment, as very many had forecasted just such a report. They offered a good many suggestions, but wound up by leaving the whole matter to the discussion of the Board. The discussion of the negro evoked no enthusiasm.

On the other hand, when City Missions came up for discussion, there was great enthusiasm. When some brother suggested that we could expend, profitably, a half million dollars in over fast growing cities, he was applauded to the echo. Why can't the Board take the hint and see where its important field is?

Some one raised the point that we were giving much more to Foreign than to Home Missions, and urged that we raise an equal amount for Home. He seems to have forgotten, that if we add what is given to Home Missions, and the amounts raised by the several States for State Missions, it will be seen that we are giving much more for missions at home than we are sending to the foreign fields. The Convention enthusiastically agreed to fix the amount for Home Missions next year at \$250,000.00.

Dr. Gray had a band of Indians numbering ten who sang in their own language. If he saw the two "braves" that the Home Mission Society had at St. Louis, I think he would admit that they threw his Indians in the shade. Even his "star," Bennie Strike-Axe, could not be mentioned in the same breath with the Northern Indians. It may be all right to have such things at the Southern Baptist Convention, but somehow it savors a little of the spectacular and reminds us of the days when Diaz was the lion of the Convention.

The Convention, as a body, was above the average. The spirit was very fine, and its sweep of vision was enjoyed.

Dr. Dixon's Reply to Prof. Shailer Matthews.

I have been "on the wing" for the past two weeks, and take my first opportunity to give the facts concerning the statements recently published in the papers from Prof. Shailer Matthews of the Chicago University.

In a sermon on "Clean Money," preached in the Ruggles St. Baptist Church, I said among other things which were published in the "Boston Herald":

"The millions invested in the Chicago University have, in my humble judgment, so far done more harm than good. Under the leadership of a prince of organizers and money-raisers, the University has striven to do for education what Rockefeller did for oil, by swallowing everything educational and making a sort of syndicate of faith and unbelief. The University of Chicago, having caught the spirit of Harvard and the German rationalistic universities, is in danger of doing for Baptists what Harvard has done for the Congregationalists, filling the pulpits of our churches with men of Unitarian views in regard to the Bible and the way of salvation. There is now developing a sort of immersed Unitarianism, which in future may result, as with the Congregationalists, in the formation of Unitarian Baptist churches. And yet, I am free to say that I regard John D. Rockefeller as far better than the Chicago University. He is a man of faith, who has never been known to call in question the inspiration of the Bible or the doctrines of grace for which Baptists have stood through the ages. It is an open secret that, when Mr. Rockefeller learned that a prominent representative of the Chicago University was tearing the Bible to pieces in a course of lectures, he ordered the lecturer to cancel his en-

gagements and go to Europe for the purpose of purchasing a library. Mr. Rockefeller in more ways than one has shown his desire to have men on the faculty of the Chicago University who are loyal to the Bible. He may be able to so influence and reconstruct it as to save the Baptist churches of the future from the academic unbelief which has been going out from its walls under the guise of up-to-date learning. If he succeeds in doing this, future generations of Baptists will bless his memory."

Within a few days I received a letter from Prof. Albion Small, of the Chicago University, intimating rather broadly that some preachers are in the habit of telling lies, which letter, in the name of the maligned, I did not answer. Then came a letter from Prof. Shailer Matthews quoting the offensive words, "It is an open secret that when Mr. Rockefeller learned that a prominent representative of the Chicago University was tearing the Bible to pieces in a course of lectures, he ordered the lecturer to cancel his engagements and go to Europe for the purpose of purchasing a library," and asking me to give the name of the representative to whom I referred. I replied that it was President W. H. Harper, and stating that the open secret to which I referred circulated in New York while I was pastor in Brooklyn. The next day I received from Prof. Matthews the following telegram: "Dr. Harper denies unqualifiedly every statement in general and in particular. Justice demands public correction." I could not conscientiously correct the statement, for I had a chain of circumstantial evidence which would, I believe, convince a jury that it was true. So I wired in reply, "What I have said is true, and more. Will write," and the following is the letter I wrote, with the omission of some paragraphs which make one link in the chain of circumstantial evidence, but which I do not care to publish unless requested by Dr. Harper, or his friends, to do so. If they so request, I will give the whole chain, though reluctantly, because several links are painful personalities, and this is no fitting time for such personalities.

"Prof. Shailer Matthews, University of Chicago, Chicago, Ill.

"My Dear Sir:—Permit me to say that I have no personal animosity against Dr. Harper, and was sincere in my note of sympathy I wrote him during his sickness. In my address I was not discussing him, but John D. Rockefeller and the Chicago University. I did not mention the name of Dr. Harper, and so far as I know, the papers did not even infer whom I meant.

"There are, of course, destructive critics enough among the professors of the University to make it very doubtful as to who was meant, and if you are anxious to shield yourselves, you have my permission to explain to the public that Dr. Harper was the man referred to.

"I have no disposition, however, to go into these things, especially since the sickness of Dr. Harper, whom I have honored for his genius in educational work, and I must confess that I have wished more than once that he would devote himself to secular education and let the Bible alone. If he lives much longer, he will have the same wish, for without doubt the scholarship of the world is now repudiating his destructive criticism views.

"I must stand for what seems to me to be true regardless of consequences, and, as I travel over the United States and Canada, I find men in Baptist pulpits, graduates of the Chicago University, who are Unitarian in their views of the Bible and the way of salvation. In my humble judgment they are doing much to destroy Baptist churches and Christianity in its fundamentals.

That they received their training for this sort of work at the Chicago University will hardly be doubted, and it is time that the Chicago University should be apologizing to the Christian world for the harm it has done to the Christian church. The true scientific spirit would prompt such an apology, now that recent discoveries and more thorough research in Germany and Great Britain have shown the positions of the destructive criticism to be thoroughly untenable.

"My battle is for truth and against the Chicago University only in so far as it seems to me to be against the truth, and I prefer not to indulge in offensive personalities, but if you in Chicago think that names should be used in public, I submit to your judgment in the matter, and will reluctantly give all the facts in my possession.

"There is no doubt of the fact that John D. Rockefeller, though esteeming Dr. Harper, is not in sympathy with the Chicago University in its attacks upon the Bible, for attacks they are in the eyes of men who believe the Bible to be the infallible Word of God, and there is proof enough that Mr. Rockefeller desires a change in that respect in the University. I was in New York City Thursday of last week and got some information which I believe to be authentic confirming this statement.

"May the God of truth and love guide us in all these important matters, is my daily prayer.

"Cordially yours,

"A. C. DIXON.

"April 29, 1905."

Professor Matthews in his communication to the papers practically intimates that my statement is one among many slanderous lies, which have been circulated concerning the Chicago University, and I must confess that this intimation was at first like the point of a dagger feeling for the heart of what I prize most on this earth—my good name; and yet, a moment's reflection gave me comfort, for I remembered that Professor Matthews has been living for several years close to men of brains who have more than once intimated that the Bible has itself lied, and, finding myself in such distinguished company as Moses, Jonah and Paul, my spirits revived and I took courage. Then I could but smile when I thought of the "Polycrome Bible," with its startling assumptions of multifarious authorship, all of them born in the imagination of scholars without so much as a rumor to support them, and the smile broadened almost into cheerfulness as I called to mind the fact that John D. Rockefeller's style, as everybody knows, is to have something to do with the corporations he founds and supports with his money, and for him to do otherwise would mark him a weakling without conscience. A man has lived in an atmosphere made by those who leave the Bible up into sections, with no other guide than the styles of the writers of whom they never heard, ought to learn something from the style of a man who has been the master mind in so many commercial and educational movements.

Next Saturday I shall sail with a friend for a month's rest in Switzerland, to be followed by two months' work in London and other parts of Great Britain. If the Chicago brethren desire me to give the facts which have come to me during the past years concerning the general policy and the inner workings of the Chicago University, they have only to say so through the press, and I will be in reach of the mails, though communications may be somewhat delayed.

A. C. DIXON.

Botson, Mass., May 24, 1905.

Hold the mind prayerfully in conference with God. We are certain of success; go, nothing doubting.—R. S. Storrs.

BIBLE STUDIES.

CONDUCTED BY W. R. CULLOM, TH. D.,
Chair of the Bible, Wake Forest College.

Abraham—A New Departure.

The career of Abraham constitutes a new departure in the history of religion in two senses. (1) In God's method of preserving and developing faith on the earth; and (2) in man's method of approach to and of fellowship with God.

In the time of Noah we saw how God preserved faith on the earth by destroying the wicked in the flood, while He preserved Noah and his family alive to perpetuate and carry forward a knowledge of Himself in the world. Instead of progress toward truth and holiness, however, Noah soon fell into sin, and his descendants followed in the same path. In the time of Abraham the world had again grown wicked and idolatrous beyond endurance. "While the ancient Babylonian records reveal a civilization surprisingly advanced, and a social order in some respects admirable, they also make disclosures regarding the worship of the gods which must shock even those who are familiar with the immortalities frequently fostered by heathen religions. The city of Ur was not only the capital, it was the holy city of the Chaldeans. In its northern quarter rose high above the surrounding buildings the successive stages of the temple of the moon-god, culminating in a platform on which the priest could both accurately observe the motions of the stars and hold their night-watches in honor of their god." Joshua (24:2-14) looking back on this time, says: "Your fathers dwelt of old time beyond the River, even Terah, the father of Abraham, and the father of Nabor; and served other gods. . . . Put away the gods which your fathers served beyond the River." In this situation it was necessary for the God of heaven and earth to interfere. How will he do it? No one could tell beforehand, but after it is done we can all see and rejoice in the wonderful wisdom of His method. He selected a man, and led him off to a land of his own, choosing that he might there put into this man a knowledge of himself, and then make him the messenger and herald of this knowledge to the rest of the world. This is the new method begun in Abraham and fostered in Canaan, the land of promise. God's method is no longer negative, except in an incidental way, but positive and aggressive until "the fulness of time" shall have come, and the Son of God shall announce, "I came not to destroy, but to fulfill."

Corresponding to this movement of God, there is a new method of approach to and of fellowship with Him on the part of man. In the progress of the human race after the flood, men drifted further and further from God in their hearts until efforts toward spiritual fellowship with him had well-nigh ceased. There was one earnest, united, common effort to build "a tower whose top should reach unto heaven." (Gen. 11:1-9.) They failed to discern God's great thought and purpose for them, viz., to put heaven into their own hearts; consequently, they thought to build their way up to heaven and step in. This effort, as every such effort must do, resulted in confusion and failure. The Lord confounded their speech, "and from thence did the Lord scatter them abroad upon the face of all the earth." It was after this scattering that somehow (we are not told how it was done) the Lord caused the conviction to lay hold of Abraham that God was bidding him turn his back on the idolatry and corruption that surrounded him, and to go forth into an untried and unknown country that

his God might there work out his purposes of grace and salvation in him and through him. Abraham's response to this conviction constitutes a great turning point in the history of revelation. There was nothing new in the fact of his leaving one place and migrating to another. This had been done many a time before, and has been done many a time since. The new feature consisted in the motive that led him to take the step. It was not family affection or greed or adventurous disposition. It was faith in a God whom no one but himself recognized. (Heb. 11:8-10.) When religion and morals were in a most chaotic state round about him; when there was no clear, authoritative voice anywhere calling men out of darkness into light—at least when none was recognized; this man heard the voice of God and had the courage to follow it. In this great transaction of the soul, followed by a corresponding obedience in the life, Abraham became a great pioneer in that "religion of the spirit" which we may all safely follow, i. e., be accepted, followed and obeyed the highest and best revelation that God gave him. He illustrated the great evangelical doctrine of the priesthood of all believers. He came directly to God empty-handed, open-hearted, and ready to accept every consequence that might come from following out consistently such an attitude. This was faith then, and it is faith now. The greatest evangelical preacher of all time makes much of this attitude of soul, insisting that, as in the case of Abraham, it takes precedence of law, ordinances, or anything else. (Gal. 3:6-22; Rom. 4:1-25.) In these two particulars—God's choice of a man and a special family through whom he would bring a knowledge of himself to the world, and the way this man responded to God's high calling—are to be found the points in which Abraham constitutes a new departure.

Election and Universalism.

Nowhere perhaps in all the Scriptures do we see the purpose of God in election set forth more clearly than in the call and commission of Abraham. (Gen. 12:1-3.) It is almost worse than foolish for any one to deny that the doctrine of election is found running all through the Bible, and in no case would a hyper-Calvinist find a better example of the doctrine than the case now before us. The trouble is not in the doctrine itself, but in the use that men have tried to make of it. God says to Abraham: "I have called you; therefore get thee out of thy country and from thy kindred and from thy father's house unto the land that I will shew thee; and I will make of thee a great nation, and I will bless thee, and make thy name great; and be thou a blessing; and I will bless them that bless thee, and him that curseth thee I will curse; and in thee shall all the families of the earth be blessed." In the history of God's work in the world, many of His professed children have interpreted this great passage of Scripture something like this: "I have called thee; therefore feed the limited number of sheep that I may call, but as to the nations and families outside those already called, you have nothing to do with them. Just stand still and see the salvation of the Lord." Repeatedly in the history of the descendants of Abraham they assumed just this attitude, and a great prophet like Isaiah had to arise and declare to them in thunder tones: "It is too light a thing that thou shouldst be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give thee for a

light to the Gentiles that thou mayest be my salvation unto the end of the earth" (Isa. 49:6); or a great apostle like Paul had to raise the cry that "there is no distinction between Jew and Greek: for the same Lord is Lord of all, and is rich unto all that call upon him; for, whosoever shall call upon the name of the Lord shall be saved. How then shall they call on Him in whom they have not believed? and how shall they believe in Him whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent?" (Rom. 10:12-15.) The truth is, there is not only no inconsistency between election and a universal purpose in the Gospel, but one is the complement of the other. One is God's means to an end; the other is God's end aimed at in the means. "I make of thee a great nation" (election); "and in thee shall all the families of the earth be blessed" (universal purpose). According to this view, which is so clearly the Bible view, those who believe most firmly in the doctrine of election ought to be the strongest advocates of and the most enthusiastic workers in the great movement toward world-wide evangelization. If we hold both doctrines in due proportion, each will help the other fulfill its mission. One will furnish the body, and the other will furnish the wings for carrying the body. Let us hold to both, and so become followers of "faithful Abraham."

Questions: (1) Name and explain the two points in which Abraham constitutes a new departure in religious history; (2) explain how election and universalism supplement each other.

From Pastor Parker.

Your pages are dearer to us than ever, since we have been away from home. The two last copies that found us in our new Virginia pastorate have been like letters to us from loved ones.

Being very cordially received in Portsmouth by the Fourth Street Church and community, and also by the Ministers' Conference of Portsmouth and Norfolk and surrounding country, we are now somewhat getting over a severe attack of homesickness and are getting comfortably fixed in the parsonage. To have been otherwise than home-sick anywhere would have been unnatural to us in leaving Durham, and especially the Second Church, which is as faithful a people as any preacher ever ministered to. For over seven years they beautifully co-operated with their pastor, holding up his hands, strengthening and encouraging him. To leave them was as leaving home, for there we had been ever since coming from the Seminary. Other reasons that made these ties hard to sever were the unanimous expression of the church for us to remain and our own feelings of reluctance to leave a people whom we so universally loved. We will never forget our last look into their faces and our feelings on the closing evening service of our pastorate, and the morning of our departure when a large number of friends, apart from the membership, gathered at the station to bid us good-bye and give to us their parting blessing. Yet God seemed for the time being to be calling this way.

I commit this splendid church and faithful people to Brother Barrett, and with great satisfaction and also commit Brother Barrett to them. Our prayers day and night shall ever ascend for them.

Our work here begins very encouragingly. Believing that a live missionary spirit is the secret of church prosperity, I undertook on my second Sunday in Portsmouth the raising of our annual contribution for Foreign Missions, and to the surprise of some, but delight of all, the church

made an advance against any previous year of over 100 per cent. I hope we may do equally as well for all other mission objects.

We have a church of over four hundred members, and a Sunday-school of nearly five hundred on roll. We will organize at once a Teachers' Meeting and Normal Training Class; also a Home Department. I find here among others one sacred name of cherished memory—that of Dr. Hume, the father of our beloved Dr. Thomas Hume of the University of North Carolina, who was the founder of this church, and also its first pastor.

We begin a series of meetings next Sunday, and may we beg the prayers of all our North Carolina brethren and sisters for a great outpouring of God's Spirit upon us?

I rejoice in the rapid growing subscription list of Recorder readers. You need not be surprised if I send you a club even from Virginia.

I trust I shall make a loyal Virginian; but I would not sell my birth-right as a "Down Homer" for all the world.

C. J. D. PARKER,
Fourth Street Baptist Church,
Portsmouth, Va., May 26, 1905.

Fruitland's Appreciation of Bro. Staley.

I wish to report the result of our recent meeting at Fruitland Baptist Church on last Sunday. Since Brother Staley, of North Wilkesboro, came to us and conducted our revival services our church has exhibited interest and activity along all lines of work such as it never has before. It was a revival that revived; and the more we see of its effect the more grateful we are for it all. So being mindful of this, the church on last Lord's day placed on record the following resolutions of appreciation:

Resolved 1. That we, the Baptist church at Fruitland do hereby place on record our deep and heartfelt appreciation for the coming of Elder W. F. Staley to us, for his faithful labor among us, and, above all, that God was pleased to seal our dear brother's service with the salvation of many immortal souls.

2. That we as a church do hereby commend him to all sister churches, confident that among the most faithful and fruitful he is numbered, and that any church securing him to hold a revival will have chosen wisely.

3. That we pray heaven's richest blessings upon our brother as his labors have ended in our midst, and wherever he goes may he be to others the blessing that he has been to us.

4. That a copy of these resolutions be spread upon our church record, a copy sent to Brother Staley and that a copy be forwarded to the Biblical Recorder for publication.

In conclusion, I would state to the brethren that the prospect before Fruitland Institute is the brightest in its history. We are looking forward to even greater things.

Fraternaly,

E. ALLISON.
Brevard, N. C., May 22, 1905.

Woman's Central Committee.

Received for Fund for Traveling Secretary and for Expense Account of Woman's Central Committee:

W. M. S., Reidsville, \$2.50; W. M. S., Monroe, \$4.00; W. M. S., Wake Forest, \$5.95; W. M. S., Weldon, \$2.00; W. M. S., Tabernacle, Raleigh, \$1.00; W. M. S., First Church, Raleigh, \$13.20; W. M. S., Gastonia, \$2.50; W. M. S., Henrietta, \$4.56—total, \$35.71.

MRS. WESLEY N. JONES,
Treasurer.
May 10, 1905.

Health and cheerfulness mutually beget each other.—Joseph Addison.

By the Hundred.

Our mails for ten days have been more encouraging than at any time in the writer's twelve years connection with the Recorder. New subscribers have come in by the hundred—and still they come!

There are other ways to comfort an editor, but a growing list is both the evidence and the guarantee of success. A new subscriber is sweeter than praise.

We write, therefore, with two objects. First, to most heartily thank the friends named here for their kindly help. Second, to say that our offer—balance of the year for fifty cents—holds good throughout June and, indeed, would be tempting in July. Will not our other friends endeavor to enlist as many subscribers as possible this month. July 1st the old Recorder completes her Seventieth Year, and sets out anew upon the pilgrimage. Let us begin the new order with—well, why not 12,000 subscribers? Will you win one?

These names convince you that it can be done:

W. D. O'Neal, J. D. Larkins, W. L. Britt, Rev. N. S. Jones, M. T. Phelps, T. Bright, J. A. Bivens, D. Cale, Jas. C. Gillespie, A. I. Justice, E. J. Harrell, Mrs. W. E. Bugg, W. H. H. Lawhon, J. A. McKaughan, S. D. Swaim, W. C. Meadows, L. H. Malpass, Levi Hoggard, A. A. Pippin, R. D. Cross, J. G. Hagaman, M. P. Davis, E. C. Andrews, M. E. Parrish, J. A. Stradley, A. L. Betts, S. Barnes, Mrs. W. T. Jones, H. D. Parrill, J. R. Pace, J. J. Payseur, J. M. Page, L. H. Greene, D. J. Hunt, G. W. May, W. G. Hall, N. H. Shepherd, T. S. Crutchfield, B. G. Early, T. J. Taylor, J. L. Lane, J. H. Carter, Geo. J. Dowell, J. A. Colton, Mrs. S. E. Ewell, R. M. Roach, Josiah Early.

NEWS NOTES.

...Get ready for the Midsummer Meeting. It will be the best yet.

...The Annual Reunion of Wadesboro Baptist Church, C. D. Graves pastor, occurred June 4th.

...Coolcemeet will dedicate her new house of worship in July. We congratulate Pastor S. D. Swain.

...Pastor Thomas will remain at Edenton, in response to the unanimous urging of that church. Good.

...Pastor Jenkins of Statesville, is improving steadily, and we have every reason to expect for him complete restoration of health.

...Bro. J. F. Stokes, who recently announced his call to preach, may be now addressed at Greenville. He is as yet open for engagement.

...Pastor Embarras is in a meeting this week at Plymouth with H. H. Mashburn preaching. We wish for these laborers the greatest harvest.

...Dr. Lloyd T. Wilson has resigned the pastorate of the Edgefield Baptist Church, of Nashville, Tenn., to accept a call to East Church, Louisville, Ky.

...Rev. M. Ashby Jones, of Leigh Street Church, Richmond, Va., will supply the pulpit of Regents Port Church, London, during the month of August.—Exchange.

...Pastor Fry, of Goldsboro, is in a meeting with Brother Duke, of Elizabeth City, assisting. Two such servants of the Master will surely have a good and great meeting.

...As we go to press the commencement exercises of the Baptist University for Women are in progress. We hope to have a full report next week.

...Prof. J. F. B. Beckwith, of the Louisville Seminary, has been elected to the chair of Elocution and Oratory in Baylor University, Waco, Texas, and has accepted.

...Rev. James D. Ray, pastor of the Second Church, Selma, Ala., has accepted a call to the Baptist Tabernacle of Birmingham. Rev. H. R. Arnold, of Louisville, will succeed him at Selma.

...Prof. W. L. Poteat is now in Waco, Texas, delivering a series of lectures in Baylor University. A few weeks ago he was delivering a series in the Colgate Seminary, New York. Who else amongst us has so great a circumference?

...On the last Sunday in May the splendid new building of the First Baptist Church of Paris, Tenn., was dedicated. Dr. R. R. Acree, of Clarksville, Tenn., preached the sermon. The pastor of this church is Rev. W. H. Ryals.

...Bro. C. E. Brewer writes: "The Union of the Central Association will meet with the Wake Forest Church the fifth Sunday and Saturday in July. Great occasion for our Sunday-schools. Bro. H. C. Moore promises to be with us."

...The Buie's Creek Summer School is now in progress. Another has opened at Winterville. Very likely these local summer schools will prove as effective as the State institutions of that type which seem this year to have lost popularity.

Bro. C. A. G. Thomas says: "Bro. J. W. Rose is doing fine work on his field around Edenton. He is much loved by his flock, and worthily so, for he is doing faithful work." Both of these brethren are faithful friends to every denominational enterprise.

...We are glad to hear that Mr. William Stancell, who bears the marks of Wake Forest College, has been chosen Principal of the Academy of Southwestern Baptist University, Tenn. Another North Carolinian—J. Solon Williams—is in the Chair of Latin.

...Pastor J. N. Booth, of Hertford, is rapidly becoming one of the strongest men in the great Chowan country. His people are very fond of him; his frankness makes it impossible for any one to fail to admire him. His churches are being developed along all lines.

...Bro. W. R. Beach writes from Elkin: "We closed our meeting here yesterday. Elkin has never had such a spiritual awakening. The business men closed their stores and other places of business. Fifteen joined for baptism and three by letter. Bro. Bradshaw did the preaching, and that means it was well done."

...Bro. John Bass Shelton's admirable work at Chester, S. C., has made a place for him in this part of the Southern Baptist Convention. Achievement is the best introduction. At Chester within three years a heavy debt on the house of worship has been paid, a new parsonage built, and the membership is one-third larger.

...There will be forty additions to the First Church, Elizabeth City, as a result of the recent meeting. Pastor Duke baptized sixteen the last Sunday in May. The work is indeed prospering under the leadership of this wise and conservative pastor. How he wins the love of all classes! Some of his very best people were recently heard to say: "He is the best all-round man that we have had, and we have had none but good men." He is certainly doing a great work, and his people appreciate him.

...Dr. J. W. Millard, of Georgia, offered a resolution to the Southern Baptist Convention, asking that President Stephens make an address on the denominational question at the opening of the next annual Convention. The resolution was adopted.

...In the twenty-second annual council of the Episcopal Diocese of East Carolina, which met recently in Wilmington, it was decided to build a residence in that city for the bishop, which is not to cost over \$15,000. A memorial service was held in honor of Bishop Watson.

...Dr. W. P. Walker, who was for many years pastor of the First Baptist Church of Huntington, W. Va., and also for a long time editor of the Baptist Banner, died recently. He was a noble man and his loss will be deeply felt by the Baptists of West Virginia.—Baptist and Reflector.

...Mr. J. J. Payseur, of Maiden, writes: "The South Fork Association Sunday-school Institute will be held with the Maiden Baptist church, by Rev. Hight C. Moore, beginning Thursday night of the 7th, and continue through Sunday. Every Superintendent and teacher should be present."

...The Atlanta Journal announces that Georgia is to have "a new Baptist College" to be located at Bremen. Delegates from four Baptist Associations, embracing the territory west of the Chattahoochee River to the Alabama line, met in Bremen a few days ago to select a site upon which to build the college.

...The town council of Conyers has followed the example of Lawrenceville in imposing a tax of \$1,000 upon express companies for the privilege of delivering packages of whiskey within its incorporate limits. If the courts sustain this action it means a fatal blow to the liquor traffic.—Christian Index. An anti-jug suggestion for North Carolina.

...Bro. J. B. Ferree's work is doing very well indeed in all of his churches around Elizabeth City. Such a pastor is in a position to do a great work. The country churches are pouring into the towns, and to train these men and women for the leaders in the city churches is no mean work. Few pastors are so loved and trusted as is Brother Ferree.

...Pastor Ayers leaves many sad hearts in Elizabeth City as he turns his face towards New Bern. He has done a great work at Blackwell Memorial, and the people are grieved to lose him; but such a church will soon win another good pastor. They are a worthy people and should have a man after the Master's own choosing. A great field for usefulness is open at Blackwell Memorial Church.

...Pastor Staley writes: "Rev. W. R. Bradshaw after closing a successful revival at Elkin, N. C., came up and paid us a visit at North Wilkesboro and Wilkesboro. The brethren were delighted to see him. Mr. Bradshaw preached at Wilkesboro Tuesday night to a large and appreciative audience. His work here will ever be cherished by the people. We trust that he will as eminently be successful in his new field of labor."

...Pastor A. L. Betts, of Southside (Winston-Salem), Wauhtown and Kernersville Baptist Churches, writes: "My work is progressing and encouraging. Have had twelve accessions to Southside Church since I came and two professions. Two have joined Kernersville and one at Wauhtown. Baptized one at Wauhtown last Sunday." His work invariably prospers; and it is because he gives himself to it with such devotion to his Master.

...Our church at High Point has called R. L. Patton. It is significant that churches which he once serves will turn back to him. We note with great pleasure that the High Point Baptists are keeping pace with their city. A mission station a few years ago, they now have two churches and one of them affords \$1,500 for pastor's salary.

...Dr. J. R. Pace, pastor of the Jackson Hill Baptist Church, Atlanta, has been compelled by ill health to resign his charge, the resignation to go into effect at once. Since Dr. Pace became its pastor two years ago the church has paid a debt of \$9,000, erected a parsonage costing \$3,300, contributed more than four times the amount per annum given by any other church of similar membership to missions, and has added one hundred new members to its church roll.

...Dr. Hall baptized twenty-one on Sunday at Fayetteville, and others will follow. He writes: "Brother Massee preached with power, and the people came to hear him. The closing night (Friday) was very stormy, but the good work continues and is being well followed by the pastor and church." Pastor Hall is invited to preach in Bristol, England, some time during the summer. Bristol is the city where Robert Hall, the great Baptist orator lived and preached.

...Rev. Len. G. Broughton is looking ahead to a very busy summer. He is to deliver Bible lectures at the Y. W. C. A. Convention at Asheville, Lake Orion Conference, Michigan, the Midsummer Meeting in North Carolina, the Christian Workers' Conference, Northfield, Mass., and preach in Boston for Dr. A. C. Dixon and the Dudley Street Baptist Church every Sunday in August. The Tabernacle is to be supplied by Rev. A. C. Cree, of Louisville, Ky.—Exchange.

...The Recorder hears that a sister State—the one in the South that is keeping pace with North Carolina's industrial development—has set her heart upon winning to the presidency of her Baptist College one of Wake Forest's professors. Who could have thought that Dr. Gray's words would so soon prove to have been prophetic? But he must not go. His departure would be irreparable to the College and the State. No other man we know is so invaluable.

...We cannot believe that the newspaper report that the Northern Presbyterians are preparing to raise a \$10,000,000 pension fund for aged ministers is more accurate than the exploded rumor that Mr. Rockefeller was about to set aside such a fund. The laborer is worthy of his hire; he should receive what he is worth, and live on it like other people. A certain amount of relief for aged and infirm ministers does good, but a general pension fund would be ruinous. The day of the mendicant monks was a Roman Catholic—not a Baptist day.

...Bro. D. W. Thomason writes: "Please change my address from Belmont, N. C., to Semora, N. C. I am now settled on my new field in the Beulah Association. The field is composed of the following churches, viz., Ephesus Clement, Lamberth Memorial and Lea Bethel. These churches are paying the pastor's salary monthly, which is unusual for country churches, and much better than the old rule of waiting until the end of the year. Already the pastor has evidences of appreciation among his people. I regretted very much to leave my former work, especially Friendship church. My successor there will find in Mrs. L. L. Price, the Garrisons, Mitchells, Walkers, and others, sympathy and hearty co-operation in the work. Mrs. Price is much devoted to her church and Sunday-school."

...The Bible and Sunday-school Institute of the German Baptist Convention began its session in Bristol, Va., on May 28th, and fully four hundred persons were in attendance. The week will be devoted to Sunday-school, missionary and educational meetings. The Conference proper will meet June 6th, and will continue for three days. It is expected that twelve thousand persons, representing a majority of the States of the Union, will attend, and great buildings have been erected for the meeting. The city is prepared to entertain fifteen thousand.

Bro. R. D. Carroll, of Williamston, says: "We organized 'Piney Grove' Church not long since, and all around there are signs of real progress in this section. I am more and more convinced that this is the day of our opportunity in Baptist progress. I have decided to hold two meetings in each of my churches each year; what we do for the Master must be done hastily, and we, as His representatives, have no time to lose. I was greatly encouraged by the splendid meeting which I recently held in my Hamilton church. Bro. S. L. Morgan is one of the very finest spirits that I ever knew; he did the preaching for us."

...In the letter from Bro. M. A. Adams, we are relieved to say, there were only three typographical errors, for neither of which will anyone that corresponds with us reprove the compositor or the proof-reader. It is a guess with this copy from first to last. He requests us to say that "the brethren whom I aided in meetings were Rev. J. B. Pruitt, Pocomoke City, Md., and Rev. R. S. Mounds, Mappsville, Va. Instead of lecture parlor—referring to our Monroe house of worship—he wrote Ladies' Parlor. Brother Adams has just been called to the Newsom field, Portsmouth Association (the Virginia Chowan country) and will probably accept.

...The University of North Carolina celebrated commencement with true enthusiasm. Upon reading Mr. John Charles McNeill's reports of the occasion in the Charlotte Observer we inquired if the spirit of commencement was not more rampant and spontaneous at the University than elsewhere in the State. "Oh, decidedly!" he said. We should be glad to see the Wake Forest celebrations become less restrained and more spirited. The University, to take up our original purpose, graduated sixty young men. Dr. Gardner, of Richmond, preached a notable baccalaureate sermon. Judge W. P. Bynum presented to the institution a complete modern gymnasium.

...The Southern Farm Magazine, the agricultural companion paper to the more widely known Manufacturers' Record, points out that Andrew Carnegie's express exclusion of teachers in sectarian institutions from his pension fund for teachers is calculated to undermine denominational education. Very true. It is only one of many blows at a cause dear to true and enlightened Christians. The American policy for the present makes small allowance for Christian education. But the hour will come when America will take thought. Meantime let Baptists—of whom we in North Carolina have no right to complain—be true to their colleges; and let us make our colleges so distinctly effective that their place will be conceded.

...We should all be proud of the excellent record of President Mullins of our Seminary. Long ago it was universally agreed that in every respect he is the man for his high office. But few of us have watched closely enough to observe that he has added \$100,000 to the endowment within the year. As an evidence of the practical Christianity of the institution we may point to twenty-

eight ministers there preparing for the foreign field. And of the Seminary's capacity to adapt itself to the needs of our denomination as they arise, we may point to the flourishing woman's training school. Not only as an administrator, but as a teacher and a factor in Baptist life throughout the country is Dr. Mullins distinguishing himself.

...A letter from Principal R. L. Moore, of Mars Hill College, informs us that that good friend of Mars Hill has offered \$5,000 provided the other friends of the institution raise \$2,000 for a building greatly needed—a boys' dormitory and club hall. This is an opportunity that we cannot afford to lose. It will magnificently strengthen Mars Hill and all it stands for. It is true that the institution recently called on the denomination for help; but there are hundreds and thousands who yet may serve this noble cause for the first time. So far as our sympathy and support can go we bid Brother Moore accept this offer and proceed to put it before our people. To be sure they will respond to it. The money must be raised by January 1, 1906. But let us pledge it right away—say in sixty days. If Brother Moore wishes, we will open a column for acknowledgements.

...The Hertford Herald speaks in high praise of the commencement exercises of Franklin Seminary, Franklin, Va. Mr. John B. Brewer, principal. The work of the pupils in Art, Music and Expression was of the most gratifying order. The Herald continues: "The session just closed has been the most prosperous one since the Seminary was established. An exceptionally able corps of teachers were in charge. Results have been highly satisfactory to the management of the school, the teachers, the students and parents. We are glad to be able to say that all of the present corps of teachers will return with one exception. An able Director of Music will be added to the Music Faculty. A very enticing field of work in another State sought President Brewer this year. We are glad to note that he will remain with us, and with the co-operation of the efficient stockholders, extension improvements are in contemplation for the buildings and grounds. Notably among them is a general system of heating. The outlook of the school was never so promising, and a large increase of patronage is expected."

...We are glad to have the following notes from that excellent young pastor, S. L. Morgan, of Littleton: "Littleton recently enjoyed a quiet, but gracious, revival. Pastor W. W. Sisk, of Manchester, Va., spent ten days with us, and preached with power. Eleven have been received by baptism, and others are coming by letter. The church is making substantial progress along all lines. A few days ago I returned from Hamilton, where I aided Pastor R. D. Carroll for a week in a series of meetings. In some respects the meetings were the most remarkable I have ever attended. I lived those few days in a new atmosphere, and met a new problem. It was the result of the 'Hardshell' idea, which I learned has a strong hold upon all that community. 'Hardshells' are excellent people, I learn, but they seem to create an atmosphere in which revivals cannot flourish. Certain it is that something about the atmosphere was chilling. But about the end of the week the sunshine came, and the meetings closed with Pentecostal warmth. Seven were baptized, and others accepted Christ. I expect to hear of greater victories at Hamilton, through the labors of the stalwart Carroll and his admirable and loyal people."

Speak to others as you would like to be spoken to.—E. B. Pusey.

Commencement at the Louisville Seminary.

The closing exercises of the Southern Baptist Theological Seminary began May 29th, with an address by Missionary J. W. Cullom, of Japan. He stirred the hearts of all present as he pictured the glorious opportunity of bringing Japan to Christ, and of Japan as the logical missionary of the eastern world. If there is one thing that distinguishes the Seminary from all others, it is the deep, enthusiastic spirit of worldwide missions, that pervades every phase of Seminary life. Dr. Mullins said in the closing address that every one of the large number of graduates going out this year, was missionary to the core.

On Monday afternoon came the Alumni address by Dr. F. W. Everhardt, of Liberty, Mo. It was a great speech on "The Prophetic Element in the Ministry." At night the first banquet of the alumni took place at the Galt House, and was an enjoyable affair. Speeches were made by several prominent men.

On Tuesday morning came the best feature of the Commencement, when Dr. R. H. Pitt, of the Religious Herald, of Richmond, delivered the baccalaureate address, taking as his subject "Manliness in the Ministry." The address was simple and chaste, but of the highest order. The speaker knows how to reach the hearts of his hearers, and as he pleaded for the many-sided man in the pulpit; the man who is a part of every movement for the uplift of the community where he may live—we felt that the speaker himself was every inch a man as well as a minister.

Tuesday night was graduation night, and forty-seven young men received diplomas as graduates in the various degrees. Then there were seven besides these who received the degree of Doctor of Theology, among this number being Arch. C. Cree, of North Carolina. The best speech made by a graduate was made by a North Carolina man, J. Clyde Turner, of Statesville, N. C. The verdict of every one was that his was the best speech made. He goes to Newport, Ky., as pastor. Another North Carolina boy has made a wonderful record here for scholarship and faithfulness. T. L. Brown, of Asheville. He has not missed a class or been tardy this session, and his grades are all around the hundred mark. W. C. Barrett has left for Durham to take up his work with the Second church. Brother Barrett is well equipped for his work and we are all glad he has returned to North Carolina. We were sorry to lose W. N. Johnson to the Louisiana brethren. He had made a good record here, and North Carolina needed him. J. A. Hileg, another North Carolina boy, will probably go to Ohio.

The Commencement closed with a speech by Dr. Mullins to the graduates, which was in his own happy style, and was well received. It made us all want to do more for the cause of the Master.

I shall spend the greater part of my vacation with my church at Farmdale, Ky., but will be in some meetings with my former churches in Orange County later in the summer.

Yours truly,
CHAS. E. MADDRY.

West End, Asheville.

Perhaps some of our friends who read the Recorder will be glad to hear something of our work at the West End church in this city. We have nothing so startling to relate, for we are moving on in a quiet way doing our work as best we can. When we came here last December the work was at quite a low ebb spiritually. Having been without a pastor some six months and general neglect to duty and service on the part of very many of the church is enough to leave it in a very sad state of affairs. We hope there are many improve-

ments. The brethren say there are. I am very thankful for what has been done, but I am not near satisfied. May be I want to see too much. One thing I am very anxious to see, and that is very many more of our people taking and reading the Recorder. Perhaps there are a lot of real good Baptists who do not read the Recorder; but I verily believe that those who do read it with their Bibles are very much stronger Baptists and are more active in the Lord's work. I am trying to get as many as will to take advantage of your excellent offer—the Recorder seven months for fifty cents. How can a Baptist fail to grasp that opportunity!

We have just closed a real good meeting with our church. The church seems to be quite revived, six or eight have been added by letter—others who have their letters say they intend to put them in real soon—and some eighteen or twenty have been added by baptism, others stand approved for baptism, and many others have made professions of faith in Christ whom we expect to come out fully on the Lord's side and show it by confessing Him in baptism. There may be many persons converted who do not join the church, but we never count them until they do.

We hope to see the revival spirit kept up in our church. I believe in a revival going on all the time. It is a great pity that the sentiment seems to be prevalent in some of our churches that persons are not converted only during a protracted meeting which is expected to come off once a year.

Our Sunday-school, under Bro. J. B. Grice as Superintendent, with a corps of eight or more excellent teachers, is doing some real good service. We hope to see it increase in power for good.

The church has recently paid off all its debts and mission obligations; and I think is now about ready to begin some very much needed improvements. They are very anxious to keep doing something, and that is what I love to see. If the Lord's people are kept busy doing the Lord's work they will not have time to work any for the devil. They are constantly working for one of the two.

We hope to have something real interesting to tell you some of these days. I want to say that this is an excellent field in which to work, and we have a lot of fine folks to work with, and if we do not get something done I will always think we ought.

Our prayer meetings and B. Y. P. U. meetings are very well attended. On Sundays we have very large crowds, and better attention we never had given us.

Mr. Editor, the next time you come to Asheville do not fail to visit our church.

Wishing the Recorder great success, I am

Your humble servant,

B. L. HOKE.

Asheville, N. C. May 30, 1905.

Through the New Testament in One Year.

(FROM DAILY BIBLE.)

Monday, June 12—Luke 14:1-24.
Tuesday, June 13—Luke 14:25; 15:10.
Wednesday, June 14—Luke 15:11-32.
Thursday, June 15—Luke 16.
Friday, June 16—Luke 17:1-19.
Saturday, June 17—Luke 17:20; 18:14.
Sunday, June 18—Luke 18:15-43.

...Prof. Robertson says: "In the great collection taken up by Paul for the two saints at Jerusalem, Paul had the churches which contributed to appoint messengers to go with him to Jerusalem. But the churches that did not contribute were not asked to appoint messengers, for they had nothing to represent."—Baptist Argus.

Home Circle.

Wanderlust.

Beyond the East the sunrise, beyond
the West the sea,
And East and West the wanderlust
that will not let me be;
It works in me like madness, dear, to
bid me say good-by!
For the seas call and the stars call,
and oh, the call of the sky.

I know not where the white road
runs, nor what the blue hills are,
But a man can have the sun for
friend, and for his guide a star;
And there's no end of voyaging when
once the voice is heard,
For the river calls and the road calls,
and oh, the call of a bird!

Yonder the long horizon lies, and
there by night and day

The old ship draws to home again,
the young ships sail away;

And come I may, but go I must, and
if men ask you why,

You may put the blame on the stars
and the sun and the white road
and the sky

—Gerald Gould, in *The London Spec-*
tator.

Two Famous Sculptresses.

Probably not many of the visitors
at the Louisiana Purchase Exposi-
tion knew that one of the most strik-
ing groups of statuary exhibited
there was the work of two young
women, though there is nothing
about it to suggest that more than
one person modeled the piece. It is
most unusual for two artists to en-
ter so completely into each other's
conception, but in the group referred
to—two men struggling with a bull
—Miss Abastenia Eberle modeled the
men, and Miss Hyatt, the bull. Miss
Eberle expected to be a musician,
having great ability as a cellist, but
found sculpture more fascinating. It
is rather a singular coincidence that
Miss Hyatt, too, should have started
as a musician, the violin being her
specialty. Both young ladies have
obtained their entire education in
America, and have been singularly
successful in their work, one of their
groups—a man and a tiger—having
been exhibited at the National Sculp-
ture Society. The young ladies met
only about two years ago, and after
experimenting with one group, de-
cided to join forces and work to-
gether. Miss Hyatt has had many
thrilling experiences among wild
“models” while working at some of
the zoological gardens and wild ani-
mal shows, but has never lost cour-
age. The young women spend their
summer vacations at Miss Eberle's
home in Porto Rico, and when they
go abroad, the trip is purely one of
pleasure, and not for study.—*The*
Pilgrim.

A Philosophy of Life.

Once I knew the depth where no
hope was, and darkness lay on the
face of all things. Then love came
and set my soul free. Once I knew
only darkness and stillness. Now I
know hope and joy. Once I fretted
and beat myself against the wall that
shut me in. Now I rejoice in the
consciousness that I can think, act,
and attain heaven. My life was with-
out past or future; death, the pessi-
mist would say, “a consummation de-
voutly to be wished.” But a little
word from the fingers of another fell
into my hand that clutched at empti-
ness, and my heart leaped to the rap-
ture of living. Night fled before the
day of thought, and love and joy and
hope came up in a passion of obedi-
ence to knowledge. Can anyone who
has escaped such captivity, who has
felt the thrill and glory of freedom,
be a pessimist?

My early experience was thus

leap out of the dark; to move breast
forward is a habit learned suddenly
at that first moment of release and
rush into the light. With the first
word I used intelligently, I learned
to live, think, to hope. Darkness
cannot shut me in again. I have had
a glimpse of the shore, and can now
live by the hope of reaching it.

So my optimism is no mild and un-
reasoning satisfaction. A poet once
said I must be happy because I did
not see the bare, cold present; but
lived in a beautiful dream. I do live
in a beautiful dream; but that dream
is the actual, the present—not cold,
but warm; not bare, but furnished
with a thousand blessings. The very
evil which the poet supposed would
be a cruel disillusionment is neces-
sary to the fullest knowledge of joy.
Only by contact with evil could I
have learned to feel by contrast the
beauty of truth and love and good-
ness.—Helen Keller.

Her Application.

The effect of illustrations cannot
always be foreseen. As an example,
a clergyman is quoted in the *Interior*
as telling the following on himself:

“At my time of life I ought not to
be stunned by anything, but after
service a good woman of my flock did
manage to take my breath away. I
was preaching about the Father's
tender wisdom in caring for us all.”
he said. “I illustrated by saying that
the Father knows which of us grows
best in sunlight, and which of us
must have shade. ‘You know you
plant roses in the sunshine,’ I said,
‘and heliotrope and geraniums; but
if you want your fuschias to grow,
they must be kept in a shady nook.’
After the sermon, which I hoped
would be a comforting one, a woman
came up to me, her face glowing
with pleasure that was evidently deep
and true. ‘Oh, Dr. —, I am so
grateful for that sermon,’ she said,
clapping my hand, and shaking it
warmly. My heart glowed for a mo-
ment, while I wondered what tender
place in her heart and life I had
touched. Only for a moment, though.
‘Yes,’ she went on, fervently. ‘I never
knew before what was the matter
with my fuschias.’”

For the Housewife's Sake.

It is said that a sound, ripe apple
placed in the tin cake-box will keep
the loaves from drying or crumbling.

Lemons can be kept almost indefi-
nitely under glass that is light and
air-tight. Set one under a goblet
and see.

An apple parer works just as well
on potatoes as on apples, and saves
time as well as food, when there is a
quantity to be cared for.

To wash anything that is greasy,
use hot soda water. The alkali turns
the grease into soap, which will do
its own cleansing.

One of the most soothing applica-
tions for a fresh burn is raw potato
scraper or grated and bound like a
poultice on the injured surface.

Sweeping with the carpet sweeper
will be more effectual if the sweeper
is pushed in the same direction as the
warp of a rug—not against it.

A molding-board makes a very
satisfactory extra shelf for kitchen
or sewing-room, if fastened to the
wall with hinges, and chains to pre-
vent its sagging when lowered.

Sleeplessness on a cold night may
often be relieved by tying a silk
handkerchief over the head, which
sometimes gets cold while the rest
of the body is warm.

A simple remedy for cold feet is to
drink slowly two glasses of very hot

water just before going to bed. It
will warm and relax the system and
improve the circulation.

A cement made by adding a tea-
spoonful of glycerine to a gill of glue
is a great convenience in the kitchen
and is especially good for fastening
leather, paper, or wood to metal.

Milk will immediately and effect-
ually extinguish the flames from gas-
oline or any form of petroleum, since
it forms an emulsion with the oil,
whereas, water only spreads it.

To the ordinary combination of
warm water and ammonia used for
freshening carpets, add a tablespoon-
ful of kerosene, and the result will
be still more satisfactory than usual.

To remove walnut and fruit stains
from the fingers, dip them in strong
tea, rubbing the nails with it with a
nail-brush; wash in warm water; the
stains come out instantly.

If the cover of a fruit jar sticks,
do not attempt to wrench it off;
simply invert the jar and place the
top in hot water for a minute. Then
try it and you will find it turns
easily.

Stains of varnish on the hands are
sometimes very difficult to remove.
As soon as possible, rub with a little
alcohol on a soft rag; afterwards
wash thoroughly in soap and water.

The wise young woman not only
has shoe trees on which to keep her
best boots (as our English cousins
say), but she has a wooden hand with
detachable thumbs on which to clean
her light gloves.

When a broom becomes shorter on
one side, and the ends of the straws
become as sharp as needles, dip it in-
to hot water, trim it evenly with the
shears, and you will have a broom
nearly as good as new.

Man or Money.

In *The Common Lot*, Robert Her-
rick tells us of a wealthy manufac-
turer in Chicago who paid all the
bills of his nephew and gave him a
liberal education; he sent him to
Cornell University, then he spent
three years in a special school of ar-
chitecture, then he went to Paris to
perfect his education. He did all for
him that money could do. Then the
young man returned to Chicago, the
home of great architects, and waited
for his uncle to die and leave him
his fortune, made by so much toil.
The uncle's life was cut short. The
old man went the way of all flesh;
but first he made a will. By his will
he made money, then by his will he
disposed of it, for by his will he let
the public know in what way he wish-
ed his money used. For the young
man he set aside ten thousand dol-
lars; three million dollars he set
aside to educate children of poverty
in the city where he had made his
money. The young man writhed and
cursed and struggled and talked of
fighting the will. Why? The best
gift the old man could make to the
young man was to fit him to be a
man, not to lay on his back a new
burden of inherited wealth.—O. P.
Gifford.

A delightful spring tonic con-
taining the active principles of Cod
Liver Oil, with malt, hypophosphate,
wild cherry and sherry wine, will be
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All that's great and good is done
Just by patient trying.

—Phoebe Cary.

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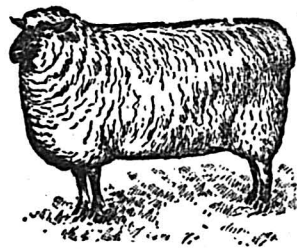
“My head was one mass of scabs,
my forehead was covered down almost
to my eyebrows, and I had to wear
my hat all the time. My body was
covered with spots in size from a pin-
head to as large as a silver dollar. A
white, crusty scab would form and
itch, and words cannot express the
torture and humiliation I suffered for
fifteen years. I tried many doctors,
and all kinds of treatments, but could
get no help, and I thought there was
no hope for me. A friend told me to
get Cuticura. I did, and in three days
my head was as clear as ever. I ap-
plied the Ointment night and morning,
also taking a hot bath three times a
week, and using the Ointment freely
after the bath. After using one cake
of Soap and two boxes of Ointment I
was completely cured, without mark
or blemish. I was so pleased I felt
like running down the street to tell
every one I met what Cuticura had
done for me. If any one is in doubt
about this, they may write to me.
(signed) H. B. Franklin, 717 Wash-
ington St., Allegheny, Pa.”

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Young People's Page

Souls.

Souls are built as temples are—
Sunken deep, unseen, unknown,
Lies the sure foundation-stone.
Then the courses framed to bear
Life the cloisters pillared fair.
Last of all the airy spire,
Soaring heavenward, higher and
higher,
Nearest sun and nearest star.

Souls are built as temples are—
Based on truth's eternal law,
Sure and steadfast, without flaw.
Through the sunshine, through the
snows,
Up and on the building goes;
Every fair thing finds its place,
Every hard thing lends a grace,
Every hand may make or mar.

Wallie.

It was during the last terrible Indian famine, and little, naked, starving children were swarming by the dozens about the mission school, begging to be taken in. But the school was full, running over, and even those in it had nothing to eat every day but a very little rice. Still, they were not starving, and at night when the doors were shut, the dreadful, starving dogs were on the outside.

But O, outside with the dogs was poor little Wallie. Only four years old, no father or mother, no sister or brother. The pitiful little skeleton, naked both in the heat of the day and the cold of the night, would peep in through the door every night, the deep, black, wonderful eyes so wistful, but as cheery as a cricket, and ask:

"Any one to stand for Wallie?"
That meant that the news had gone among the orphans that over beyond the western ocean were kind men and women who sometimes wrote to the mission teacher to say, "Here are fifteen dollars more, take in another little orphan and feed him."

But these letters had not been coming so often as they used to—just a few weeks ago. Every night Wallie ran up at the gate closing with the same cheery little query, and every night the teacher would say so sadly, "No, dear," and again Wallie would slip off into the darkness.

At last, one night the teacher said, "I cannot stand it, if Wallie comes tomorrow night I shall have to take her in."

"But, we cannot," the other teacher would say, "you know we have not enough rice for those we have."

And night after night would come and go, and every night was heard the same wistful pleading, "Any one to stand for Wallie yet?" The tone was so cheery at times and then so wistful, and the little ribs stood out higher under the brown skin, while the little arms and legs were like "reeling sticks," and the big eyes in the skull-like face shone like stars.

"I do not care," exclaimed the teacher at last, "if that child comes tomorrow night I shall take her in; I simply must. I know the Lord will feed her if I do and the dogs will get her if I don't—I can't stand it, I must."

For the dogs did get them, you know. The dogs were starving just as the children were, and many a little one was found asleep by the roadside with toes or fingers gnawed off.

"Any one to stand for Wallie?"
The face was thinner still, the next night, the big eyes brighter, and how they danced at the teacher's answer.

So in Wallie hastened, to the bathroom; and the dirty little rack of bones was washed and the matted hair was combed, and Wallie slept

that night as if she had not slept for months.

In the morning what lots and lots of children there were in that mission compound—every one was clean and tidy and as they sat in rows, each one's mug was full of delicious rice—every one but Wallie's.

"Children," said the teacher, "Jesus is going to send some one to stand for Wallie soon, but he has not come yet. And she has no rice in her mug. Till he comes will you each give her a little of yours? You have only a little, I know, but could you each spare her just a pinch?"

So up one line and down another Wallie's mug went and when it came back to her it was brimming over.

Now at that very time, away over in Canada, an Ottawa lady was holding meetings telling big crowds of people the story of Jesus.

One evening a great many men and women had stood up to let everybody see that they loved Jesus, and at night after the lady went home her host said:

"Well, those hard men have been reached but you have not touched Nellie yet." Nellie was the maid of all work.

"Don't be too sure," said the lady, "you cannot always tell, you know."

"I can in this case, that girl is as hard as a stone."

Late that night, the lady was roused by a faint tap on her door. She slipped out of bed and quietly opened the door. There stood Nellie in her dressing gown.

"I knew at once by her face that it was all right with her," said Mrs. "her face was all alight."

"Can you tell me something to do for Jesus?" she asked. "I love him so I must do something for him."

"What would you like to do?"

"Well, I've got ten dollars here, I intended it for a new coat, but now I want to use it for him. If I put five dollars to it would that feed a little orphan in India for a while?"

"It would feed and care for one for a whole year!"

"Then take it and send it for me, will you?"

"And do you know," said the evangelist, "just on that very day the mission teacher had taken little Wallie in from the dark and the dogs, and prayed the Lord to send some one to 'stand for her.'—Congregationalist.

Begin Right.

"Boys," said Mrs. Wisdom, coming in through the yard, as the rain began to fall, "put on your rubber coats and boots, and run out and clear away the heap of earth you threw up yesterday about the cistern platform. Make a little channel where the ground slopes, for the water to run off below."

Hal and Horace thought this fine fun, and were soon at work. But presently papa called from a window:

"You are not doing that right, boys; you've turned the water toward the house. Directly it will be running into the cellar window. Turn the channel away from the house at once."

"But this is the easiest way to dig it now, papa," called Hal. "We'll turn it off before it does any harm."

"Do it right in the beginning," said papa, in a voice that settled things. "Begin right, no matter if it is more trouble. Then you will be sure that no harm can be done, and won't have to fix things up afterward."

The boys did as they were told, and were just in time to keep a stream of water from reaching the cellar window.

Soon after this, Mr. Wisdom found Horace reading a book borrowed from one of the boys.

"That is not the kind of reading that I wish you to have," he said. "Give it back at once."

"Please let me finish the book," pleaded Horace. "Then I can stop reading this kind before it does me any harm."

"No," said papa, repeating the lesson of the rainy day; "begin right in your reading, and in all your habits, and then you will not have to change. If you start in the right direction, it will help you to keep right to the end."—Lutheran.

A Fine Hiding Place.

"Shut your eyes and hold your ears," said Baby Bess. "We're going to play hunt the handkerchief. Only I can't find my handkerchief, and I'll hide my ribbon instead." So she tiptoed across the room and laid the ribbon on the window sill behind the flower-pots.

Edna and Harold had a long hunt for it, and, when they gave it up, Baby Bess herself could not find it. There was the window sill, there the flower-pots, but the ribbon was not to be seen. Where had it gone?

Now, it happened that morning that Mrs. Oriole was hunting for a string, and when she spied the baby's ribbon in the open window, she thought: "Ah, that is just what I want!" So she took it in her bill and carried it away.

When the autumn came and the leaves fell, the children saw an empty oriole's nest in the elm tree, and Harold climbed up and brought it down. And what do you think he found in it? How the children all laughed! For there, in the bottom of the nest, was Baby Bess's blue ribbon, just where Mrs. Oriole wove it in to make a soft bed for the children.—Our Little People.

Saved Lives of Four Girls.

But for the almost human intelligence of a St. Bernard dog four girls would have burned to death in a fire which destroyed the home of Mrs. James O'Brien, located in Bellevue Avenue and just outside the city limits.

When Mrs. O'Brien went to New York on a visit a short time ago she left her two daughters in charge of the house, and last night their two cousins came to stay with them. The four girls retired at about 10 o'clock, leaving, as they supposed, everything safe.

Shortly after 12 o'clock the older of the two O'Brien girls was awakened by the dog. It jumped on the bed and tried to drag its mistress out, but she, half asleep, tried to drive the animal away.

She evidently dropped off to asleep, for the next recollection is of the dog drawing his claws across her face. He awakened her fully and she smelled smoke. Springing out of bed and hastily donning some garments, she aroused her sister and cousins, and by the time they were dressed the rear of the house was in flames. The girls had barely time to escape, and if the dog had not persisted in its efforts to awaken them they would certainly have been burned to death.—Post Standard, Syracuse, N. Y.

"One ounce of prevention is worth a pound of physic," is very true about Vick's Croup and Pneumonia Cure—the mother's comfort and child's friend in every household. Rub it in, and the disease is checked promptly. Twenty-five cents at Druggists.

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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 great kidney remedy, Swamp-Root, 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, be sure to mention that you read this generous offer in the Raleigh Biblical Recorder. Don't make any mistake, but remember the name, Swamp-Root, Dr. Kilmer's Swamp-Root, and the address, Binghamton, N. Y., on every bottle.

CONFEDERATE VETERANS RE-UNION, LOUISVILLE, KY., JUNE 14-16, 1905.

For the above occasion the Southern Railway will sell tickets to Louisville, Ky., and return at rates named below:

Goldsboro, \$14.55; Raleigh, \$13.60; Durham, \$13.05; Greensboro, \$11.95; Winston-Salem, \$11.55; Salisbury, \$11.00; Statesville, \$10.50; Charlotte, \$11.10; Concord, \$11.45. Approximately low rates from other points. Tickets sold June 10th, 11th, 12th and 13th, with final limit leaving Louisville June 17, 1905, provided tickets are officially stamped by Joseph Richardson, Special Agent. Original purchaser may secure an extension of final limit to leave Louisville not later than July 10, 1905, by depositing ticket in person with Joseph Richardson, Special Agent at Louisville, between the hours of 8 a. m., and 8 p. m., June 10 to 19, inclusive, and upon payment of a fee of 50 cents.

General J. S. Carr has selected the Southern Railway, via Asheville, Knoxville and Harriman Junction as the official route for his veterans' special, which will consist of first-class day coaches, and standard Pullman cars to be handled through to Louisville without change. These special cars will leave Raleigh at 3:30 p. m., Monday, June 12th, 1905. Berth rate from Raleigh and Durham, \$4.50; Greensboro, \$4.00; Statesville and Hickory, \$3.50. Two persons can occupy a berth without additional cost. Excellent service on regular train in both directions. Ask your agent for rates from your station. For further information and Pullman reservations, write.

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Banking done by mail. Correspondence solicited.

THE BAPTIST GENERAL ASSEMBLY.

The General Convention of American Baptists at St. Louis has given well-nigh universal satisfaction. It is true that it was an assembly—a mass-meeting—and nothing more. But that is much. Contact; intercourse, are the great sources of value in meetings, especially Baptist meetings; and we have no doubt this mixing of Baptist, North and South, will prove in various ways quite a desirable end in itself.

For our part, we are in for the larger, free arena. If there be Southern Baptists that fear the influence of the Northern Baptists, we are not of them. If there is that in us which cannot withstand such a test, let it go. The truer view is that the South is strong enough to hold its own and to influence as much as she is influenced. If Northern brethren have gone astray, let us lead them back.

But this is only from a certain standpoint. The larger view is not directed at errors on either side, but at unity in the spirit, co-operation in work, and fellowship in person. These things are worth while. The General Assembly may never have a practical objective or institution to justify it; but it will have the loftiest motives and the most worthy attainments to live for.

NORTH AND SOUTH.

The week brought an impressive illustration of the better and worse points of view, North and South. Congressman Boutelle, at the University of North Carolina, brought from his Northern home a hearty appreciation of the South and an enthusiastic appreciation of her spirit, past and present. Seldom have Southern young men received so generous a welcome to the National spirit without compromise of local loyalty.

In Brooklyn, however, a camp of the Grand Army celebrating Memorial Day, caught sight of a Confederate flag, whereupon with madness that inevitably calls up the anger of a certain animal when red is flouted in his face, they demanded that the flag be taken down, or they would shoot it down. It was quietly taken down, we are glad to say.

We regret to record this incident. It is painful to an American.

But the two instances go well together. Throughout the North there are men of the Boutelle type. They are making the Nation. Likewise in the South we have a growing army of men and women who hold the great past in reverence but who carry no ill memories, no bitterness; they are making the Nation. North and South there are others. It is not to be supposed that in the great war they amounted to much—out of that sort no manner of greatness can come. And in the present they are never so noticed as when they are doing or saying something that better men and women would be ashamed of.

A MODERN INSTANCE OF FREEDOM IN NORTH CAROLINA.

We have recently been treated to a capital example of modern intolerance and persecution in North Carolina. We do not protest against it. It matters not at all. Galileo was free to speak his mind even if the ecclesiastics confronted him with dungeon, rock, and block. So men are free in North Carolina to-day even if a certain set pillory them with contempt, scorn and falsehood. A man should not care.

Mr. J. Elwood Cox, citizen and manufacturer of High Point, one of the State-builders, went to Washington and as a witness declared that he did not desire the Government to interfere with freight rates, but preferred competition.

It was just his opinion as a manufacturer and business man, a witness on the stand. But behold, day after day his motives have been impugned. So far as he could be disgraced by a newspaper, he has been disgraced. He has been accused of giving the testimony not for truth, but because he has a pass, etc. He has been made the butt of ridicule and the object of contempt. His patriotism has been denied and his good, honest name

besmirched. We refer, of course, to the articles, editorial and special, in recent numbers of the News and Observer.

Now this is freedom—the sort that a certain section of the North Carolina press stands for. It is the same sort precisely that the ecclesiastics granted Galileo. Those ecclesiastics swore that they believed in freedom. So do the modern persecutors. It all depends on what sort you mean!

We differ with Mr. Cox. We believe the time has come for Government control of freight rates. But we can do so and respect him and his opinion. We can do so without falling into personalities. We can do so without tainting his motives. This is the other sort of freedom.

We believe in the battle. Men should fight for their opinions and not cry out for any sort of quarter. But in the fighting, since civilized nations have abandoned poisoned bullets, might not the peaceful pen omit the envenomed shaft and the despicable innuendo?

BASIS OF MEETINGS WITH OTHER CHRISTIAN BODIES.

Editor Biblical Recorder:—I would like to inquire, On what basis do Baptist churches have union meetings with other denominations? Do they recognize them as true churches of Christ? If not, on what basis do they have union meetings?

Please answer in the paper soon, and oblige.

C. E. RHYNE.

Gastonia, N. C., May 22, 1905.

Baptists have union meetings with other churches "just dry so." They do not have them on any basis of ecclesiastical theory. If the need for such meetings appears they are free to recognize it.

Probably the underlying motive of such meetings is the desire to take a step apparently in accord with the prayer of Jesus—"that they all may be one."

Baptists do not recognize other denominations as "true" churches of Christ. They recognize them as, like themselves, sincere disciples of the Lord, but fallen into errors which Baptists must oppose. Baptists hold, and properly, that Baptist churches are more nearly in accord with New Testament practices and ideals than any other groups of disciples, and that thus they are more worthy to receive the heritage of the Apostles and more likely to fulfill the will of God in the earth.

Union meetings with other Christian bodies have as a rule proved ineffectual. They are fraught with conditions that defeat the aims of their promoters. For example, a revival within a church almost invariably proves more effectual, lasting and satisfactory, than the union revivals that are answerable to no one, and that, therefore, more often than not fall into the hands of men of questionable worthiness.

RUSSIA'S COURSE.

All the world is looking to Russia to do two things, one to sue for peace; the other to promulgate a constitution for the Empire. But it will occur to the thoughtful that there are reasons why neither of these handsome and timely things may be wisely done.

As to peace, Russia may wisely hold that she has little now to gain by suing for peace. She cannot gain prestige—that priceless possession—by doing so; she cannot gain money, for Japan's indemnity will be an amount sufficient to maintain war three years or more; she cannot gain territory. On the other hand, by declining to fight for possessions that never were her own, she can withdraw her forces to the interior, force the army of Japan either to invade her or to fortify all Manchuria and the border of Korea; and slowly gather a great army. In two years Japan might be willing to make peace on better terms, and Russia could break to some degree the brunt of her present humiliation.

So, it strikes us, that those who do not look for peace, but to a prolonged and wearisome attitude of war without decisive engagements, are wise.

As to internal reform, we have always inclined to believe that the Czar desires to institute reforms, but is powerless to do so. Should he prepare a constitution, he might be strangled in his bed before it should be promulgated. His family rule rather than himself, and he is doubtless in terror of his throne if he fails to liberalize his government and of his life if he should do so. If we read aright, he has seized every opportunity to go as far as he dared in the direction of reform, and as he grows older and the grand-dukes pass, by bomb or otherwise, he will reconstruct his vast and infinitely resourceful Empire. We have by no means heard the last of Russia. Her reserve forces have not been awakened.

THE NEW PHASE OF THE FAR-EASTERN QUESTION.

The crushing defeat of the Russian fleet in the Sea of Japan may or may not bring an end to the present war; but it does establish finally the supremacy of Japan in the Far East. Thus in the most unexpected way, one of the great world-problems, while not solved, assumes a new and much more definite phase.

No longer will Britain, France, Germany and Russia manœuvre for control of China or quarrel for the lion's share in the partition of China. An end has come to these dreams. They understand quite well that that lion's share would fall to Japan in event of the partition of China; but, more likely, they understand that that partition has been indefinitely postponed, at least until such a time as Japan shall determine; and meantime, they must assume, that Japan's influence in the Far East will be paramount.

Thus the battle of the Sea of Japan, following Mukden and Port Arthur, greatly clears the so-long ominous situation in the Far East; and makes at least temporarily—say a generation—for peace. This is gain.

Not less serious, however, is the new question, What shall we expect of Japan? Will she reorganize China as well as Korea and create an Oriental military and industrial revival that will shake the world? Will she defy all the earth? Or will she march as peacefully as possible in line with the other powers? We hope and believe she will choose the last-named course. Her attitude for years has consistently promised this.

Doubtless she will restore back-bone to China. Probably the military revival will be followed by industrial revival, and it may extend into China. If this constitutes "The Yellow Peril," we should be prepared to make the best of it. But it should not be describe as a "peril." A live nation has nothing to fear in the progress of other nations. Progress anywhere is not to be dreaded, but rather to be rejoiced in.

With that vision of vast Yellow armies marching across the world under some Oyama or Togo, and rolling up all Christendom, we have little patience. They could not do it in the first place, and it is not in them to try, in the next.

LET IT HURT; AND LET THEM HOWL!

We are surprised at the desperate tactics of the opponents of prohibition laws in Charlotte and Greensboro.

The Charlotte Observer, whose pages for years have been devoted to most loyal praise and enthusiastic faith in the Queen City, now comes with dismal croakings—of the dull city, of the dead and dying city. We could not believe it but for the pages before us. That is not like the Charlotte Observer, and in all friendliness we say so. We respect that paper's convictions, and we hope it will repent of its unworthy way of expressing them. The want of bar-rooms never yet destroyed a city. But croaking will injure any place. How ill it becomes Charlotte!

At Greensboro a furore has been raised second only to the ancient Edeyton Tea Party. A blundering Judge, of pitiful notoriety, sat on his bench, denounced the law and the men that had the respect for the State and their oaths to enforce it, and summarily declared it unconstitutional. The calmness of the bench seems never

to visit him. The Greensboro law simply provides that "when an affidavit is made that an individual is selling whiskey contrary to the law, and a warrant is issued, the officer serving the warrant can go upon the premises and search them, and if he finds whiskey can seize it, and upon conviction of the person the whiskey is confiscated."

A man's home is his castle—but not to break the law in. The King cannot enter the home of a peasant—save with due process of law, say, a warrant as above. All this talk apropos of Greensboro, with regard to the home as a castle, immemorial rights, etc., etc., is the merest moonshine. By the same immemorial rights the blockader may claim protection. And by the same unconstitutionality so rashly proclaimed by the famously wise and just judge—whose record so adorns the ermine and the dignity of the State—the United States Revenue law, giving officers the right of seizure, is also unconstitutional.

The plain truth is, the opponents of temperance laws declare that they cannot be enforced, and when we enforce them they howl. No doubt it hurts. But let it hurt; and let them howl.

THE SUPPORT OF OUR SUNDAY SCHOOL DEPARTMENT.

During ten months of last conventional year \$830 was contributed to the support of our Sunday-school work in the State. During the present year it is desired that at least \$1,500 may be sent in specifically for the support of this department. In order that this amount be raised it is recommended and urged:

First, that every Baptist Sunday-school in the State shall take a liberal collection this month for our State Baptist Sunday-school work and forward the same to Treasurer Walters Durham, Raleigh, N. C. There is perhaps not a school which could not give at least one dollar; hundreds could give \$5; scores could give \$10; a dozen or more could give \$25; and very likely there are some who could easily give \$50. Let all give according to their several ability.

Second, that our Sunday-school work be placed in the list of the benevolent objects of the Convention and that the churches in the several Associations be requested to make pledges every year for its support. This course was unanimously recommended last December by our Sunday-school Committee of seven and was adopted by the Convention at Elizabeth City without a dissenting voice. In five Associations last year pledges were made for this object; it is hoped that many others will join them in doing the same this year, and that eventually all will fall into line.

Certainly the financial support of our Sunday-school Department is a wise denominational investment. It is prospering finely, and for lack of necessary funds should not be hampered in its constantly enlarging work. Let us stand by it. And just now it is highly important that our Sunday-schools make liberal offerings for this phase of our denominational work.

MR. ROCKEFELLER AND HIS CONTRIBUTION TO FOREIGN MISSIONS.

Why all this discussion about the contribution by Mr. John D. Rockefeller of \$100,000 to Foreign Missions? For the life of me I can't see any objection to it; on the other hand, it looks to me like he ought to be encouraged in the good work, and, for my part, I wish it had been millions instead of thousands. Is not the money his? Certainly he should be allowed to do with it as he sees proper, provided he is not injuring his fellow-man. What better could he do with his riches than to send the Gospel to the heathens? Do our objectors wish him to lock his money up and not allow it to do any good? Better urge him and all other rich men to turn their money in channels where it will do good. This is an age of rich men. Whether they are a blessing or a curse depends upon the use they make of their money, and why should we hold up our hands in holy horror when one of them starts in the road that we are preaching every day? Had we not better ask God to bless the rich men and show them how best to use their riches for His glory? It seems so to me.

T. M. ARRINGTON.

JOHN'S VISION OF THE RISEN CHRIST.

Bible Lesson for June 11. Rev. 1:10,20.

Golden Text: "I am he that liveth, and was dead; and, behold I am alive for evermore."

We present this week the treatment of this most difficult lesson in the year's series by Dr. A. E. Dunning as prepared by him for teachers of young people and presented in the Sunday School Times:

Ask your pupils in advance to read the first three chapters of the Revelation. Show them that Revelation 1:1-3 may be called the title-page; verses 4 to 8 the salutation of the writer to those whom he addresses; verses 9 to 20 the introduction explaining the messages of the risen Christ, and the instruction given to the writer of the way in which he was to deliver them. Then follow in the next two chapters the messages to the churches in Asia Minor.

Picture the condition of the world when John was an exile on the Island of Patmos off the coast of Asia Minor. Point out the island on a map. Probably Jerusalem was either encompassed with Roman armies or had already fallen. Rome, the capital of the world, was seething with corruption, and was persecuting Christians. Unknown and dreaded hordes of the North were hovering on the borders of the empire. It was a time which Christ had foretold. (Luke 21:25, 26.) He appeared to his exiled servant to tell him how to instruct and warn and comfort his disciples, and lift them above the whirl of the life around them into upper realms of peace. What is his message for us now? We can find the answer by studying:

The Purpose of the Vision.

It was for the young Christian churches, not for the busy and tumultuous world. They were not many, and they were not prosperous. The church in Ephesus had grown cold. (Rev. 2:4, 5.) The church in Smyrna was poor, persecuted, and in dread of severe trials threatened. (2:9, 10.) Hatred, heretical sects had gained foothold in the church at Pergamum. (2:14, 15.) A false prophetess was working mischief in the church of Thyatira. (2:20, 21.) Most of the members of the church in Sardis were spiritually dead. (3:1.) The church in Laodicea was rich, but proud and unspiritual. (3:16, 17.) Only the church in Philadelphia was faithful. (3:10.) If our risen Lord sent messages to such churches as these, may we not expect him now to disclose himself to those who seek him?

What are the conditions for finding him? One of them is clearly revealed here. John was in the Spirit,—that is, was obeying the will of the Lord, and the glorious vision came to him on the Lord's Day. However cold the churches may be, whatever the corruption in government and in society, those who keep that day holy will have visions of the Saviour.

The Glorified One.

The seven churches here described are as severely criticised by the risen Christ as are churches of our times. Yet he was in the midst of them in his glory and majesty. Those who seek him will most surely find him in his church, whatever may be said against it. It will not be helpful in your teaching to attempt to describe the vision in too much detail. In the midst of multiplex lights representing the churches of Christ in all nations stood a wonderful being in flowing robe, girded with a golden girdle, hair of purest white, rays of light shooting forth from his mouth, face glorious as the noonday sun, a voice resounding like ocean waves, right hand uplifted, grasping a group of stars. The robe suggests the royal dress of the Hebrew king and the official garment of the priest; the white hair is the symbol of eternity; the flaming eyes, of omniscience; the feet of glowing brass, fervor and ceaseless agility; the sword streaming from the mouth, the creating, judging, purifying energy of the Word of God as prophets spoke it. This being stands as our Redeemer and Lord. Is he God? He reveals to us the invisible, omnipotent, eternal Father. Is he man? He certainly was a man, with experiences like ours. Are we confused when we try to think of him as both God and man, and mediator between God and man? Let us not try to define God, but listen to the message he sends to us through the Glorified One, and guide and comfort ourselves with the wisdom, love, and mercy he assures to us.

The Message of the Risen Lord.

Moses (Exod. 3:6), Isaiah (Isa. 6:5), Ezekiel (Ezek. 1:28), and Daniel (Dan. 10:8-10) were overwhelmed by their visions, as John was. So have many felt who have seen the glory of God. Those who have never felt the awe of his presence till they were stilled as though dead have missed the heights of human experience. The awakening from such an hour reveals one's own littleness,

and at the same time the grandeur of the privilege of being chosen to hold communion with the eternal God. (V. 17.)

The messages to the churches you have touched on in the lesson, but you have not time to dwell on them. The message to the apostle (vs. 17, 18) is the ground of Christ's authority and the witness to his redeeming work. He, the supreme Lord, has died. He has passed through the experience from which all men shrink. He is alive for evermore, a living Saviour, having the principle of life in himself, invested with eternal royalty. Death is man's foe. The glorified Saviour is its conqueror, and he is in the midst of the churches. This is his message to us all: We must live new lives, with new faith, strength, and hope; for our Lord was dead and is alive for evermore, and we are called now to live with him.

CONCERNING THE ROCKEFELLER AGITATION.

BY W. R. GWALTNEY.

How Shall We Know Just What to Do?

If it be wrong for Mission Boards and churches to receive J. D. Rockefeller's money for the support of the Gospel, then some of us are at a loss to know just what to do when members of the churches who have been faithfully taught that it is their duty to give according to ability, give twenty-five cents when they ought to give twenty-five dollars.

Are not such small gifts by those who are well informed, and who could easily give a hundred-fold more than they do, positive proof that the givers are covetous? And is not covetousness classed in the Scriptures with drunkenness, theft, fornication and murder? Is it not called idolatry? By their gifts they show that they are not only guilty of the sin of covetousness, but of lying also. They wish all believe that their contribution is according to their ability.

What ought we to do with such gifts? If it is the duty of those who have received Rockefeller's money to return it, then to be consistent and not to be respecters of persons, we should return hundreds of small gifts to many church members.

This spirit of niggardly stinginess is meaner than the spirit that controls the trusts of this country. And we are saying nothing in their defense.

What Shall We Do?

Shall we hand the quarters and half-dollars back to those who ought to give twenty-five dollars and fifty dollars to missions? Will it not be better to take or apply it and go on faithfully preaching the Gospel, and urging upon all the claims of the golden rule?

Peter very severely rebuked Ananias and Sapphira and God killed them for keeping back part of the price of what they had sold, and lying about it. But so far as we know what they gave remained in the common fund, and was doubtless used with the funds given by Barnabas and others for the relief of any who had need.

Some years ago the writer was building a house of worship in certain town. The wife of a wealthy saloon keeper who was a member wished her husband to give something to the building. She said she wished he would give a thousand dollars. He declared that he would give nothing, and told me that if he should help build the house that I would be in it every Sunday abusing him. I told him I would not abuse him, nor would I respect any man who would, but that my preaching was as strong against his business as I could make it, and whether he gave anything or not that he might be sure there would be no change in the preaching. He gave one hundred dollars, and if he had given one thousand dollars it would have been received and applied to the building of the Lord's house.

We do not ask unbelievers of whatever character or calling for money for the Lord's cause, but if they give voluntarily, we take it and use it with other funds for the furtherance of the gospel. We denounce wickedness in whomsoever found. God moved the Egyptians, the oppressing foes of His people, to contribute liberally to them in their hasty departure from Egypt. I have no doubt but that God moves J. D. Rockefeller to give of his great wealth to the cause of missions and education.

His methods may be wrong, but he is a Christian. Dr. Broadus said of him once, that his simple piety and humility are as marvellous as his great prosperity. Now if to refuse to receive and use his gifts is the right way to rebuke him, then to be consistent and without partiality, we have a monstrous big job before us in dealing with hundreds and thousands of church members who show by their gifts that they are guilty of covetousness and lying.

Great truths are generally bought, not found by chance.—John Milton.

How the Birds Saved Her.

A woman whose health was breaking from monotony, and who was resigning herself to a flatness and flavorless insipidity of a stagnant life, resolved to study some branch of the life about her. She chose the life of the birds. Patiently, minutely and lovingly, opera-glass in hand, she watched the little creatures who make nests in the trees and sing about the eaves. She grew five years younger in a single season. She noted the comings and goings of the birds, when they arrived, and when they departed in the spring and autumn, and as she entered into their realm of wings and songs her life took on a new brightness and zest. People began to say, "What a charming woman is Mrs. —. How much she knows. Why, she can tell me the most extraordinary things about birds!"

Of course she could. She was using her eyes.—Margaret E. Sangster, in Woman's Home Companion.

The Choice of a Glove.

Many women make the mistake of thinking that a tight fitting glove makes the hand look small. The tight fitting glove makes the hand bugle in places, so that it looks badly proportioned, to say nothing of stopping the circulation of the blood and making the hands cold.

The glove that is too large gives a slovenly appearance to the hands; it is therefore better to have the gloves fitted.

A soft, pliable kid makes the hand look smaller than the thick leathers, hence many women with large hands have a preference for the suede glove, though the lace glove is smarter.—London Express.

Just as God leads I am content;
I rest me calmly in His hands;
That which He has decreed and sent—
That which His will for me commands—
I would that we should all fulfill;
That I should do His gracious will
In living or in dying.
—Lampertus Geddie.

The farmer who would undertake to destroy sweet clover by sowing his fields with Canada thistles, might succeed in his purpose; but what about the sanity of the man who would do a thing of that sort? Those who are trying to break down the Sabbath are sowing worse than thistles. They are sowing dragons' teeth which will spring up as armed men to destroy their civil and religious liberties.

Many people have Incipient Catarrh, sore spots in the nose. A few applications of Vick's Catarrh Cream will cure the sores and relieve the catarrh. Try a twenty-five cent box at Druggists.

Our love must make long marches, and our prayers must have a wide sweep. We must embrace the whole world in our intercessions.—C. H. Spurgeon.

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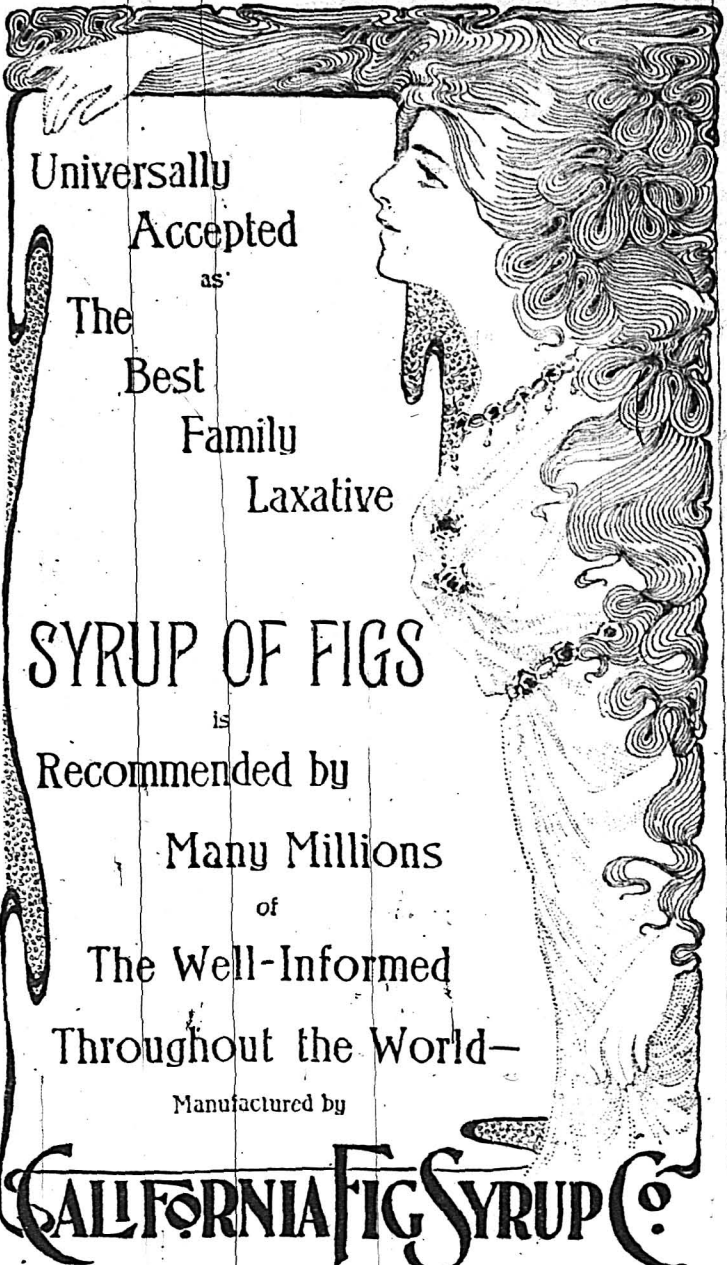
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A Hero and His Reindeer.

A hero of the West is Dr. Sheldon Jackson. He knew hardships before he went to Alaska. As a Home Missionary, forty years ago, he had exciting adventures. There was no railroad in the far West then. He traveled by coach or on horseback, sometimes through blinding snow-storms, wading frozen streams, or losing trail on prairie or mountain, crossing snow-faced avalanches. Sometimes on the trackless mountains of Arizona he was far from food and water. At one time prairie fires swept wildly round him and he fled from the roaring flames, leaping from pine to pine on the mountain-side. More than once he narrowly escaped scalping by savage Sioux or Apaches on the warpath; five times he escaped stage robbers, once a half-dozen revolvers were pointed at his head; once he was thrust into prison. All these things he endured as he carried the Good News throughout the wilderness.

These hardships prepared him for work in Alaska, and there he went as the first missionary minister in 1877. Like Marcus Whitman, he was not satisfied only to preach, he must stir the government to care for its new possessions, so he came to Washington and pleaded for schools for the Alaskans. At length Dr. Jackson secured money and hurried back with teachers and building material. He has built churches, opened schools, founded our Sitka Training School, and the Alaskan Society of Natural History, erecting a museum. In 1890 he opened a school at Pt. Barrow, the point furthest north. He has been appointed by our government to care for Alaskan public schools.

All this for the souls and minds of the people; but he cared for their bodies also, and this work associates him with reindeer. He found that in northern Alaska whole villages were suffering from lack of food. The people having learned the use of firearms had recklessly destroyed the game on which they depended. Dr. Jackson learned that the Siberians have ample food by cultivating the reindeer. "This is the remedy for Alaska," he thought. In 1890 he appealed to the government for aid. The Treasury offered the use of the revenue cutter "Bear" to carry some reindeer from Siberia. These prospered, and three years later Congress appropriated money to increase the work. Dr. Jackson had herders come from Lapland to teach the Eskimo how to care for the reindeer, and so successful have they been that over 6,000 reindeer are now owned in Alaska.

And in how many ways are they useful! Their flesh is good for food, their milk for drink, their skins make clothing, they are better than dogs for sledding, they may be ridden as ponies, their backs are so strong they easily carry a man of 200 pounds. They are trained to double harness, and a team can pull a load of 600 pounds thirty-five miles a day, and keep it up for weeks. They sell for meat at \$60 each. In this vast frozen land no horse, cow, goat or sheep could find pasture, but reindeer belong there as the camel belongs in the desert. They eat the long white moss that is abundant everywhere, digging for it under the snow.

Reindeer are naturally wild, and it takes much time, patience and skill to train them. The training begins by lassoing. The trainer advances hand over hand on the rawhide lasso until the head is reached. They are then given a little salt, of which they are very fond, led about for awhile, then released. This lesson is repeated day by day, and they are

gradually accustomed to drawing light loads.

And so it is that Dr. Jackson has brought to 20,000 Alaskans work, food and clothing, as well as schools and churches. Each year he travels about 17,000 miles, for he visits every school in Alaska and reports his work in Washington. What joy it must give him to meet Christian men and women, Alaskans, whom he first knew as heathen boys and girls, brought into the schools he has opened. He has well earned his title, "The Father of Alaskan Missions."—Selected.

A Girl, a Bear, and a Poker.

West of Alaska lies St. Lawrence Island. Mr. and Mrs. Gambell were the first to carry the Good News to the Eskimo living there. Cut off from the world, nearly buried in snow, they had many adventures. One stormy afternoon Mr. Gambell went out with an Eskimo to hunt a white bear, whose tracks had been discovered. This is the story Mr. Gambell told:

We found no bear for the best of reasons. The bear was now at the other end of the village, and Mrs. Gambell was having all the "sport" at the school-house. The storm was so severe that only five of the girls had come at 3 o'clock. The lamp was set on the teacher's desk, and Mrs. Gambell had the girls about her there. Suddenly they heard a kind of scratching noise, and a glass pane of the window at the other end of the school-room was broken inward, and the pieces rattled on the floor. They looked up and saw the nose of some large creature there, sticking in at the hole.

Mrs. Gambell declares she did not scream, but undoubtedly she, as well as the little girls, was much startled. Two of her pupils hid themselves under the desk, but Tummasok, a little girl between thirteen and fourteen years old, seized the iron rod with which we poked the coal fire and ran resolutely forward to repulse the beast. Before she could reach the window the bear withdrew its nose, and immediately afterward they heard it on the other side of the house, trying to dig under the sill, near where our provisions were stored. Mrs. Gambell locked the door and then listened.

The beast, not succeeding in digging under the house, ran several times around the school-house, probably in quest of food. Soon it returned to the window and again thrust its nose in at the hole till the sharp edges of the glass cut it—as we discovered afterward. Tummasok struck at it and broke a second pane. Mrs. Gambell, venturing forward also, pulled down the curtain.

The bear again ran around the house and began digging near the door. Their greatest fear, however, was lest the animal should burst through the window.

Bethinking herself that wild animals are said to be afraid of fire, my wife took the lamp in one hand and an old newspaper in the other, and approaching the window, posted herself there to await the bear's return.

She did not have long to wait; the bear soon came back to sniff at the broken glass. Thereupon my wife set fire to the paper, threw the curtain up, and let the paper flame up in front of the glass. Although Tummasok nearly put out the blaze by whacking away at the bear's face with the poker, it probably disconcerted the creature and drove him off. At any rate, when I returned, fifteen or twenty minutes later and tried to open the door there was no bear about.

My wife and her pupils heard me trying to get in and Tummasok, thinking that I was the bear returning, whacked hard with the poker upon the inside of the door to scare it away. When I spoke, they cried out for joy, and made haste to let me

in. About an hour later Neewak shot a polar bear, as large as a cow, near his house. The animal had three or four little cuts in its nose, in which were a bit or two of broken glass. It was the same one which Tummasok had struck with the poker.—Selected.



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For the treatment of MORPHINE, WHISKY, TOBACCO, DRUG AND NERVOUS DISEASES. Special nurses and apartments for lady patients; massage and electricity when indicated; treatments private and confidential. No pain on withdrawal of morphine.

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Live and multiply in the skin of the sufferer from tetter, itch, ring worm, and similar skin diseases. It is horrible for one to be fed upon in this manner. Fortunately the sufferer is no longer helpless. One box of Tetterine will destroy the germs and restore the skin to a perfectly healthy condition. Physicians prescribe and druggists endorse it. 50 cts. at druggists, or by mail from J. T. Shuptrine, Savannah, Ga.

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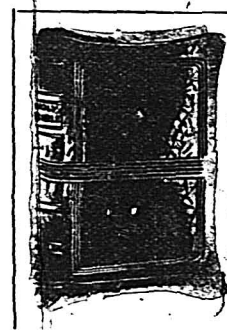
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Crowning Day No. 6—Shape or round notes, \$2.50 dozen or \$3 dozen by mail.

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Under this treatment the patient is cured by natural agencies. No medicines are used. The Biggs Treatment embraces everything that is curative nothing that impairs or destroys vitality.

Hundreds of sick people have been restored to health by this method. Many of them had been pronounced "incurable," but, nevertheless, they are now well. If you are interested in the cure of disease, write me for free literature which explains my method. I will also send numerous testimonials from well-known people whom I have cured. Do not postpone the matter—you may forget it. Write to-day.

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News of the Week.

The Battle of the Sea of Japan.

Admiral Togo's victory was one of the most complete in history. He practically destroyed the great Russian fleet of seven battleships, three cruisers, and warships, torpedo boats, transports and supply ships to the number of twenty-five, within thirty hours. He did this with a loss of only three torpedo boats and four hundred men. Only three Russian vessels reached Vladivostok, and they of minor power. Several others put into neutral ports and, are now by international law out of commission for the present war. The Russians lost 7,000 men. The peculiar facts of the battle were the capture of two battleships and the demonstration of the usefulness of the torpedo boat.

The fight extended over 250 miles beginning in the Western Strait of Korea and extending northward toward the Japanese coast. The first engagement was about noon Saturday, May 27, and by Monday morning following the Russian fleet had disappeared from the face of the earth, its admiral was in the hands of the Japanese, and the last vestige of Russian power in the Pacific—the slow, painful and tremendous structure of more than one generation's toil—was destroyed.

The battle will take rank throughout the world with Trafalgar and Togo's name will stand with Nelson's. In the East the battle will mark an era as distinctly as was ever marked by martial events: It is the hour of Russia's doom and of Japan's dominance.

Of the effect of the battle upon Russia little can be said. Perhaps the Empire is dumbfounded. At any rate there is no tangible prospect of peace. The Czar is said to be firm in his purpose not to yield without some vindication of Russian power. On the other hand the popular anti-war spirit is moving; great peace-meetings have been held. Of more significance is the international hint that the Powers must enforce Peace lest the balance of power in the Orient be utterly upset by Japan's onward march.

Monday's news is that the Czar has ordered his subordinates "to suppress all agitation and close every assembly." That looks backward rather than forward. But who believes that police or soldiers can now suppress agitation in Russia.

Cotton.

The fact that all of our readers are dependent upon the cotton crop and that eighty per cent of them look from their homes into the cotton fields is our apology for printing the following rather lengthy news reports on this subject:

Returns to the chief of the Bureau of Statistics of the Department of Agriculture show the total area planted in cotton in the United States up to May 25 to be about 28,120,000 acres, a decrease of about 3,610,000 acres, or 11.4 per cent, from the total acreage planted last year.

The average condition of the growing crop on May 25 was 77.2, as compared with 83 on May 26, 1904; 74.1 at the corresponding date in 1903, and a ten-year average of 85.3.

The percentage of decrease in acreage in the different States (the comparison being with the total area planted last season) is as follows:

Virginia, 13; North Carolina, 10; South Carolina, 11; Georgia, 11; Florida, 10; Alabama, 8; Mississippi, 12; Louisiana, 14; Texas, 12; Arkansas, 15; Tennessee, 10; Missouri, 14; Oklahoma, 11; Indian Territory, 10.

The condition of the crop by States on May 25 was as follows:

Virginia, 87; North Carolina, 83; South Carolina, 78; Georgia, 84; Florida, 88; Alabama, 87; Mississippi, 73; Louisiana, 73; Texas, 69; Ar-

kansas, 73; Tennessee, 86; Missouri, 84; Oklahoma, 88; Indian Territory, 81.

New Orleans, May 31.—The Southern Cotton Association today issued its cotton acreage report. The report says:

"The estimated acreage for 1904, as indicated by the report of the United States government, amounted to 31,730,000 acres.

"The decrease in the acreage for 1905, as shown by our tabulated statement, which was compiled from 17,754 individuals reports from farmers, merchants, bankers and others, throughout the cotton belt, fixes the acreage this year at 25,980,951 acres, a decrease of 18.43 per cent, and 16.05 per cent in fertilizers.

"The conditions of the crop, as reported for Louisiana, Texas, Arkansas, the Territories and portions of Mississippi, are unprecedentedly bad, much of the acreage reported in those States and Territories being yet unplanted, and large tracts either under water or badly washed by heavy rains.

"In the eastern portion of the cotton belt the fields are grassy, the cotton mill unchopped, and labor scarce throughout the entire belt. The officers of the association express the highest commendation of the loyalty of farmers throughout the cotton territory in so fully living up to their promises and pledges in bringing about so material a reduction in the cotton acreage and the use of commercial fertilizers under cotton for 1905."

Markets, June 3d.

Cotton, 77s@8 1-6.
Turpentine, 78@79.
Four, 5.55@5.80.
Corn, 51 1/2.
Oats, 36.
Eggs, 12 1/2@15.
Chickens, 35@40.
Peanuts, 90@1.00.
N. C. bacon—hams, 13 1/2; shoulders, 9 to 10; sides 9.

Items.

The White Oak Mills at Greensboro began work May 30.

The State Letter-Carriers Association will meet this year in Charlotte, on the 4th of July.

In the trans-Atlantic race for the cup offered by the German Emperor, the American schooner-yacht Atlantic was the winner.

Mr. J. P. Branch a wealthy banker and prominent Methodist of Richmond, Va., recently gave to Randolph-Macon College \$30,000 for the erection of a dormitory.

The Greensboro Fire Insurance Company, with \$100,000 capital stock, was recently chartered, making the fifth fire insurance company doing business in Greensboro.

High Point is making rapid strides forward. During the past year there have been erected there 194 dwellings, ten stores, thirteen factories, three churches, and two hotels.

Mr. H. C. Frick having investigated the Equitable affairs and made a report adverse to both of the looting factions, they joined issues, rejected his report, and propose to patch up their differences and go on with their work. But the Equitable has lost the confidence of the people beyond all recovery.

In a recent meeting the trustees of the Agricultural and Mechanical College arranged the budget for the college next year, setting aside \$56,000. They increased the salary of Professor Stevens, and elected four new assistant professors. The War Department will be asked to detail a young officer as instructor of tactics to succeed Captain Phelps, whose term has ended.

Wind and hail storms have done much damage throughout the State within the past few days, especially in the sections around Greensboro, Pittsboro, Mount Olive, and Scotland Neck.

Alfonso, King of Spain, soon to be married, visited Paris last week. He is now visiting London. In Paris an anarchist exploded a bomb dangerously near the carriage in which he and President Loubet were being conveyed.

The Crown-Prince of Germany and Cecilia, Duchess of Mecklenburg-Schwerin, were united in marriage last week. Germany took enthusiastic interest in this important event in the lives of her future king and queen.

The correspondence reports of the State Agricultural Department show that as compared with last year, the average prospect of corn is 103 per cent, of wheat 87 1/2, of oats 97 1/2, of peanuts 112, of tobacco 95, of the apple crop 77 1/2 and of peaches 84 1/2.

The graduating class at Elon College this year numbered thirteen, the largest in the history of the college. Dr. W. W. Staley, who has been its president since 1894, resigned, and Prof. E. L. Moffitt, of Asheboro, was elected to succeed him. Professor Moffitt was once a teacher at Elon.

Charles J. Bonaparte, of Baltimore, has been chosen by President Roosevelt to succeed Paul Morton as Secretary of the Navy. Mr. Morton will retire July 1st, to assume charge of the plans for the operation of the underground rapid transit lines in connection with the surface lines. Mr. Bonaparte is a prominent lawyer, and has for years been an intimate friend of the President.

Rev. W. R. McLelland, of Statesville, after a brief illness, died in Grand View, Texas, on May 31, at the age of fifty-six. His wife and brother survive him. Mr. McLelland was a Presbyterian minister, and for the past fifteen years had been pastor of Bethesda, Bethany and Troutman's Presbyterian churches. He had also, for a number of years, been clerk and treasurer of Concord Presbytery.

On the night of June 1st two robberies took place in the little town of Mount Pleasant, nine miles east of Concord. Burglars entered the stores of Cook & Foil, and of C. G. Heilig, and blew open their safes with nitro-glycerine. From the former they took about two hundred dollars, from the latter between three and four hundred dollars. At the present writing, no clue has been discovered as to their identity.

Charters have been issued to two daily newspapers, both of them to be printed in Greensboro and both of them claiming to uphold the principles of the Republican party. One of them, to be known as "The Industrial News," will be under the control of Marion Butler, Spencer B. Adams, Thomas S. Rollins and their wing of the Republican party—the "ins" as they are beginning to be called. The other paper, the "Tar Heel Daily," will be published in the interest of the "outs," and Spencer Blackburn is the principal stockholder. The authorized capital stock of each is fifty thousand dollars.

The trustees of Davidson College accepted Andrew Carnegie's offer of a \$20,000 library, which he made to the college, with the usual condition that a similar amount be raised by the college as an endowment. Besides this Dr. Smith announced other gifts to the college amounting to \$11,000. The improvements made during the past session were at an expense of \$15,000. These improvements include an electric lighting plant, a new artesian well, with an electrically driven pump, a system for the use of exhaust steam for

heating purposes, the erection of a thousand dollar cottage for the Superintendent of the electric plant, and the grading of the William H. Sprunt athletic field, besides a number of minor improvements. The total enrollment for the year was 244, of which number fifty-four were ministerial students.

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How would you like to secure a commission as an officer under Uncle Sam? If you are between the age of 17 and 35 years, possess the necessary common school education, are moral, persistent, and can pass the required physical examination send me four one cent stamps to pay postage, and I will mail you a personal letter, literature, etc., that will tell you of the qualifications required for positions leading to promotions of high rank as an officer in our army or navy.

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Denver, Colo.

G. A. R. Encampment, September.

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17 Pryor St., ATLANTA, GA.

Annual Midsummer Meeting of North Carolina Baptists, Jackson Springs, N. C., June 27-July 4.

Tuesday, June 27, 8.30 p. m.—Song service, conducted by Prof. Charles E. Brewer.

This service is designed to organize the singers, and it is hoped that all who can, will be present and take part. Appropriate periods during the evening will be set apart for prayer in preparation for the meeting. The Executive Committee will be in charge.

Wednesday, June 28, 9.30.—Devotional Hour. Led by Geo. J. Dowell, of Carthage.

10.00.—Bible Study, Religion and Life, Romans 1: 1-17, by Prof. W. R. Cullom, Chair of the Bible, Wake Forest College.

11.00.—Evangelistic Address, by Fred D. Hale, D. D., Wilmington, N. C.

Wednesday afternoon, 4.00.—Conference of Pastors, presided over by T. J. Taylor, Warrenton.

Topics:
(1) The Sunday Evening Meeting. J. C. Massee, Raleigh.

(2) Preparing a Church for Revival. C. D. Graves, Wadesboro.

Wednesday evening, 8.15.—Song Service.

8.45.—Sermon, by J. W. Lynch, Wake Forest.

Thursday, June 29, 9.30.—Devotional, J. E. Smith.

10.00.—Bible Study, Romans 1: 18-3: 20, Religion, Life's Deepest Necessity, by W. R. Cullom.

11.00.—Address, by Pastor William Lunsford, of Asheville.

Afternoon, 4.00.—Conference of Sunday-school Workers, in charge of Hight C. Moore.

Thursday evening, 8.15.—Song Service.

8.45.—Sermon, by A. C. Cree, of Louisville, Ky.

Friday, June 30, 9.30.—Devotional, C. H. Durham, of Lumberton, N. C.

10.00.—Bible Study: Romans 3: 21; 5: 21, The Necessity of Religion Met and Supplied in Christ, by W. R. Cullom.

11.00.—Address, by H. W. Battle, Greensboro, N. C.

Friday afternoon, 4.00.—Conference in Woman's Work in Baptist Churches. This Conference is in charge of Miss Fannie E. S. Heck, President of the Women's Baptist Missionary Societies in North Carolina. The meeting will be exclusively for the ladies.

Friday night, 8.15.—Song Service. 8.45.—Sermon, by E. M. Potat, D. D., Greenville, S. C.

Saturday, July 1, 9.30.—Devotional. John T. Jenkins, Wilson, N. C. Addresses on Soul Winning.

10.00.—William Lunsford.

10.30.—Fred. D. Hale.

11.00.—Len. G. Broughton.

Saturday afternoon, 4.00.—Pastors Conference on Evangelism, conducted by C. J. Thompson, Durham.

Topics:
(1) Prayer for Revival, W. A. Smith, Lexington.

(2) Obstacles to Revival, C. W. Blanchard, Clayton.

(3) Workers in Revivals, Len. G. Broughton, Atlanta, Ga.

Saturday evening.—Recreation.

Sunday, July 2, 9.30.—Song Service.

10.00.—Address by E. M. Potat, D. D., Furman University.

11.00.—Sermon, by Len. G. Broughton, Atlanta, Ga.

Sunday afternoon, 3.30.—Sermon, by O. L. Stringfield.

Sunday evening, 8.15.—Song Service.

8.30.—Sermon, by Fred. D. Hale. Monday, July 3rd, and Tuesday, July 4th, will be informal. The reduced rates in hotel and on the railroads will hold good on these days, and an excellent opportunity for rest and relaxation, will be afforded for those inclined to remain.

Information.

Rooms may be engaged in advance

by application to Manager, Jackson Springs Hotel, Jackson Springs, N. C.

Jackson Springs is in Moore County, on the Ashboro and Aberdeen Railroad, and may be reached from the Southern Railway via High Point, and the Seaboard via Aberdeen.

The water is famous for its excellent qualities, and all the environment is conducive to health and rest.

The hotel rate will be one dollar per day.

Everybody is invited.

The railroad rates have been granted and will shortly be published.

The expenses of the meeting will be met by each one present contributing one dollar.

Further information may be had upon request of Livingston Johnston, Raleigh, N. C.

Ordination.

On May 28th, p. m., a presbytery, consisting of the following brethren, C. J. Thompson, J. J. Landsdale, J. A. Beam, C. A. Sigmon, W. E. Dunnegan, J. W. Downey, were called together by West Durham Baptist Church for the purpose of examining Bro. Oscar Ray Mangum to the Gospel ministry.

On motion, Bro. C. J. Thompson was made chairman and J. W. Downey secretary. After thorough examination as to conversion, call to ministry, doctrines, on motion he passed satisfactory to all the presbytery. Bro. J. A. Beam delivered the charge, Bro. J. W. Downey presented the Bible and Bro. C. A. Sigmon offered ordaining prayer. After the right-hand of fellowship was given to candidate, Bro. O. R. Mangum pronounced the benediction, praying God's richest blessings on him and his work. We send him forth with a hearty recommendation to the churches and brotherhood.

J. W. DOWNEY,

Secretary.

West Durham, N. C., May 29, 1905.

Miscellaneous Items.

Dr. Rufus Weaver of Baltimore, writes:

Great interest is being taken in the Congress in London next July. Among those who will attend from Baltimore are Hon. Joshua Levering, Dr. J. H. Eager and family, Dr. Curtis Lee Laws, Dr. M. V. McDuffie, Rev. T. C. Skinner, Rev. W. H. Baylor, Rev. W. Russell Owen and the writer.

In Baltimore there is the greatest mission field in all the South. There is in an area of population in which live over 150,000 people where there is no Baptist work whatever. Here is a mission field that is greater than the combined population of Raleigh, Durham, Greensboro, Winston, Charlotte, Wilmington and Asheville in which the Baptists have not even a mission Sunday-school. In Baltimore there are nearly 600,000 people, and only 6,000 in all of our Baptist churches. Our pastors carry upon their hearts the burden of this city. The South is Baptist, and Baltimore, the gateway to the South, should be as strongly Baptist as the land to which it opens.

....While visiting Texarkana, S. L. Ginsburg went to see the new Landmark Baptist Convention launch itself. He was ready to do any good work for the Master—even to speak about the work in Brazil. Ginsburg entered the meeting. Among other accusations against the Richmond Board, its secretaries and missionaries, Juridini charged that the missionaries made false reports. One man, seeking to paliate this awful charge, asked if the missionaries exaggerated, and he answered in a sarcastic way, "Too much!" Another man asked him if he meant that

they told an untruth, and he said, "That is exactly what I mean." This remark brought forth the laughter of the new landmark assembly. Brother Ginsburg, who has faced all sorts of people and endured much persecution for Christ's sake, felt grieved and wounded upon hearing this Syrian's speech and the laughter with which it was greeted. With quietness and meekness he immediately departed from the meeting.—Word and Way.

....Says Dr. H. A. Brown in Christian Index: "Rev. J. D. Huffman has retired from the active pastorate, but he preaches frequently, as the opportunity presents. He is now engaged in writing a series of articles for the Biblical Recorder dealing with the reminiscences of his long and eventful life. These articles will describe, as only their author can describe, the stirring events which have transpired in the history of our State during the past fifty years. He has been one of the prominent leaders in all the great religious movements that have taken place in these years. His friends eagerly await the publication of these articles richly laden with the fruitage of his ripened experiences, his matured observations, and his unwearied labors. To grow old in the Baptist ministry is not without blessed remunerations. There is the sweet consciousness of duty well done; the memory of years happily spent in the service of Christ, the wisdom and caution gained by varied experiences and the homage paid by a growing multitude of younger men."

....Perhaps the revival in particular churches is delayed by the inclusion in the membership of unconverted persons, or of men and women whose lives are such as to bring reproach upon the name of Christ. Faithful dealing with unfaithful members is sometimes the essential step toward a spiritual awakening.—Examiner.

Never bear more than one kind of trouble at a time. Some people bear three kinds—all they have had, all they have now, and all they expect to have.—Edward Everett Hale.

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caused by summer heat, overwork, nervous disorders or impaired digestion. Relieves quickly.



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CARTER FAMILY-ATTENTION.

Samuel Carter died in Chatham County, N. C., in 1804. His will gives his large Bible to his son, Samuel. A suitable reward will be paid for information as to the present whereabouts of said Bible. Also, shall be pleased to receive any suggestion that will aid me in tracing genealogy of this branch of family. Address, Carter, P. O. Box 572, Asheville, N. C.

MRS. WINSLOW'S SOOTHING SYRUP
has been used by Millions of Mothers for their children while teething for over Fifty Years. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for diarrhoea.
TWENTY-FIVE CENTS A BOTTLE.

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PURE GEORGIA CANE SYRUP.

To let the consumers get some PURE GEORGIA CANE SYRUP, I have decided to sell 2000 gallons direct to the consumer at WHOLESALE PRICES. It is made up on the latest improved steam cookers. Put up fresh from the cooker into self sealing gallon cans. Packed six cans in a case. EVERY GALLON GUARANTEED PURE, and the very BEST. Price \$3.00 per case. Send me a trial order.

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The plan is fully explained in our booklet : : : :
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Full of interesting information. Write for it. : : : :
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Capital \$200,000. Charlotte, N. C.
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We have calls direct from employing officers for hundreds of teachers; Salaries \$2,000 per year to \$25 per month. We operate throughout the South and South West. Select clientele.

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GREAT SUMMER DISCOUNT
(Clip from Biblical Recorder, Raleigh.)

Bleeding to Death

is unnecessary, either from wounds or internal hemorrhage if you have a bottle of Acid Iron Mineral at hand. This wonderful natural substance quickly coagulates the flowing blood and stops the wound, driving out the inflammation and effecting a cure. Acid Iron Mineral Co., Salem, Va. & Columbia, S. C.

Temperance.

Liquor Arithmetic—An Object Lesson.

"Boy at the head of the class, what are we paying for liquor as a nation?"

"\$900,000,000 annually."

"Step to the blackboard, my boy. First, take a rule and measure this silver dollar. How thick is it?"

"Nearly an eighth of an inch."

"Well, sir, how many of them can you put in an inch?"

"Between eight and nine."

"Give the benefit of the doubt; call it nine. How many inches would it require to pile these \$900,000,000 in?"

"100,000,000 inches."

"How many feet would that be?"

"8,333,333 feet."

"How many rods is that?"

"505,050 rods."

"How many miles is that?"

"1,375 miles."

"Miles of what?"

"1,375 miles of silver dollars, laid down, packed closely together, our national liquor bill would make. This is only one year's grog bill."

Boys, if you need facts about this temperance question, nail that to a post and read it occasionally. It would take ten men with scoop shovels to throw away money as fast as we are wasting it for grog.—Christian Observer.

They Pay the Freight.

Two old pals met on the street. "I saw you in the liquor men's parade Tuesday," one of them said.

"Oh, yes."

"Now, you tell me about it. Who were those fellows in front on horses?"

"Those? Why, those were the wholesalers."

"Well, who were those fellows in carriages?"

"Those fellows in plug hats, smoking the big black cigars?"

"Yes."

"They were the distillers and brewers."

"Who were those fellows walking there with the white plug hats, white coats and gold-headed canes?"

"They were the retailers."

"Who were those fellows that brought up the rear?"

"Fellows with cauliflower noses and fringe on their pants—the crowd I was with."

"Yes."

"Oh, they were the consumers."—From the Delawarean.

The Highest Medical Authority.

A London special of the 5th says: Dr. Sir Frederick Treves, surgeon to the King, addressing a temperance meeting, declared that alcohol is distinctly a poison and that its use ought to be limited as strictly as any other poison.

He added that it is not an appetizer, and the smallest quantity hinders digestion. Its stimulating effect only endures for a moment, and when this has passed the capacity for work falls enormously.

Its use is inconsistent with any work requiring quick, keen and alert judgment.

A Plan by John Brisben Walker.

Absolute prohibition is condemned by a considerable portion of the community; unrestricted license is condemned by a still larger portion of the community. The mean between these two lies in turning over the liquor traffic to the government, as has already been successfully done in a number of States. All liquor should be sold from State depots. It should be sold only in "packages" to be consumed elsewhere than in the salesroom. No sales should be made to minors. The liquor sold should be of the best quality. The prices

charged would be more reasonable than those made at the present time; they would still be large enough to give the Government a revenue several times that now derived from the sale of liquor.

In Texas.

There are twenty-three counties in Texas without a convict and without a saloon. Thirty-nine dry counties furnish three penitentiary inmates, while two saloon counties have sixty-six. In the dry counties there is one convict to every 1,500 people and in the saloon counties one to every 500, says the Connecticut Issue.

A Hit!

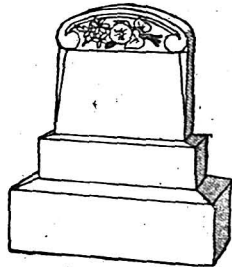
In discussing the objections to requiring money from Mr. Rockefeller, the New Voice makes this point: "Grant that Mr. Rockefeller has plundered the people of five hundred million dollars in the past twenty-five years. The liquor traffic robs the people of more than twice that every year. We set up a deafening howl when Mr. Rockefeller robs men. We actually license men to rob women and children." That is finely and strongly expressed.—Baptist and Reflector.

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Athens, Ga.—Summer School, June 27-July 28, 1905.

Bristol, Tenn.—Annual Meeting German Baptist Brethren, June 6, 1905.

Charlottesville, Va.—Virginia Summer School of Methods, June 26-August 4, 1905.

Knoxville, Tenn.—Summer School, June 20-July 28, 1905.

Monteagle, Tenn.—Monteagle Bible Training School, July 3-August 15, 1905.

Monteagle, Tenn.—Monteagle Sunday School Institute, July 17-August 5, 1905.

Monteagle, Tenn.—Woman's Congress, August 1-15, 1905.

Nashville, Tenn.—Peabody College Summer Schools; Vanderbilt Biblical Institute, June 14-August 9, 1905.

Oxford, Miss.—Summer School, University of Mississippi, June 14-July 26, 1905.

Richmond, Va.—Farmers' National Congress, September 12-22, 1905.

Tuscaloosa, Ala.—Summer School for Teachers, June 16-July 28, 1905.

Rates for the above occasions open to the public.

Tickets will be sold to these points from all stations on the Southern Railway.

Detailed information can be had upon application to any Ticket Agent of the Southern Railway, or Agents of connecting lines, or by addressing the undersigned:

R. L. VERNON, T. P. A.,
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S. H. HARDWICK,
Pass. Traffic Manager,

W. H. TAYLOR,
Gen'l Pass. Agent,

Washington, D. C.

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Test it: Supply one patch with fertilizer with plenty of Potash, another with little or no potash, and note the results. Every tobacco grower should have our little book, "Tobacco Culture"—it will be sent free—write to: GERMAN KALI WORKS, 93 Nassau St., N. Y., or Atlanta, Ga.—22½ South Broad St.

SPECIAL RATES VIA S. A. L. RAILWAY.

Asheville, N. C.—Conference of Young People's Missionary Association, June 25th to July 2nd.

Charlottesville, Va.—Summer School of Methods, June 27th to August 6th.

Baltimore, Md.—United Society Christian Endeavor International Convention, July 5th to 10th.

Wrightsville, N. C.—Summer School, June 15th to 21st.

Hot Springs, Va.—Southern Hardware Jobbers' Association and American Hardware Manufacturers' Association, June 6th to 9th.

Mount Eagle, Tenn.—Mount Eagle Summer School Institute, July 17th to August 5th.

Nashville, Tenn.—Peabody College Summer School, Vanderbilt Biblical Institute, June 14th to August 9th.

Tuscaloosa, Ala.—Summer School for Teachers, June 16th to July 28th.

Knoxville, Tenn.—Summer School, June 20th to July 28th.

Mount Eagle, Tenn.—Mount Eagle Bible Training School, July 23rd to August 15th.

Richmond, Va.—Farmers' National Congress, September 12th to 27th.

Athens, Ga.—Summer School, June 27th to July 28th.

Portland, Ore.—Lewis and Clark Centennial Exposition, June 1st to October 15th.

Portland, Ore.—American Medical Association, July 11th to 14th.

San Francisco, Cal.—American Surgical Association, July 4th to 7th.

Rates account of the above occasions will apply from all points, and for information as to dates tickets will be sold, rates, routes, reservations, etc., address,

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CROSS & LINEHAN COMPANY,

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Obituaries.

Laus Mortis.

Nay, why should I fear Death,
Who gives us life, and in exchange
takes breath?

He is like cordial Spring
That lifts above the soil each buried
thing.

Like Autumn, kind and brief—
The frost that chills the branches
frees the leaf.

Like Winter's stormy hours,
That spread their fleece of snow to
save the flowers.

The lordliest of all things,
Life lends us only feet. Death gives
us wings!

Fearing no covert thrust,
Let me walk onward, around with
valiant-trust.

Dreading no unseen knife,
Across Death's threshold step from
life to life!

O, all ye frightened folk,
Whether ye wear a crown or bear a
yoke!

Laid in one equal bed,
When once your coverlet of grass is
spread.

What daybreak need you fear?
The love will rule you there which
guides you here!

Where Life, the Sower, stands,
Scattering the ages from his swing-
ing hands.

Thou waitest, Reaper, alone,
Until the multitudinous grain hath
grown.

Seythe bearer, when thy blade
Harvests my flesh, let me be un-
afraid!

God's husbandman thou art;
In His unwithering sheaves, O bind
my heart!

—Frederic Lawrence Knowles, in
"Love Triumphant."

JOHNSON.—On the fifth day of
May, 1905, our dear brother, Isaac A.
Johnson, departed this present life.
He was a member of Mt. Pleasant
Baptist Church. He served through
the late war and has spent many
hours since that time in certain
Christian duties, such as instructing
the young, in music and Sunday-
school and aiding the church with
his God-given wisdom.

It is very sad to give him up, but
we will meet on the other shore.
The writer heard Brother Isaac say
in an experience meeting that he was
holding up a little light. Although
it seemed but a small spark, he still
kept following it. O, that all the
relatives would come and be led by
the Light, which is Jesus.

E. M. JOHNSON.

BROWN.—The death angel visited
the home of Mr. and Mrs. W. H.
Brown, May 2nd, and took from them
their beloved son Willie, aged 21
years and 10 months. He had been a
constant sufferer for over two years
with consumption. He bore his pains
with patience, always smiling at his
mother's tears and griefs. Willie was
a member of Mars Hill Church, in
full fellowship, a regular scholar at
Sunday-school and organist, having
attended the Shennandoah Collegiate
Institute for the study of music. He
leaves a father, mother, two sisters,
one brother, and many friends and
relatives to mourn their loss.

Willie will be missed in our com-
munity by his many friends, as none
knew him but to love him; but "God's
will, not ours, must be done." We
extend our heartfelt sympathies to
the bereaved ones and trust they will
realize that their loss is his eternal
gain. Rev. W. P. Jordan conducted
the funeral services, which was at-
tended by a large crowd of friends
and relatives.

The remains were laid to rest in
the family graveyard, there quietly
undisturbed to await the sounding
of the trumpet, "when time shall be
no more."
BERNIE LEE.

SWAIN.—On February 11, 1905,
the angels came with silent tread
and muffled oar and pressed the golden
gates ajar and the soul of Sister
Mamie Swain passed from time into
eternity. She has a little over thirty
years old at the time of her death.

When quite young she gave her
heart to God and united with Rocky
Hock Baptist Church, being baptised
by that noble man of God—Elder
Williams.

She had been married but a short
time; but well did she fill the position
of wife and mother to her hus-
band's motherless little children.
Truly it may be said of her that she
was a model woman in many ways.
In her girlhood days it was her de-
light to attend the Sunday-school.
Oh! how dearly she loved to read the
Bible. To many of us this seems
a strange providence—that one in
the very bloom of life should be so
soon cut down. But we know that
God makes no mistakes, "And that
all things work together for good to
them that love God."

We extend our heartfelt sympathy
to the heart-broken husband, mother,
relatives and friends, being confident
that their loss is her eternal gain.

She was laid to rest on Sunday in
the old family graveyard near her
father. Despite the rain, a large
concourse of people assembled to see
her buried, thus showing in what
high esteem she was held by the peo-
ple who knew her.

It was the writer's privilege to pay
a visit to her home not long ago, and
little did he think to be called upon
so soon to stand beside her grave and
conduct the last sad burial service.

Her transition was like one wran-
ning the mantle of his couch around
him and lying down to pleasant
dreams.

She is gone, but in heaven we hope
to meet her, where no farewell tear is
shed.
GEORGE W. WHITE.

Rocky Hock, N. C.

Resolutions of Respect.

On the 18th of April the angel of
death again entered our midst and
wafted to the loving Father the
spirit of Sister Nannie Brown Sal-
mon, the beloved companion of our
brother, W. A. Salmon. She was
twenty-one years of age, and for six
years had been an earnest and con-
sistent member of the Baptist church,
being connected with this church for
most of that time. She was always
active in the work so long as she
was able to personally attend to her
church duties, and after her health
failed, even to the end, her greatest
pleasure was in the fact that her
husband neglected no duty to the
church, though it required his ab-
sence from her bedside. Deeply ap-
preciating our loss by the removal
of Sister Salmon, we are consoled by
the thought that though gone from
us, she yet lives among us in good
deeds which we may well strive to
emulate. Therefore be it

Resolved 1, That the Second Bap-
tist Church of Durham, N. C., bows
in humble submission to the will of
God, knowing that He doeth all
things well.

2. That we are grateful to an all-
wise Providence that a life so true
to its purpose and so full of faith
has been placed among us as an ex-
ample which we should follow.

3. That the church sympathizes
deeply with the bereaved husband,
parents, brothers and sisters, and im-
plores God's richest blessings upon
them in their dark hour of affliction.

4. That these resolutions be spread
upon the records of the church, a
copy be sent to the bereaved husband
and to the family of the deceased,
and a copy be sent to the Biblical
Recorder for publication.

W. J. CARTER,
W. F. CHEEK,
A. C. MELVIN,
Committee.

The greatest achievement is char-
acter.—Geo. P. Eckman.

CURE YOUR OWN KIDNEY
and Bladder Diseases at Home at a Small
Cost.—One Who Did It Gladly
Tells You How.

Mr. A. S. Hitchcock (Clothing Dealer),
East Hampton, Conn., wishes us to tell our
readers who are suffering from any kidney
or bladder diseases, that if they will send
their address to him, he will, without any
charge whatsoever, direct them to the per-
fect home cure he so successfully used.
Knowing, as he so well does, the failure of
almost every other treatment in stubborn
cases, he feels that he ought to place in the
hands of every suffering man and woman
this simple, inexpensive and wholly positive
means of restoring themselves to health.
Our advice is to take advantage of this
most generous offer while you can do so
without cost.

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Eczema and all Skin and Female Diseases. Write
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STATEMENT

Pacific Mutual Life Insurance Company, OF CALIFORNIA.

Condition December 31st, 1904, as Shown by Statement Filed.

Capital—paid in cash.....	\$500,000.00
Amount ledger assets December 31st previous year.....	5,716,109.73
Income (life)—from policy-holders, \$2,116,842.53; miscella- neous, \$319,327.10—total.....	2,436,169.63
Income (accident)—from policy-holders, \$536,546.90—total..	536,546.90
Disbursements (life)—to policy-holders, \$659,974.52; mis- cellaneous, \$882,130.59—total.....	1,542,105.11
Disbursements (accident)—to policy-holders, \$196,959.74; miscellaneous, \$312,645.28—total.....	509,605.02
Life business in force—number of policies, 34,699; amount..	54,614,627.00
Accident business in force.....	440,620.79
Life written during year—number of policies, 13,892.....	15,605,696.00
Accident written during year.....	767,309.46

ASSETS.

Book value of real estate (less amount of encumbrances)	\$431,976.53
Mortgage loans on real estate.....	1,312,398.59
Loans secured by pledge of bonds, stocks or other collateral.	500,900.00
Loans to policy-holders on this company's policies assigned as collateral.....	335,039.62
Premium notes on policies in force.....	52,454.33
Value of stocks and bonds (U. S. State, etc.).....	3,991,893.00
Cash in Home Office and deposited in banks and Trust Com- panies.....	121,411.73
Interest and rents due and accrued.....	84,800.35
Premiums unpaid.....	372,938.43
Assets of Accident Department.....	176,030.47
All other assets, detailed in statement.....	33,695.05

Total.....	7,413,538.10
Less assets, not admitted.....	33,695.05

Total admitted assets..... 7,379,843.05

LIABILITIES.

Net reserve, as computed.....	\$6,172,062.63
Other reserve and special funds.....	7,600.00
Net policy claims.....	47,473.00
Premiums paid in advance.....	5,956.57
All other liabilities as detailed in statement—Accident De- partment.....	282,621.12

Total liabilities as to policy-holders.....	6,515,713.32
Capital stock.....	500,000.00
Unassigned fund (surplus).....	364,129.73

Total liabilities..... 7,397,843.05

BUSINESS IN NORTH CAROLINA IN 1904.

Policies (life) in force December 31st of previous year— number, 359; amount.....	\$435,061.00
Policies (life) written and revived in 1904—number, 341; amount.....	369,511.00
Policies (life) in force December 31st,—number, 577; am't..	670,516.00
Amount losses and claims (life) unpaid December 31st pre- vious year—number, 2; amount.....	1,971.60
Losses and claims (life) incurred during the year—number, 5; amount.....	5,084.40
Losses and claims (life) paid during the year—number, 7; amount.....	7,056.00
Total amount premiums collected and secured (life).....	22,507.20
President—Geo. A. Moore.	
Secretary—S. M. Marks.	
Home Office—508 Montgomery Street, San Francisco, Cal.	
General Agent for Service—J. J. Rogers, Kinston, N. C.	
Business Manager for North Carolina—J. J. Rogers, Kinston, N. C.	

State of North Carolina,
Insurance Department,
Raleigh, April 1, 1905.

I, James R. Young, Insurance Commissioner, do hereby certify that
the above is a true and correct abstract of the statement of the Pacific
Mutual Life Insurance Company, of San Francisco, Cal., filed with this
Department, showing the condition of said company on the 31st day of
December, 1904.

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

JAMES R. YOUNG,
Insurance Commissioner.

The Biblical Recorder.

FOUNDED 1833 BY THOMAS MEREDITH.
ORGAN OF THE BAPTIST STATE CONVENTION
OF NORTH CAROLINA.

Entered at the Raleigh postoffice as second
class mail matter.

PUBLISHED BY

The Biblical Recorder Company,
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JOHN S. PEARSON.....BUSINESS MANAGER.
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Obituaries, sixty words long, are inserted
free of charge. When they exceed this number,
one cent for each word should be paid in
advance.

Acknowledgments.

June 7, 1905.

State Missions.—W. M. S., Fort
Barnwell, Neuse, \$1.50; Sunbeams,
Fort Barnwell, Neuse, .50; Union
Grove, Stanly, 1.50; W. M. S., War-
renton, 5.30; E. W. First, Durham,
6.35; Clinton, 45; Orphanage, Lib-
erty, 4.92; S. S., Orphanage, Liberty,
6.63; W. M. S., First, Durham, 21.00;
W. M. S., First, Goldsboro, 9.00; Lib-
erty Hill, Montgomery, 2.00; W. M. S.,
Second, Durham, 1.60; Sunbeams,
Second Durham, .75; Star, 2.25; Sun-
beams, Forestville, 2.63; Holly
Springs, Little River, 9.00; Chowan
Association, 96.08; W. M. S., Lex-
ington, 2.50; W. M. S., Greenville,
Tar River, 10.00; W. M. S., Youngs-
ville, 2.00; Sunbeams, Youngs-
ville, 1.00; Mt. Pleasant, Chowan, 5.00;
Oak Ridge, Chowan, 2.00; W. M. S.,
Thomasville, Liberty, 2.10; W. M. S.,
Lea Bethel, Beulah, 1.00; S. S., Holly
Grove, 9.00; Lawrence X Roads, 2.00;
W. M. S., Lawrence X Roads, 3.00;
Sunbeams, Carthage, 3.87; W. M. S.,
Johnson, 1.50; W. M. S., White Oak,
So. River, 1.00; W. M. S., Elam, W.
Chowan, 5.00; W. M. S., Garner, Ra-
leigh, 2.00; W. M. S., Caroleen, San-
dy Run, 1.37; W. M. S., Chowan, W.
Chowan, 15.00; W. M. S., Scotland
Neck, Tar River, 1.25; W. M. S.,
Steele Mills, Pee Dee, 2.00. Total
this week, \$244.07. Previously re-
ported, \$5,305.98. Total this year,
\$5,550.05.

Foreign Missions.—Maysville, \$2;
Sunbeams, Antioch, Brunswick, .50;
Sunbeams, High Point, 1.50; Sun-
beams, Mt. Airy, 3.50; W. M. S.,
Southport, Brunswick, \$1.20; B. Y.
P. U., Clayton, 7.75; Sunbeams, Wake
Forest, 2.02; Bethlehem, Central,
7.80; Clinton, W. (Chowan), 20.40;
Chowan, W. Chowan, 5.45; Pilot Mt.,
.96; Sunbeams, First, Durham, 6.43;
Orphanage, Liberty, 15.26; S. S., Or-
phanage, Liberty, 3.79; Liberty Hill,
Montgomery, 1.00; W. M. S., Second,
Durham, 2.25; Sunbeams, Second,
Durham, 1.50; Hebron, 11.39; W. M. S.,
Rich Square, W. Chowan, 3.50;
Mrs. W. C. Brick, Treas., 8.40; Cho-
wan Association, 118.39; Roseboro,
So. River, 1.00; W. M. S., Lexington,
2.50; Bear Creek, Sandy Creek, 3.15;
W. M. S., Olive Chapel, Mt. Zion,
3.80; Mt. Pleasant, Chowan, 4.25;
Oak Ridge, Chowan, 5.00; Shady
Grove, Chowan, 10.00; W. M. S., Lea
Bethel, Beulah, 1.00; Faith, So. Yad-
kin, 1.20; W. M. S., Carthage, 9.40;
Sunbeams, Carthage, 6.23; W. M. S.,
White Oak, So. River, 1.00; W. M. S.,
Lewisville, Pilot Mt., 4.40; W. M. S.,
Bear Creek, Sandy Creek, 7.25;
W. M. S., Silver Chapel, Sandy
Creek, 4.59; Sunbeams, Red Mt., Mt.
Zion, .62; W. M. S., Lilly Branch,
Mitchell Co., 3.54; W. M. S., Caro-
leen, Sandy Run, 1.38; Sunbeams,
Sandy Run, 40; W. M. S., Bethel,
Brunswick (Xmas off.), 1.30; W. M.

S., Bethel, Brunswick, 5.47; W. M. S.,
Scotland Neck, Tar River, 22.50;
W. M. S., Red Mt. Mt. Zion, 1.45; W.
M. S., Creedmore, Fat River, 3.32;
Sunbeams, Creedmore, Flat River
(Xmas off.), 1.35; Sunbeams, Creed-
more, Flat River, 3.33; W. M. S.,
Salisbury, So. Yadkin, 18.00; W. M. S.,
Mt. Zion, Tar River, 3.10; W. M. S.,
Cedar Creek, Cedar Creek, 5.05;
W. M. S., Concord, So. River, 1.50;
Mrs. Lucretia Young, for V. Prest
Missionary, 100.00; W. M. S., New
Hill, Little River, 5.00; W. M. S.,
Steele Mills, Pee Dee, 1.50; W. M. S.,
Shelby, Kings Mt., 7.95. Total
this week, \$478.52. Previously re-
ported, \$9,793.45. Total this year,
\$10,271.97.

Home Missions.—Chaney's Hill,
Stanly, \$1.00; M. S. Aulander, 5.00;
Clinton, 9.34; Sunbeams, First
Church, Durham (self-denial), 3.70;
Orphanage, Liberty (Bible Fund),
3.74; Orphanage, Liberty, 2.33;
Enon, Flat River, 7.95; W. M. S.,
First Church, Goldsboro, 12.50; Lib-
erty Hill, Montgomery, 2.00; W. M. S.,
Second Church, Durham (self-
denial), 3.40; W. M. S., Second
Church, Durham (self-denial), 1.75;
Sunbeams, Second Church, Durham,
.75; Sunbeams, Thomasville (self-
denial), 1.50; Sunbeams, Thomas-
ville, 1.10; Mrs. W. C. Brick, Treas.
(self-denial), 7.70; Chowan Associa-
tion, 82.60; W. M. S., Apex (self-
denial), 15.00; W. M. S., Apex, 3.75;
W. M. S., Lexington, 2.00; Bear
Creek, Sandy Creek, 3.00; W. M. S.,
New Bethel, Beulah (self-denial),
3.00; W. M. S., New Bethel, 1.00;
W. M. S., Roanoke, West Chowan,
2.41; Sunbeams, Roanoke, West
Chowan, .52; Sunbeams, Carthage,
3.00; W. M. S., White Oak (self-
denial), 3.00; W. M. S., White Oak,
1.00; W. M. S., Bethel, 2.05; W. M. S.,
Hickory, Tar River, 1.62; Y. L.
M. S., Caroleen, Sandy Run, 2.00;
W. M. S., Scotland Neck, Tar River,
5.15; W. M. S., Lyston, Mt. Zion,
6.13; W. M. S., Red Mountain, Mt.
Zion, 2.05; W. M. S., Holly Springs,
Raleigh (self-denial), .70; W. M. S.,
Holly Springs, Raleigh, 4.80; Sun-
beams, Maxton, Robeson, 1.52; W.
M. S., Steele Mills, Pee Dee, 1.50;
Sunbeams, Chowan, 3.00. Total this
week, \$214.56. Previously reported,
\$1,577.40. Total this year, \$4,291.96.

Education.—South Side, \$6.00;
Vandemere, \$1.00; Bayboro, 1.00;
Chowan Association, 80.86; Wilson,
3.75; Sandy Run, West Chowan,
2.80; Thomasville, 1.00; Rich Fork,
1.75; Republican, West Chowan, 2.38;
Pleasant Hope, Robeson, 1.10; Roan-
oke, West Chowan, 2.00; J. C. King,
Blanch, N. C., 2.00; Pittsboro, .94.
Total this week, \$106.58. Previously
reported, \$1,426.91. Total this year,
\$1,533.49.

S. S. and Colot.—S. S., Cherry-
ville, \$5.00. Previously reported,
\$225.69. Total this year, \$230.69.

Tichenor Memorial.—W. M. S.,
First Church, Goldsboro, \$5.00. Pre-
viously reported, \$157.18. Total this
year, \$162.18.

Ministerial Relief.—Palmer'sville,
\$2.53; Clinton, .20; Thomasville,
1.00; New Bethel, Johnston County,
2.20; Chowan Association, 37.10;
Lyston, Mt. Zion, 1.03; Shady Grove,
Chowan, 3.00; Hector's Creek, .63;
Pittsboro, 5.00. Total this week,
\$52.69. Previously reported, \$466.
94. Total this year, \$519.63.

Yates Memorial College.—W. M. S.,
Wake Forest \$6.40. Previously
reported, \$132.18. Total this year,
\$138.58.

Total reported for all ob-
jects this week \$1,112.82
Previously reported for all
objects 22,651.08

Total reported for all ob-
jects this year 23,763.90

WALTERS DURHAM,
Treas. Bapt. State Con.

Corrections: The amount reported

last week to Josiah Elliott should
have been from Beulah Church.

In Recorder of May 10th, W. M. S.,
Kinston, \$10. Foreign Missions
should have been, Mrs. R. H. Lewis
to J. C. Owens School in China.
W. D.

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