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Editorial Brevities

A railway which during the past twelve years had transported 25,000,000 people without killing a passenger had on last Fourth of July at the throttle of one of its engines a drunken engineer, and the train was wrecked and forty human lives paid the penalty. Strong drink is evil and only evil in every form and all the time.

It is said that with every tick of the clock during the whole of the nineteenth century two acres were added to the domain of Great Britain. When the century opened it had an area of less than 2,000,000 square miles and its population was 115,000,000. When the century closed its area was nearly 12,000,000 square miles and its population was 410,000,000.

Here is a vivid sight upon the industrial greatness of America: It is estimated that we produce 32 per cent of the world's food supply although we have only 5 per cent of the world's population. By way of instructive comparison, it is noted that Russia supplies nearly 14 per cent of the food supply while she has about 8 per cent of the world's population.

There is a good deal of truth, though the comparison is not altogether just, in what Mr. Frank H. Palmer says in a plea for the graded Sunday-school. "As well might we spread the home table with corned beef and cabbage," says he, "and expect the babes, the parents, and the grandparents to thrive equally well upon it as to expect all departments of the Sunday-school to thrive on uniform lessons."

It is said that at least 300,000 persons in the United States are feeble-minded. This mental deficiency and irresponsibility is found in large percentages in the inmates of almshouses, reformatories, and prisons. Some one has said that "punishment has proven as futile a corrective for these unfortunates as beating a cat for nocturnal squalling." This includes a dangerous social class which needs caring for just as truly as the insane and not fewer than thirty-one of our States are beginning to fulfil their duty in this regard.

In an address on universal peace delivered last spring in Carnegie Hall, New York, Editor McDonald, of the Toronto Globe, made the following statement: "The people of North Carolina are largely of sturdy Scotch blood, (the same blood, which I am proud to say, is in my veins.) No greater people exist in the world than the people of North Carolina, and it is appalling and yet inspiring to know that in the Civil War, with a voting population of about 115,000 men, North Carolina sent to the Civil War 125,000 of its best men and boys."

The Continent says that in one of the famous lace shops of Brussels there are certain retired rooms devoted to the spinning of the finest and most delicate lace patterns. Only one spinner is in a room, which is altogether darkened save for the light from one small window falling directly upon the pattern. "Thus," as the guide says, "do we secure our choicest products. Lace is always more delicately and beautifully woven when the worker himself is in the dark and only his pattern is in the light." And thus also are the most beautiful patterns of human character woven.

The peculiar characteristics of a profession as distinguished from other occupations were defined by Hon. Louis D. Brandeis, of Boston, in an address at Brown University as follows: "First: A profession is an occupation for which the necessary preliminary training is intellectual in character, involving knowledge and to some extent learning as distinguished from mere skill. Second: It is an occupation which is pursued largely for others and not merely for one's self. Third: It is an occupation in which the amount of financial return is not the accepted measure of success."

Most persons put all snakes in the same class and pass upon them all the indiscriminate and instant sentence of death. Many do not realize that to kill non-poisonous snakes is not only needless, but actually a species of cruelty. Moreover, the harmless snake is said to be an ally of the farmer. The United States Department of Agriculture, for example, concedes that "serpents are probably the greatest force in nature for preventing the rapid multiplication of the many species of rodents, wild and domestic, which to cereal crops alone in the United States do injury every year to the amount of \$100,000,000."

In a striking discussion of the missionary motive Prof. James Denney declares that what we want is not missionaries in the narrower sense but evangelists—not a new interest in the non-Christian world, but a new interest in the gospel; not men who want to preach to the heathen, but men who cannot but preach where they are. "That," he adds, "is the stock from which alone the missionary force can be recruited—the men and women in whom all emotions, and motives are swallowed up in the sense of what they owe to the Redeemer. Let us pray and preach for the multiplication of such men if we would help the mission cause. Redeemed and devoted lives will solve all our problems, and nothing less will touch them."

Social service, about which we hear so much nowadays, has been defined as "that form of effort for man's betterment which seeks to uplift and transform his associated and community life. As such it is the social application of Christian principles and is a new name for that spirit of philanthropy and service which is as old as Christianity." It operates on the basis that there are four principal items in the complete program of the Kingdom: "Evangelism—winning men unto Jesus Christ; missions—making the good news known to the nations; education—training lives for the kingdom and building them up in Christ-likeness; and social service—serving the whole life of man and building a Christian social order."

A good brother hands us the following devotional note on "The Fifth Gospel" and we take pleasure in passing it on: "There are four written Gospels. The fifth is writing now. The world may forget the hour, and the leaves of the book may never be turned, but the fifth Gospel men are sure to read. That fifth Gospel is your life of Christ; that is, your life in Christ. Men may forget Christ; they never forget the Christian; Christ lives in heaven and on earth. The world's dull eyes have never gazed upon his heavenly glory, but they are looking eagerly for him on earth. Christ in men is the most powerful preaching. The world has had many lives of Christ. Each Christian is writing his own, and the very children read it. We are either revealing or veiling Christ to men."

According to Mark Twain, a man once bought a hog for \$1.50. He kept him for a year, feeding him \$40 worth of corn and then sold him for \$9. He said he lost money on the corn but made \$7.50 on the hog. Dr. E. E. Folk gives the following interpretation of Mark Twain's parable: "This is a good illustration of the saloon license. The town may get \$250 or \$500 from the saloon, but each saloon will involve an expenditure in the way of the prosecution of men who are made criminals by the saloon; in the way of a decreased working and earning power of those who patronize the saloon; in the way of loss of life from the saloon, of perhaps ten times, if we may not say one hundred times as much, in money—to say nothing of widows' tears and orphans' cries and mothers' broken hearts. Does it pay?"

In a discussion of associational meetings, Associate Editor E. C. Routh, of the Baptist Standard, suggests: (1) Let every church prepare carefully the church letter. (2) Let reports contain vital facts and figures with helpful recommendations. (3) Let the reports be brief; also the speeches. (4) Do not rush through important reports with undue haste. (5) The best day of the Association should be given to the careful consideration of the problems and possibilities of the Association itself. (6) Always plan for larger things. (7) Remember that representatives of various denominational interests come not as beggars but as fellow-helpers in the gospel. (8) Give more attention to reports which have been hitherto neglected. (9) Make these meetings seasons of soul-winning and consecration. (10) Go to the Association and stay until it adjourns.

Here is a fine thought from the pen of Dr. Theodore L. Caylor: "Heart-keeping is very much like housekeeping. There must be a continual sweeping out of dirt and clearing out of rubbish, a daily washing of dishes, and a perpetual battle with all sorts of vermin. If heart-cleaning could be done at once for all, then the Christian might discharge all his graces, and have an easy time of it. And just because the assaults of subtle temptations are so frequent, and the task of keeping the inward man what it ought to be is so difficult, many a one who begins a religious life gets discouraged, and makes a wretched failure. The question with every Christian is: Shall outward assaults or inward weakness drive me to discouragement, and disgrace me before my Master and before the world? Or shall they drive me to Jesus Christ, who will give me victory."

Rev. Austin K. DeBlois, D.D., has made a careful study of Back Bay, the wealthy and aristocratic district of Boston. From a canvass made last spring he found that there are hardly enough children in that entire section to make one good-sized Sunday-school, even if every child could be gathered into it. The following are the figures: Of the 732 families about which definite information was obtained, there were no children in 559, or nearly three-fourths of them. Of the 173 families containing children, sixty have one each, fifty-seven have two each, thirty-six have three each, twelve have four each, six have five each, and only two have six, no family in the whole district having more than six children. As the Watchman observes, the population of the country is being recruited almost entirely from the middle and poorer classes of society. To these classes, therefore, the main efforts for the moral and religious elevation of the people are to be directed.

Editorial

The Gospel of Good Cheer

It was a dark day with David. There was rebellion in Israel. His own son was ambitious for the throne. David and his trusted friends were in exile. There in the highlands east of the Jordan he was oppressed by an awful feeling of desolation. And the worst part of it was the burning thought, had God forsaken him? Deeper in his soul was buried the gloomy thought by the taunt of his foes.

Yet, in this dark hour, there was in him the uprising and the assertiveness of faith in God. "Why art thou cast down, O my soul? And why art thou disquieted in me? Hope thou in God: for I shall yet praise Him who is the health of my countenance, and my God."

Who has not had his period of disquiet? Think of Elijah under the juniper tree; of John the Baptist in the dungeon of Machaerus; of Jesus, the Lord, in Gethsemane! There are times when the spirits of the strongest droop. They feel that the world is going to the bad, that the church has lost its power, that chaos is blighting creation. There are conflicts within,—the sense of wrong-doing, the nagging of doubt, the unceasing presence and persistence of the Tempter. How often our souls are disquieted even as the Sea of Galilee in time of storm!

But is there not a ray of hope to shine into the darkness? It is an antidote to despondency; a precipitate that settles our troubles; an anchor both sure and steadfast. Hope is essential not only to happiness but to life itself. And the true basis of hope is "in God." Cultivate, then, this shining grace. Remember that in the darkest hour others around you may be in worse plight than you at your worst. Believe that the best is yet to be, even as the inscription on the sun-dial of the pier at Brighton declares: "'Tis always morning somewhere in the world." And especially join with Paul in his towering hope of the crown laid up in the undespondent Yet-To-Be.

And out of hope comes the note of praise; for the hopeful heart inspires the songful tongue. Martin Luther had the good habit of singing a cheerful song whenever he received bad news. So, with the Psalmist, we can praise God in anticipation,—we "shall yet praise him"—for He is the inspirer of our song. And He is the source of present blessing—"the health of my countenance"—just as the child, roughly handled now and then, looks up at the face of the father and reads the disposition prompting the experience. So, out of David's trials came his triumphs.

Many and many another has passed from the period of disquiet throughout that of hope into that of praise. Israel was cast down in Egypt, but hopeful in the wilderness and finally praising in Canaan. The builders of the second Temple had their day of small things but were persistent in their work and at last thankfully dedicated a worthy Temple to the Most High. In the last week of the life of Christ there was a troubled Tuesday, a praying Thursday night, and a glorious Sunday. Paul and Silas were tossed by the turbulent mob at Philippi, but sang a note of hope in the dungeon and established the first Christian community in Europe.

Even thus in each of our own lives there are seasons of dread disquiet, but let us interfuse them with strong hope and look onward to the future glory.

The Physical Christ

Millions of Christians perhaps have wondered as to the physical features of our Lord. Hundreds of devout artists have each combined into one ideal portrait all the excellencies of face and form and character and called it the Christ; but no two

of them have exactly agreed in depicting the lineaments of the Matchless Man. The following description of the personal appearance of Jesus is attributed to Publius, Governor of Judea under Tiberius Caesar, who wrote of Jesus to the Roman Senate in part as follows: "A man of stature somewhat full and comely, with a very reverend countenance such as the beholder may both fear and love. His hair the color of a chestnut ripe, plain to the ear, whence downward it is more Orient and curling and waving about the shoulders. In the midst of his forehead is a seam or partition of his hair after the manner of the Nazarene; his forehead plain and very delicate; his face without spot or wrinkle, beautiful with a lovely red; his nose and mouth so formed as nothing can be apprehended; his beard thickish, in color like his hair, not very long, but forked; his look innocent and mature; his eye clear, grey and quick. In reproving He was terrible, in admonishing He is courteous and fair spoken, pleasant in conversation, mixed with gravity. It cannot be remembered that any have seen Him laugh, but many have seen Him weep. In proportion of body most excellent, His hands and arms most delicate to behold. In speaking very temperate, modest and low, a man for His singular beauty surpassing the children of men."

The Christian Index laments the decrease in the number of college students who embrace Latin and Greek in their courses of study, maintaining that "no education that does not include Latin and Greek can be called liberal." It quotes the Canadian Baptist regarding the value of Greek, particularly to ministerial students. Four advantages are emphasized: for one thing, it is of great value to a man who is looking forward to the interpretation of the Bible to have had training in the habit of throwing himself into a language and an atmosphere quite different from his own. A second advantage is the training they give in what has been called the interrogation of words. A third kind of help is that which comes from familiarity with the manner in which books have been handed down to us from ancient times. The last benefit is that training and literary appreciation that leads us to understand the mind of different writers.

Contributions

Is it Worth While?

By LIVINGSTON JOHNSON, Corresponding Secretary.

At this time of the year it seems necessary to make earnest appeals for enlarged contributions to State Missions in order to avert a debt at the approaching Convention. I fear, sometimes, that these urgent and frequent appeals for money, will create the impression that the supreme end to be reached, is to raise a certain amount of money, in order to meet our obligations to the missionaries. Money has no value per se. It is only a medium of exchange, and its only value consists in its power to procure certain things that are necessary and durable. The more valuable the thing that we are attempting to procure with money, the more important it is that we procure the money with which to secure it; but the money itself is only a means to an end.

Money is material and perishable, but in the wonderful economy of grace, God has so ordained it that we can take this commodity which is material and perishable, and secure with it results that are spiritual and eternal; and by a wise investment of money in the things of the Kingdom, we can "lay up treasure in heaven where moth and rust do not corrupt and where thieves do not break through nor steal." Treasure that will last when bank stock, factory stock and every other kind of earthly riches are gone and forgotten.

We have a hundred and fifty-three missionaries who, with their families, are looking to the Board for support. The Baptists of the State, through their delegates in Convention, said to the Board: "Send out these missionaries and we will place the money in your hands for their maintenance." These missionaries went forth, relying upon the brethren to provide the means for their support. Not having the money in hand to meet the pressing needs of the missionaries, the Secretary of the

Convention, went to a bank in Raleigh and said: "If you will lend me the money to pay off these missionaries, I promise you sacredly that the Baptists of the State will meet the notes, with interest, when they become due." Trusting to the honor of our denomination, and that alone, the bank advanced about \$12,000. The obligation to raise this money is as strong and sacred as human obligation well can be, and yet that is not, and, I sincerely trust, will not be considered, the supreme motive in our State Mission work. The Board does not exist to feed and clothe a hundred and fifty missionaries with their families. Our effort is not simply, nor chiefly, to raise a certain amount of money to avert a debt. As important as these things are, if that were all, I do not hesitate to say it would not be worth while. These things are merely incidental. We are not raising money for the missionaries, but to secure the results of their efforts, and the money we pay them is simply to support them while they, by their labors, are being used as instruments in the hands of God, for producing results. In your thinking, then, do not associate the money you contribute for State Missions, with the missionaries, but couple the money with the results, and regard the missionaries as a sort of connecting link between the two. You are asked to invest your money, not in men, but in a great enterprise, and men are the instruments used for the success of that enterprise. As anxious as I am to pay this debt, unless I can show that the results justify the expenditure, I have no legitimate appeal.

In the space at my disposal, I cannot go into details as to the results. In some future article I hope to give fuller information.

A Few General Statements Must Suffice.

(1) State Missions is our bond of unity. It is around the work of State Missions that our denominational life has centered for more than eighty years.

(2) It is the department of our work through which, more than any other, we touch and affect the life of the State.

(3) It is our great denominational dynamo from which light radiates in all directions, through the State, and on to the ends of the earth.

Some Specific Results of Last Year's Work.

(1) Fruit of the faithful preaching of the Word. There were 351 points supplied, 228 meetings held, 2,832 professions of faith, 1,921 baptisms, and 1,427 added by letter.

(2) Church Building. There were fifty-five church houses being built, and fourteen finished last year. Of these, eight received aid from the building fund contributed by the women. Five thousand dollars was appropriated in this way, ranging in sums from one hundred to seven hundred dollars.

(3) Financial Showing. These mission points contributed to support of their pastors \$25,432.05; to church building, \$32,510.51; to the objects of the Convention, \$10,721.96. A grand total of \$68,664.58. We expended in the work of State Missions last year \$46,531.01. The mission points paid back to the denomination \$22,133.47 more than we expended in State Missions last year. If you deduct the amount they paid for the support of their pastors, and count only the money which they put in church building, which adds to our permanent denominational wealth, and their contributions to the objects of the Convention, the mission points came within \$2,898.48 of paying us back every cent that we invested in State Missions last year.

Invisible Results.

The figures given above contain only a few of the visible results of our State Mission work. God only knows the more numerous and far more important invisible results. Judging the future by the past, we may suppose that among those brought to Christ last year, there are some who will enrich our denomination by lives of useful and conspicuous service. The joy that was brought to thousands of hearts and that made the arches of heaven ring by the regeneration of souls on the mission fields, we cannot put down in cold type. The high and holy aspirations created in many a heart, the moral uplift, given to many a community, the waves of influence set in motion that must go on through all time and break upon the farthest shores of eternity are some of the invisible results. In comparison with these things, how insignificant seems the payment of a little debt, or the support of a few missionaries, as important and solemn as is our obligation to these latter. These are the things that make State Missions worth while, and it is in order that this enterprise of tremendous and eternal importance may not be checked, that I am appealing to the Baptists of the State for \$31,000 in cash between now and November 30, 1912.

Raleigh, N. C.

Two North Carolinians in the World's Metropolis

By GEO. W. McDANIEL, D.D.

It is the claim of Scotland and the complaint of England that the sons of Bonnie Scotland exert an influence in the British Empire far beyond their numerical strength. It is the boast of North Carolina that she is furnishing the world with more ministers of distinction than any State in the Union. Her sister States of the old Confederacy are not envious, but rather rejoice in her fertility. There are reasons for the hegemony of Scotland and Carolina which it would consume an article to discuss. Without going into an explanation at this time, let the undisputable fact be borne in mind that they are leaders in producing men of achievement.

Providence moves in a mysterious way. Who could have foretold forty years ago that two Tar Heel boys would soon be the successors of Charles Spurgeon and Newman Hall in the most important Non-conformist pulpits of Great Britain? In their most ambitious dreams among their native mountains, in the wildest flights of fancy of college days, these boys never entertained such an idea. That "divinity that shapes our ends" has placed A. C. Dixon and Len. G. Broughton side by side in London as pastors of the Tabernacle and Christ's Church. The churches are in the same section of the city and there is a fitness in the two preachers being near each other. Broughton was converted under Dixon's preaching and the fellowship and comradeship between them will help to cure the homesickness which they must, at times, feel.

A recent visit to London gave me the opportunity to make the observations which are here recorded.

When Spurgeon fell on sleep he laid down the mightiest evangelical work in Christendom. His son, Thomas, was called to the task but the lack of decided gifts caused him to be hidden in the shadow of his illustrious father, and failing health later compelled him to resign the pulpit. The church remained pastorless while the congregation prayed and looked for the man of God's selection. About one year ago they were directed to call Dixon and he was led to accept.

In the twenty years since Spurgeon's death the community around the church had undergone a radical change. Substantial members moved away, tenants came in, and the situation became that of the down-town church with all its complex problems. Inevitably, the congregation scattered. It was seriously doubted that any one could ever call back the immense audiences that heard Spurgeon.

Meantime the faithful remnant remained true. The men and women whom Spurgeon had trained stood at their post of duty. They were ready to rally around a leader of faith, courage and ability. When Dixon came he found them holding the fort. He at once raised the flag of evangelism, summoned all the old soldiers, called for recruits, and was rewarded by an enthusiastic and general response. The former days have returned.

On Sunday morning deacons were at the church early to welcome strangers. The cordiality of their reception was refreshing. We were shown through the building with the greatest pains and evident pleasure. Then we were invited to the best seats and when we hesitated, saying we would go in the gallery, an aged deacon replied: "You will take these seats, and if there is a crowd I can get in somewhere edgewise."

Dixon entered the pulpit promptly at eleven. His officials followed and occupied seats around and above him to the rear. The assistant pastor was also in the pulpit and made the numerous announcements. A meeting was advertised for the afternoon "for any who might be able to come." Dixon arose and said, "One thing in the announcements I did not like. The meeting in the afternoon will be for as many as will come. Let us fill the room." He was undertaking and expecting great things from God.

Seeing two Southern pastors before him, he quietly sent a deacon to invite them to seats on the rostrum. While appreciating this warm-hearted recognition, the preachers preferred seats in the congregation.

The sermon was on Gideon and was forty-five minutes in length of delivery. The preacher was more deliberate and less impassioned than when we have heard him in America. There was the logical outline, clear analysis, forceful array of Scripture and practical application for which he is well known. Illustrations were apt but not numerous. The people who sat up in the third

gallery listened with respectful, almost rapt, attention.

Mr. Spurgeon never had a pipe organ or a choir. The church has just purchased a medium sized melodeon. The orphanage boys sit around the melodeon before the speaker and compose the only semblance of a choir. A chorister stands by the pulpit and leads the hymns in the best congregational singing I ever heard. They do not have special music. The whole service was free from formality, marked by simplicity and vibrant with spirituality. Spurgeon was the other extreme from the ritualists. Yet, he had an impressive order and dignity in his meetings.

A small Sabbath school meets in the morning. The general school, however, is held in the afternoon and numbers 900. Earnest work is done. At 5 o'clock we visited the orphanage, which numbers five hundred and is supported by voluntary contributions. All the boys held up their hands when asked by the superintendent how many would like, when they finished there, to take tickets to the "unlimited side of the Atlantic." Being asked how many would like return tickets, no hands went up. The orphanage touches the heart tenderly and impressed the mind profoundly. A large and valuable property is unencumbered. Mr. Thos. Spurgeon travels for the institution and collects the funds.

After speaking to the children we hastened from the orphanage to the evening service at the Tabernacle. The hour was 6 o'clock and supper is eaten after they return home. Every seat was taken in the large auditorium. A gospel message was delivered. The Lord's Supper was observed by eighteen hundred communicants. One heart felt a solemnity in that evening communion such as has seldom come over him. This was scriptural. Jesus instituted the ordinance at night. Visitors desiring to partake of the Supper were requested to write their names and addresses upon blank cards and hand them to the deacon. Mr. Spurgeon was accustomed to invite those who signed these cards three times to become members of the Tabernacle. That was his position upon the question of restricted communion.

Dixon is president of the Bible College which adjoins the Tabernacle. About fifty young men are there preparing themselves to be Christian teachers and ministers. Baptists all over the world should rejoice that the gospel light burns so brightly in the tower where it was kindled by Spurgeon. Carolinians should feel honored that one of her sons fans that gospel flame.

Broughton was out of the city but came in Sunday night and greeted and cheered his old friends from the South. He is in an honorable succession at Christ's Church. Rowland Hill, Newman Hall and F. B. Meyer were his predecessors. An interregnum of four years came between Meyer and Broughton. He has been in London only a few months and has not had sufficient time to get securely seated in the saddle. When he is so seated he will either make the horse go or he will get another horse.

At present the meeting house is closed, undergoing extensive and expensive repairs and improvements. It is being adapted to evangelism in the auditorium and modern methods in the Sunday-school. Broughton frankly told his people that the liturgy must be abolished and the service made informal and home-like. He has large plans involving the application of Christianity to every phase of human need. The means at his command, in addition to his own resourceful personality, are ten Sunday-schools, nine alms houses, the Girls' Institute, the Men's Institute, the Men's S. P. A., the Nursing Auxillary and the Benevolent Association. These are all institutions of Christ's Church.

In addition to these, he proposes to establish a mid-winter Bible Conference and also a Christian Worker's Training School. Later, he intends to start a Christian Hospital and Training School for Professional Nurses. A system of night schools for elementary education and Christian settlement work under competent superintendency are also in contemplation. What he seems to have most at heart is the Sunday-school. He says: "I purpose throwing myself into every problem that goes to make the most complete up-to-date Sunday-school system known to the Sunday-school world." That is a laudable ambition. It is a wise course.

Will he succeed? He has never failed elsewhere. He is undertaking in London what he did in Atlanta and on a scale large enough for London. He is launching out into the deep. We bid him God speed and pray that his net may be full and unbroken.

Richmond, Virginia, Sept 18, 1912.

Stressing the Visible—Igning the Invisible

By VICTOR I. MASTERS, D.D., Editorial Secretary.

We have very little faith in any scheme for the spiritual uplift of the people that depends fifty per cent on interdenominationalism and another fifty per cent on social service. Yet it is astonishing how large a per cent of the writers of the day in papers, periodicals and books give the above ingredients as their prescription for the progress of religion in America.

Many secular magazines have found in social service articles a brigade whereon they have crossed over from their traditional field into the realm of religion. Naturally these magazines find only that to be lovely in religion which puts all the Christian denominations into one great hodge-podge organization. Such a conglomerate would be infinitely easier for these publications to please and use than are the present great Christian bodies with their troublesome convictions as to Scripture doctrine and spiritual realities.

Naturally, too, publications of this character seek to reduce the content of Christian faith and life to terms of human brotherhood and reduce this to terms of good deeds.

Good deeds are all right and so is human brotherhood, and so is social service. The trouble with the teaching of these unwonted religious instructors is that it sets forth only a partial truth, acclaiming that which is popular and ignoring that which cannot so easily be made popular.

Our day is very much afraid of being considered pietistic. The average church member is so much in revolt against pietistic labels that he has also gotten in revolt against genuine piety itself. And yet, in the words of another: "If there is any genuine spirituality at all, then there is no adequate religion without spirituality." The content of true Christian faith is not as clear as daylight to every newspaper reader.

We ought to study Christian sociology; we may give to it much of our best and deepest thought. But the fundamental need of our day and of every day is that sinful men shall be brought into the right relations with God. In this time, when in the rush of materialism so few of our men know anything about the silences of their own souls and are even afraid to look into them, there is great need of a fresh emphasis upon spiritual realities. God is no respecter of persons and the wayfaring man can find him as readily as the philosopher, but the consequent new life has in it a mystery, a grasping of the Unseen that is not grasped by a world that proclaims a religion of good deeds, and discredits the element of mystery in the relation between men and God.

One of the popular magazines for September tells us how the country church problem can be once for all solved by doing away with the "narrowness of sectarianism" in the rural districts and by gathering the people, all, sundry and severally, into a central religious organization. Another writer tells us that the primacy of spiritual things in the content of our preaching may be taken for granted while we hold forth on neglected community problems. Whatever the problem, these writers apply their prescription of social service and interdenominationalism.

Though this kind of writing is so silly that we may think it unnecessary to devote any attention to it, it is so plausible and so in line with a certain superficial popular thought, that it is necessary that we should be awake as to the immense publicity that such ideas are gaining among people whom the responsible religious papers and periodicals fail to reach and influence.

Perhaps more deplorable still is the tendency in many of the interdenominational mission study books to decry religious conviction and denominational loyalty and to a measurable extent to magnify unduly such social service and utilitarian standards of religion as the writers are aware will meet the favor of all classes of their readers. These books are reaching your brightest young men and women. Let the teachers of these books beware.

We rejoice that we can have fellowship with all Christian denominations in the uplift of society, but if we must exclude from our view and from our writing and preaching, faith in the importance and primacy of spiritual realities in order to have a formal outward fellowship with everybody, the Lord give us rather to be loyal to Him and His truth in our hearts and lives. Thus we will have the substance of Christian union, which is of almost infinitely more importance than its outward form.

Home Mission Rooms, Atlanta, Ga.

'Socialism and the Ethics of Jesus'

A Review By LIVINGSTON JOHNSON.

This book, written by Dr. Henry C. Vedder, Professor of Church History in Crozer Theological Seminary, has been highly commended in several of the Baptist papers of the South. His discussion of Socialism is very similar to that found in other works on the subject, though the style is fresh and vigorous. In presenting the ethics of Jesus, he speaks of our Saviour and His teaching very reverently. On the doctrine of regeneration he sounds a clear, true note, and points out that many socialists are mistaken in thinking that society can be regenerated without the regeneration of the individual. In other words, Socialism, apart from the ethics of Jesus, is a failure, and Jesus taught that only those who are born of the Holy Spirit are members of Christ's Kingdom.

One is disappointed when he turns from this part of the book to the arraignment of Paul, in a chapter headed, "The Social Failure of the Church." He speaks frequently of the "divergence of Paul from Jesus." He says that Paul "supplanted" Jesus, put him in the back ground, completely overshadowed him. This is hard to reconcile with the divinity and omnipotence of Christ. Could it be that a divine, omnipotent being could be overshadowed and put into the background by one of his creatures? I prefer to believe that John the Baptist, His great forerunner, uttered a truth in regard to Christ that holds with all His followers when he said, "He must increase, I must decrease." The view of Dr. Vedder leaves no place for the guidance of the Holy Spirit in the work of Christ's Kingdom, else He would so have directed Paul that his teachings would have been in harmony with those of Jesus, which, according to Dr. Vedder they are not. In order that I may not do the author injustice I shall quote his language, in naming a few points of "divergence." He says: "First among the forces that deflected Christianity from its original line of progress, was the preponderating influence of the Apostle Paul. An intellect of the first order, a soul of the noblest type, zeal and activity never surpassed, made this man the chief force in the initial attempts of this new religion to find itself. In the first great internecine conflict of the Church it would have been an incalculable disaster if Paul had not won, for in that case, so far as we can see, Christianity would never have become differentiated from Judaism; it would have struggled on for a time as a Jewish sect, and then would have disappeared, as did the Essenes. Paul saved Christianity from perishing in the cradle. But it was almost an equal disaster that Paul did win; for in becoming differentiated from Judaism, the new faith became the Christianity of Paul rather than the Christianity of Jesus."

Dr. Vedder says that Paul's "divergence" from Jesus was due to his birth and breeding on the one hand, and to his personal experience on the other. "It was the chief, the irreparable misfortune of Paul not to know Jesus in the flesh, and the partial knowledge in the spirit that he obtained was cast in the moulds of Rabbinism." He holds that Paul's doctrinal teachings were warped by his Jewish training. "His training in the Jewish school gave him a trend of thinking that made it impossible for him to appreciate and set forth the mission of Jesus as Jesus Himself conceived it."

Of course, this view must sweep away belief in Paul's inspiration, because, if the Holy Spirit inspired him, there could be no "divergence" from the teaching of Christ. If we give up faith in the inspiration of Paul's epistles, we would just as well surrender our belief in all inspiration.

The author claims that Christ offered no theory as to sin and salvation, but Paul comes forward with a theory. Is that any divergence? Has not revelation concerning God and His plans been progressive? As Adam and Eve were driven from the Garden the promise of a Messiah was given them, but the Messiah did not come until centuries after the promise, because the world was not ready for His coming. Gal. 4:4, 5 "But when the fullness of time came God sent forth His Son, born of a woman, born under the law, that he might redeem them which were under the law, that we might receive the adoption of sons." But this may be discredited, as it was written by Paul; let us turn, therefore, to the words of Jesus Himself. John 16:12-14 "I have yet many things to say unto you, but ye cannot bear them now. Howbeit, when he, the spirit of truth, is come, He will guide you into all the truth: for He shall not speak from Himself: but what things soever He shall hear, these shall He speak: and He shall declare unto you the things that are to come. He shall glorify Me: for He shall take of Mine and shall declare it unto

you. All things whatsoever the Father hath are Mine: therefore, said I, that He taketh of Mine and shall declare it unto you." The epistles of Paul are, in part at least, a fulfilment of that promise. When the world was ready for this fuller revelation, the Holy Spirit took the things of Christ and declared them unto us through the inspired Apostle.

Take another quotation: "He tells the Galatians that He did not receive His gospel from man, and was under no obligation to the other apostles. He had been fourteen years a proclaimer of the gospel before He had His first conference with an apostle. That he had somehow become possessed of the main facts regarding the life and teachings of Jesus is beyond question, but He seems to have taken pains to keep aloof from those who had been nearest to the living Jesus, lest His independent commission from the risen Jesus should be questioned or impugned." This is the very heart of the whole matter. Paul had received his commission from Jesus, as he himself tells us, by special revelation: He had a clearer understanding of the doctrines of grace than "those who had been nearest to the living Jesus," because the time had come for a fuller revelation, and Paul was the one Christ chose through whom to make it.

Read the first chapter of Galatians, which contains the language referred to in the above quotation, and you will find that Paul is upbraiding the Galatians for turning aside from a gospel of grace and going after Judaizing teachers who had come among them. He is warning them not to follow men who profess to teach another gospel, which is not another, for he had received the gospel which he preached to them as a special revelation from Christ. Peter, the leader of the disciples, was on the point at one time of compromising on the question of circumcision, when Paul "withstood him to the face." With his clearer revelation as to the gospel of Christ he knew how fatal it would be to introduce Judaism into Christianity.

Let us glance at a few of the doctrinal "divergences" referred to. "The sacrificial ritual of his people had made Paul familiar with the idea of vicarious death. Gradually, therefore, the death of Jesus assumed in his mind a wholly unique significance and value, until the preaching of the cross becomes the essential feature of his gospel. While it is easy to trace this process of development, and even to see that it was necessitated, it is nevertheless undeniable that it leads to a type of teaching so different from anything that we find in the words of Jesus as to be in effect a totally new gospel." Again: "When Paul writes to the Galatians, 'the fruit of the spirit is love, joy, peace'—he unquestionably has the mind of Christ and is teaching the very marrow of the primal gospel. But when he writes to the same Galatians, 'Christ hath redeemed us from the curse of the law, having become a curse for us; for it is written cursed is every one that hangs on a tree; that upon the Gentiles might come the blessing of Abraham in Christ Jesus,' he has gone beyond the gospel into the field of rabbinic subtleties and theologizing about the forgiveness of sin. So when he tells the Corinthians that love is the greatest thing in the world—he shows that he can comprehend the inmost secret of the teachings of Jesus. But when he writes to the Romans that God hath set forth Jesus 'as a propitiation through faith in His blood—that he may be just and the justifier of him who believes in Jesus,' he is stating, not the gospel which Jesus proclaimed, but a speculative process by which he has made clear to his own mind the meaning of the gospel and its relation to his own ideas of God and the divine Justice."

Let us place beside these doctrines of Paul, to which Dr. Vedder objects, the words of Jesus Himself: John 3:14, 15 "And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up: that whosoever believeth in Him may have eternal life."

Mat. 20:28 "Even as the Son of Man came not to be ministered unto, but to minister, and to give His life a ransom for many." In commenting upon this passage Dr. Broadus says: "He has spoken repeatedly of His approaching death, but now it is added that His death will be redeeming and vicarious, and that this was the design for His coming. 'For' necessarily means 'instead of,' involving substitution, a vicarious death." (See Broadus' Commentary on Matthew, page 418.)

Mark 14:24 "This is my blood of the testament which is shed for many." Of this passage Dr. Broadus says: "The preposition in Mark 11:24, and commonly employed by Paul in speaking of Christ's death for us (comp. John 11:51) is *hyper* which means 'in behalf of' 'for the benefit of' and derivatively 'instead of' wherever the nature of

the case suggests that idea—when objectors urge that that is only a secondary meaning of *hyper*, and require us to prove otherwise that Christ's death was vicarious, then it is well to remember that here (Matthew 20:28) the preposition is *anti*, which no one can possibly deny to have, and necessarily, the meaning 'instead of.' " So according to Dr. Broadus, who is regarded among Greek scholars as an authority on New Testament Greek, Christ uses a stronger word than the one "commonly employed by Paul in speaking of Christ's death for us." (Broadus on Matthew, pages 418, 419.)

There are some, of course, who see a "divergence" in Paul from Jesus, but a vast majority do not. These do not have to take up the cry "Back to Christ," which Dr. Vedder says is "so infuriating to many orthodox minds," for they have never left him. They regard his teachings as of supreme authority. They do not put Paul above Christ, but believe most sincerely that Christ is teaching through Paul and that, therefore, there can be no "divergence," for as Christ Himself has said, "a house divided against itself cannot stand." Hundreds of thousands have been led to Christ by reading and hearing expounded the great doctrines of grace contained in these epistles of Paul. Hundreds of thousands on earth today have been strengthened and comforted by them. Does this mean nothing? Are these doctrines that the Christian world has always regarded as the foundation of faith, mere spiritual narcotics which bring only an artificial peace and rest to the sick soul? Nay, verily! Faith in the atoning merits of a vicarious sufferer is "an anchor to the soul both sure and steadfast" and millions of those who follow Christ will not surrender the doctrines which constitute the very heart of the epistles of Paul, for the opinions of men.

Raleigh, N. C.

Letter From China

By MISSIONARY O. A. LEONARD.

Directly in front of our house is a heathen temple. This afternoon as Mrs. Leonard and I came home from prayer-meeting we stopped in at the temple to take a farewell look at this old stronghold of Satan, since word has been given out that it is no longer to be used for heathen worship but is to be converted into a government school.

The idols in this temple are highly decorated and were evidently very expensive in their day. They are supposed to have the power of healing the sick. The rock and brick steps which lead up to the idols are greatly worn as through the years men and women of all classes have made their way to the idols to worship and burn paper either for themselves, relatives or friends. My heart is made sad and every time I see that temple and think of the many years through which hundreds have gone up before the idols sick in body and in heart, not knowing of Him who is able to heal the body and the soul.

There are some twenty-five idols in all, some of wood, others of clay, and some of bronze. The latter are Buddhist and were probably brought from India when this religion was introduced into China. There are fourteen large coffins in the temple, each one containing a human body. Some have been in the temple twenty years. They were placed there mostly by people who at the time were not able to give a respectable burial. Under each coffin is the pillow of the deceased. It will be burned when the body is buried.

While we were looking at the idols some Chinese boys who are members of my Sunday-school class came in. One remarked that those things knew nothing and that there is no advantage in worshipping them. Another said we should worship only the Heavenly Father, and that it is Christ Jesus who loves us. Then these boys, of their own accord, began singing: "Jesus Loves Me This I know." They continued singing until we left, for they know by memory every verse of this song, as well as the Ten Commandments, the Lord's Prayer and Scripture verses.

Recently there was a special day of worship at this temple and a few went in and worshipped, but the old order of things is passing. As stated above, the temple is soon to be used for a school.

Our hospital here is often visited by the officials for treatment; the gospel has been preached here until people are realizing there is no advantage in idol worship; and with the coming of the republic they are turning their minds to education of the people, enlightenment and improvement in many ways. Their minds are open. It is our chance to give them that which is best, the saving gospel of Jesus Christ. What an opportunity it is to be here at this time.

Lalchowfu, China.

What About It?

By T. B. RAY, D.D.

Are you interested in the Judson Centennial Movement which was launched by the Southern Baptist Convention at its last meeting?

What is it?—It is an effort by Southern Baptists to raise one million, two hundred and fifty thousand dollars (\$1,250,000) for educational and general equipment purposes in foreign lands. Two hundred thousand dollars (\$200,000) of this sum are to be spent on the publication of Christian literature; two hundred and fifty thousand dollars (\$250,000) for the building of churches, missionaries' homes and hospitals and eight hundred thousand dollars (\$800,000) upon the equipment of our mission schools. All of this money is to be spent upon the equipment. It is not to be set aside for endowment. This fund is to be distinct from and in addition to the regular annual income of the Foreign Mission Board and the subscriptions to it are to be taken within three years.

What it will do for the missionary.—By giving our missionaries, through this fund, a good literature with which to propagate the truth, comfortable houses in which to live, churches in which to worship, well-equipped hospitals in which to heal the sick, sufficient schools in which to train the native Christians—especially the native ministers—we can, thereby, increase their working efficiency several fold. It is great economy to spend all this money in this way when by so doing, we can make our missionary force so much more effective.

What it will do for us.—We must do this thing because we need to do it for our own sakes. It will save us from the ruinous selfishness which the failure to share with our needy brother will fasten upon us. We must pour out our rapidly increasing wealth in ever widening abundance that it may bear to all shores riches of grace in Christ Jesus, or else expect the alternative of having it confined in our coffers to stifle our spirituality and curse us with a great curse.

Why do it now?—Because the recent changes in foreign lands and the remarkable success of our work in these countries have brought us face to face with needs so overwhelming and urgent that we must do something extraordinary.

Because of the one hundredth anniversary of the sailing of Adoniram Judson, the first American foreign missionary, and his subsequent change to the Baptist position. These two events are so significant that we must not pass over them without doing something worthy of the history they represent. They constrain us to meet the multiplied demands of our day with the same self-sacrificing spirit that characterized Judson. The raising of the Judson Centennial Fund offers us an opportunity for showing our devotion to the principles which brought Judson to us and for which he stood.

Therefore.—Because we, ourselves, need to do it, because we are able to carry out this program, because voices out of a mighty past summon us to it, because of the lands that wait for the blessed gospel so long past due, because the opportunities of the ages are upon us, because our overburdened missionaries plead for it and because our Christ expects us to do this thing for the ongoing of the Kingdom, we must raise this one million, two hundred and fifty thousand dollars. It is a great task for a great people for a great end.

What will you do?—You have a responsibility in this matter. What is your share? If you contemplate doing less than your share, think what it would have meant if Christ had failed to do His part by you. If you do your full share, you will come into a still more precious fellowship with your Lord.

Richmond, Va.

Interesting Facts

By WILLIAM H. SMITH, D.D., Editorial Secretary.

The last Minutes of the North Carolina Baptist Convention furnish an interesting study concerning the offerings of North Carolina churches to the Foreign Mission Board. It is unfortunate that the very latest figures cannot be had until after the minutes of the Associations which are now meeting are published. They would probably make considerable change in the figures. But the latest published statistics are sufficiently correct to furnish a basis for our study.

According to the Minutes of the last State Convention there were 81 churches in the State that gave over \$100 to \$1,000 or more. Three of these churches gave more than \$1,000, and 4 gave between \$600 and \$1,000, leaving 74 that gave be-

tween \$100 and \$600 last year. Are there not more than 81 churches in the great State of North Carolina which are able to give at least \$100 or more for foreign missions?

Realizing the necessity for making a good increase this year, we would urge the possibility of getting 140 churches in North Carolina to give \$100 or more to foreign missions,—10 of these giving \$1,000 or more, and 15 giving \$600 or more. This would leave 100 churches to give between \$100 and \$600. Of course, many churches that cannot give as much as \$100 will make a good increase. We earnestly urge that the pastors and churches will take this question under prayerful consideration, and wherever possible, bring the offerings of their churches up into one of these lists.

The matter is of most vital importance to our foreign mission work. It is imperative that we not only maintain the contributions to the regular foreign mission funds, but that we make a good increase this year for the following important reasons:

First. The needs and opportunities on the fields are overwhelming. The calls which come from the missionaries for help are most distressing. It is impossible to express in words the tremendous pressure that is upon the Board. It would be a great help to us if the churches will let us know what they will undertake this year.

In the second place, the importance of the Judson Centennial Movement is a strong reason for increasing our regular contributions. This Movement must succeed and its very success increases the necessity of enlarging our offerings for the regular work. On the other hand, if we fall short this year in our general contributions, it will sadly cripple our efforts for the Equipment Fund. It is of the utmost importance that we send out new workers as soon as possible that they may get ready to make the best use of the Equipment Fund when it is raised. If the enlarged vision of Southern Baptists with reference to our foreign mission work is to be realized, we must press this matter now. It is the day in which every Christian among us should be stirred to do his very best.

It is also important that more of our churches adopt some good system of offerings that will bring in money all through the year. It is distressing that our contributions for this year up to date, are far behind what they were a year ago and come short of what we had received at this date two years ago. Is there not some way to change this condition? What system of offerings do you have in your church? What do you think of the every-member canvass and an offering for missions on every Lord's day that the church meets? Should not our mission offerings be put on the same basis as the offerings for church expenses? These matters are of vital importance in the interests of the Kingdom and of our world-wide work.

The church that gives one thousand dollars or more to foreign missions during the year might be called "a church with full work at home and abroad." That amount will not only pay the salary but will also cover the expenses of a missionary. A church that gives six hundred or more might be called "a church with a pastor at home and a pastor abroad," as that amount will pay the salary of a missionary. A church that gives one hundred or more is "a church with a worker at home and a worker abroad," as that amount pays the salary of a native pastor or evangelist on the foreign field. To which class does your church belong and in which class will it stand this year?

Foreign Mission Rooms, Richmond, Va.

A Journey Through Palestine

By JESSE LYMAN HURLBUT, D.D.

XXXIX.

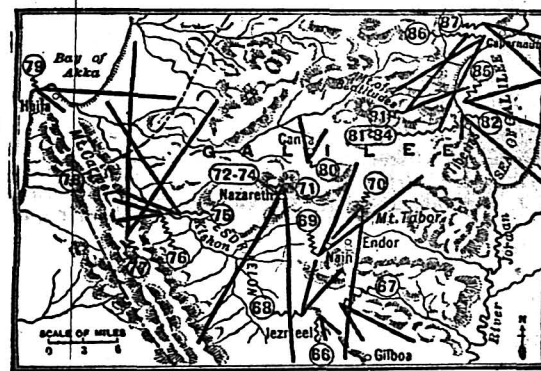
Last week we stood on the plain of Esdraelon, at the place marked 76, on our map, while before us, nearer than at any time so far, rose the slope of Mount Carmel. Up among those curving slopes is a natural terrace of rock, called by the natives el Mahrakah, "the place of sacrifice." We shall go to that place now. See the number 77 on our map, and the two branching lines that show that we are to look far northward across the Kishon.

Position 77.—Rock of Elijah's Altar on Mount Carmel, and the Plain of Esdraelon.

Here we stand on Mount Carmel. In the distance stretches away the great plain. We can hardly trace on it the windings of the River Kishon. Closer to us we look upon the southeastern flank of Mount Carmel. Not many rods away we can see two rocks upon which a flash of light has fallen. A little way to the left of them we can

see a dark opening in the rocks. Within that hollow is a spring that may have supplied the water with which Elijah drenched his altar before the great sacrifice (1 Kings 18:33). But in the base of the mountain, not far away, is a larger spring, which is one of the sources of the Kishon, and is more likely to have been used by Elijah. Between us and the rocks just referred to is a little plain, strewn with rocks. Only a part of this plain enters our field of vision at this moment, but it is large enough for us to imagine the multitudes of Israel assembled upon it. King Ahab seated in his chariot among them, to watch the struggle between the solitary prophet of Jehovah and the eight hundred priests of the idol-gods (1 Kings 18:19, 20). Immediately before us our dragoon points to a little plateau of rocks with his sword. That is the spot where unvarying tradition declares that Elijah's altar stood. We can imagine the twelve rough stones piled up, the trench dug out of the shallow earth around it, the wood heaped in order, the sacrifices laid upon it (1 Kings 18:30-32). Now the water is brought from yonder spring, or perhaps from the other spring, half a mile away, and poured upon the altar, until it is all dripping and the trench around it is full. Listen now to the prayer of the lonely man of God, and see its answer as the lightning falls from the blue sky, consuming the offering and licking up the water in the trenches! There is a moment of awe-stricken silence, and then the cry of the throng goes up, "Jehovah, hé is God!" (1 Kings 18:36-39).

On Mount Carmel we find a settlement of those strange people, the Druses, whose religion is kept as a mystery and whose worship is rendered in secret. On our way along the Carmel range to the sea, we will pause and take a look at some of these people. The encircled 78 on the map shows where we are to pause among the mountains.



Position 78.—Druse Women at the Village Oven, Dalieh, Mount Carmel.

The Druses are pure descendants of the ancient Phœnicians. Their exceeding exclusiveness has prevented their identity being lost among the other races. Let us now examine the scene before us. The primitive head-dress of these Druse women is very picturesque. That barefooted woman on the left is about to go to the spring for water, her jar upon her head! That other woman on the right who has her back toward us, has a pan of dough upon her head, which she is soon to roll out into flat loaves. Another in the center, sitting before the doorway of the house-like oven, has her bread already baked. We can see the thin loaves in her pan. The woman holding her baby with one hand, with the other lifts the flat woven basket on which the bread is to be kneaded and then rolled out. The brush beside the door is fuel. Trees are very, very scarce in this country. Once they were abundant; now the principal fuel is of weeds, brush and roots dug up where forests were growing centuries ago. Such light fuel is burned right in the oven with the bread (Matt. 6:30). The oven serves for the entire village. Here are a number of women who seem to be harmoniously baking together. Its walls are of rough stone, plastered with clay. It is only one story high, for we can see the shadow of the roof-beams overhead. The people of this land live mostly on their hard bread and olives. After a meal of not more than a quarter the amount that we should think needful, an Oriental will ride all day, or will work in the field from sunrise until dark.

NOTE.—In this department Dr. Hurlbut will take his readers to one hundred places in Palestine, two each week. By means of remarkable stereoscopic photographs, you cannot only see for yourself these one hundred places, in life-size proportions, but also you can get distinct conscious experiences of being in these places. Six stereographs \$1.00. Less than six stereographs in one order, twenty cents each. The twenty-six stereographs for three months are \$4.33. The one hundred stereographs for the year, in a cloth-bound, gold-lettered case, with a guide-book by Dr. Hurlbut, of 220 pages (containing full descriptions of each place) and a series of seven locating maps, is \$18.75, scarcely more than an economical tourist spends for two days on an actual trip. Mahogany-Aluminum Stereoscope, \$1.15. Express charges paid. Send orders to the Biblical Recorder, Raleigh, N. C.

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Total this year	\$71,507.19
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News Notes

....Just two months till Convention!

....Our house of worship at Lillington is to be remodeled at a cost of \$500 or \$600.

....Rev. R. E. Neighbor, formerly of Salisbury, goes from Spartanburg, S. C., to Athens, Ga.

....Rev. Lloyd M. Holloway has resigned the pastorate of Calvary Baptist Church, Clinton, S. C.

....Rev. Frank Willis Barnett has been editor of the Alabama Baptist for ten years. He is a hustler.

....Dr. J. M. Carroll has resigned the Secretaryship of the Baptist Educational Commission of Oklahoma.

....A correspondent in the Baptist and Reflector states that Rev. George P. Bostick is to sail for China October 25.

....There were six additions to Sardis Church, near Smithfield, during the recent revival conducted by Pastor R. W. Horrell.

....The protracted meeting recently held at Hood's Grove Church in Johnston County by Rev. T. J. Hood resulted in seven additions to the membership.

....A good brother who prefers to be known as "Anonymous" sends us the following card: "Hazing will never be ousted from the colleges of North Carolina until it is ousted by the college boy's father from the secret order at home."

....Just as we go to press we learn that Rev. T. W. Chambliss has accepted the call to the First Baptist Church of Wilson.

....Rev. Q. C. Davis goes from Windsor to Murfreesboro where he becomes pastor of the church and teacher of Bible and Moral Science in Chowan College.

....Dr. Robert G. Seymour, for seventeen years Bible and Missionary Secretary of the American Baptist Publication Society, died of apoplexy, September 20, in Philadelphia.

....Tatnall Square Church, across street from Mercer University at Macon, Ga., secures as its new pastor Rev. R. C. Granberry, formerly of Rose Hill Church, Columbus, Ga.

....Dr. Cornelius Woelfkin began on September 15 his pastorate of Fifth Avenue Baptist Church in New York City. Mr. John D. Rockefeller was one of his pleased and attentive hearers.

....Read what Dr. Ray says about the Judson Centennial campaign. A goodly number of well-to-do North Carolina Baptists will, we trust, see fit to invest liberally in this great enterprise.

....During its pastorless interval our First Church at Charlotte is being supplied acceptably by Rev. W. L. Walker, a native of that city, now one of the evangelists of the Home Mission Board.

....The Southern Baptist Theological Seminary is beginning its fall term Tuesday of this week. Prof. W. J. McGlothlin being scheduled for the opening address on "The Vital Ideal of the Ministry."

....Every child in the big Recorder family ought to read or hear read that beautiful story, entitled "Jack Brandon's Certificate of Character." It appears on our Young People's page this week.

....Dr. J. Henry Haslam, pastor of Gethsemane Church, Philadelphia, and one of the speakers at the Baptist World Alliance, died September 18 from nervous prostration following over-work. He was born in 1863.

....Rev. W. D. Harrington, of Wake Forest, reports a good meeting at Baptist Grove, in Harnett County. He is pastor of the church and was aided by Rev. R. R. Lanier, of Wake Forest. Ten were received for baptism.

....The Angier High School, of which Rev. Frank Hare is principal, has had a good opening. They have built a dormitory and the people show great enthusiasm for their school and Professor Hare.—Little River Record.

....If the University of Chicago were to depend on its tuition fees alone, it would be reporting annually a deficit of \$380,309. Of the receipts necessary to pay the expenses of the University, 42 per cent comes from the students and 58 per cent from other sources.

....From Havana, Cuba, writes Miss Mabel L. Haynes: "Our school opened September 4 with a very good attendance, a new principal (Mr. F. A. Gentry, of Texas,) and a new Spanish teacher. We have on the roll now just one name less than when we closed last May."

....Bro. Livingston Johnson asks us to say that he is in receipt of a letter from a brother at Gliden, N. C., whose name he does not know. The brother failed to put in the second sheet of his letter containing his name and he has only the first sheet. He is anxious to answer the letter, but does not know to whom to write. If the brother should read this note and will write Brother Johnson he will receive an immediate response.

....Rev. S. W. Oldham, of Troy, writes that the Montgomery Association meets October 24 at Stony Fork Church, three miles from Wadeville on the Mt. Gilead branch of the A. & A. Railroad. Trains reach Wadeville at 11 a. m. and 5:30 p. m.

....Dr. Weston Bruner and the evangelistic force of the Home Board are to go to Florida January 1 and conduct in that State a series of meetings continuing for three months. The campaign will begin in Jacksonville.

....About 200 of the young men at Wake Forest have joined mission study classes in addition to their regular college work. The recent addresses of Dr. R. T. Bryan were very stimulating and helpful in giving this good work a fine start this year.

....Pastor J. R. Pace of Chadwick Station, Charlotte, is to close his work there in December and has on the church notice to get another pastor by January 1. This church made the best report to the Association at Concord that it has ever made.

....How much of good news Elder T. J. Taylor, of Warrenton, compresses into a few sentences! He writes: "I have recently held three good meetings. The churches were revived. All that professed faith were baptized. There were baptized at Brown's, five; at Warren Plains, six; at Macon, twelve."

....Dr. J. B. Gambrell, editor of the Baptist Standard, Dallas, Texas, becomes in connection with his editorial duties, a member of the faculty of the Southwestern Baptist Theological Seminary at Waco, Texas, where he will teach three days each week. This is heavy work, but Dr. Gambrell is as virile as he is versatile.

....Elder Robert E. Peele, of Burgaw, sends the following announcement: "The Wilmington Association meets with the Burgaw Baptist Church on Tuesday after the second Sunday in October. Delegates and visiting brethren will write Mr. C. E. McCullen, or Mr. J. T. Bland, and they will be met at the train."

....Evangelist T. O. Reese, of this city, and Singer J. P. Scholfield recently assisted Pastor J. S. Connell, Mars Hill, N. C., in a meeting, which resulted in twenty-seven accessions to the church. The services were held in the college chapel. Fifteen or twenty of the converts were students.—Alabama Baptist, Birmingham.

....Rev. J. W. Morgan, who has been pastor of the First Baptist Church of Henderson for more than two years, has tendered his resignation to that congregation and is leaving the first of October to enter the University of Wisconsin. He will take a special course of study in that institution and will also have charge of a church in Wisconsin.

....On account of extended illness of his wife who is suffering with inflammatory rheumatism, Rev. C. Almon Upchurch, pastor of the First Baptist Church, Tullahoma, Tenn., has been given vacation which he and his family are spending at Mrs. Upchurch's old home in Danville, Va. While she is recuperating he is available for assistance in meetings or as temporary supply of some pastorless pulpit.

....With much appreciation the Recorder acknowledges receipt of the following invitation: "Dr. and Mrs. Albert Meredith Simms request the pleasure of your company at the marriage of their daughter, Mattie, to Dr. Robert Benjamin Adair on the morning of Thursday, the tenth of October, nineteen hundred and twelve at eleven o'clock at their residence, North Person Street, Raleigh, North Carolina."

....Dr. McDaniel's charming letter from London will be read with great interest. All North Carolinians, particularly our Baptist people, have a pardonable pride in the two distinguished Wake Foresters who occupy such great positions of usefulness in the world's metropolis.

....Rev. E. W. Stone, the new pastor at Fort Valley, has been very cordially received by his flock, and his work opens up very hopefully. Brother Stone is a strong man, and the Fort Valley brethren are to be congratulated on having been able to secure his services.—Christian Index, Atlanta, Ga.

....To the fly in the ointment of Dr. Vedder's new book on "Socialism and the Ethics of Jesus," Secretary Johnson calls forceful attention in this issue. We have thought of Dr. Vedder as altogether sound in the faith, but these glimpses of his book drive us to fear that he has not escaped a growing laxity of doctrine.

....The following announcement is sent us by Rev. D. P. Morris, of Big Lick: "All visiting brethren wishing to attend the Stanly Baptist Association which meets October 24 with Barbee's Grove Church, eleven miles from Albemarle, will be met at Albemarle if notice is given to J. F. Barbee, Big Lick, N. C., R. No. 1."

....In the absence of Dr. R. Vandever, the pulpit of the Jackson Church is being supplied by Rev. C. C. Smith, of North Carolina. Brother Smith is a native of Indian Springs and was for many years a resident of Jackson. He is being heard with special interest by good congregations.—Christian Index, Atlanta, Ga.

....The Little River Record states that Dr. W. H. Edwards, who has been practicing dentistry for twenty years at Wake Forest and Durham, has just located at Lillington for the practice of his profession. Dr. Edwards is also a Baptist minister and will likely be called on for ministerial service by churches in the vicinity of Lillington.

....We are pleased to have the following note from Pastor W. F. Staley: "The church at North Winston has purchased a lot on North Liberty Street and has sold its present house of worship to the Friends. In the near future a church edifice will be erected on the new site, which will be the key to the situation in North Winston."

....On Sunday, September 22, Rev. J. W. Smith completed the organization of a new Baptist Church at the Alex Brown School-House, in Boon Hill Township. The organization was begun by Rev. R. W. Horrell on the fourth Sunday in August at the close of a week's meeting in which he aided. The new church has nine members. The name selected is Hepzibah.—Smithfield Herald.

....Rev. W. F. Cale, of Windsor, is pastor of Westhampton Baptist Church while pursuing his studies at Richmond College, Richmond, Va. The membership of the church has increased over 70 per cent since his pastorate began last October. Mission contributions have advanced 800 per cent, and 50 per cent has been added to the pastor's salary. The church expects to soon begin work on a new church building.

....Pastor K. W. Cawthon, of Hendersonville, writes: "The First Baptist Church here is in the midst of a splendid series of meetings, in which Evangelist Thomas Needham is the preacher. The presence of Brother Needham in these parts gives to our pastors a splendid opportunity to have the very best evangelistic help in their meetings. Any pastor caring to take the matter up with Brother Needham may address him, Hendersonville, N. C., Box 125."

...Evangelist J. F. Black writes: "Our meeting at High Point continued twelve days and resulted in thirty-seven conversions and thirty additions to the church. I found Pastor Hilliard a genial brother to work with. These good people rewarded me handsomely for my labors. I go now to assist Pastor S. F. Conrad at Charlotte, N. C. Then I go to Montezuma."

...From Red Springs writes Elder T. B. Justice: "Sunday night, September 22, we used the baptistery in the new church at Rennert. Nine persons were baptized—in age ranging from nine years up to forty. The house is complete except some painting, and there is less than \$200 due on it. The cost was about \$2,500. There were fifty-two members, and our recent meeting added fifteen, giving us sixty-seven."

...A Henderson correspondent writes that at the regular business meeting of the senior Philathea Class at the First Baptist Church of Henderson on Sept. 22, Mrs. R. P. Gordon was elected President of the class to succeed Miss Lena McMurray, whose term of office expired on that date. This class has enjoyed a most excellent year's work, and it now has a membership of twenty-nine. Mrs. J. T. Alderman has been teacher of the class for the past ten years.

...Dr. Robert W. Reece, of Mt. Airy, was in Raleigh the other day and spoke glowingly to us about their elegant new house of worship, recently dedicated, and of his pastor, Rev. T. H. King, whom he correctly designates as one of the best preachers in the State. Mt. Airy Baptists are progressing finely. A second church is in immediate prospect, Elder C. C. Haymore being a leader in this good work. We delight to hear the note of optimism and of enthusiasm from such active laymen as Dr. Reece.

...This pleasing item comes to us from down in Georgia: "Rev. Caleb A. Ridley, a Tar Heel and Wake Forest man, pastor of Central Baptist Church, Atlanta, Ga., is having most phenomenal success on his new field. He came from Beaumont, Texas, June 1, where he had received 879 members into the First Church in four years, and during the four months since coming to Atlanta, he has averaged more than one new member for every day. He is to build a great meeting-house for his church."

...From Washington writes Missionary R. E. Hoffman: "A good meetings of six days at Aurora closed Friday night, the 30th, with three conversions and one approval for baptism. The preaching was done by Rev. H. P. Dalton, of Washington. Brother Dalton's work with us has been very pleasant, as well as profitable. A quite remarkable fact is that he has never held a protracted meeting without having some conversions. The church unites with me in bidding him God's speed in his exalted work."

...Of his recent visit to his native State, Rev. H. L. Swain, pastor Druid Park Baptist Church, Baltimore, Md., writes: "I have just returned from ten days' service with my home church, Sound Side, Tyrrell County, N. C. Through the leadership of Bro. J. Tynch, the church has constructed a spacious and beautiful new house of worship. This section of country does not know her strength. Much has been lost through inefficient leadership. I rejoice in the work of Brother Tynch. He has the unquestioned confidence of the people and is doing things for the Kingdom. I supplied the First Church in New Bern the third Sunday in August. (Their pastor, Bro. Carter, was in England). I found a wide-awake and progressive congrega-

tion. New Bern is a beautiful town and the First Church is admirably located. It was a treat to me to meet the brethren. The eastern part of the State, as I saw it, gives evidence of prosperity, and this calls for increased religious activity on the part of the churches."

...Sending us a picture of his church as it will be when completed and, the attractive announcement of a suggestive series of sermons, Rev. Clarence D. Creasman, Pastor Grace Baptist Church, Nashville, Tennessee, writes: "My work is moving along beautifully here. I am just back from Asheville where I spent my vacation. My people gave me an enthusiastic welcome, and we are preparing to do some good work this fall. I have the best people in Nashville, and my church, though young, is one of the best and most liberal I ever knew. The Lord is wonderfully blessing us, and I am happy in my work."

...Prof. Bunyan Y. Tyner, formerly of Wingate, N. C., and now a member of the faculty of the State Normal School at Fredericksburg, Va., writes: "Mrs. Tyner and I are very much pleased with our new situation. The relations here promise to be most pleasant. There are about eighty-five earnest, hard working girls in the professional classes preparing to teach—thirty-three of whom are in the graduating class for this year. I am delighted with my work. For truly do I feel that every teacher who goes out with high ideals of what teaching is, and with a noble purpose in her calling, will mean much to the cause of humanity."

...The annual letter of our Raleigh First Church to the Central Association last week showed 143 accessions (sixty-seven by baptism) during the year, a net gain of ninety-four and a total membership of 889. The Sunday-school has forty-five officers and teachers and a total enrollment of 853. The financial table puts the grand total of contributions at \$12,284.63. Of this amount, home expenses (including \$3,000 for pastor's salary) amounted to a little more than \$5,000; so that the church's benevolent contributions were roundly \$2,000 in excess of the amount expended upon itself. In these benevolences the following are some of the amounts given: Colleges and schools, \$2,298.42; Foreign Missions, \$1,726.60; State Missions, \$1,182.64; Home Missions, \$630.82; Orphanage, \$473.19. This is a very fine showing for a church that is accustomed to doing noble things in the Kingdom. Rev. T. W. O'Kelley, D.D., the beloved pastor, is doing most efficient service and his people are responding finely to his leadership.

Letters

THE CENTRAL ASSOCIATION.

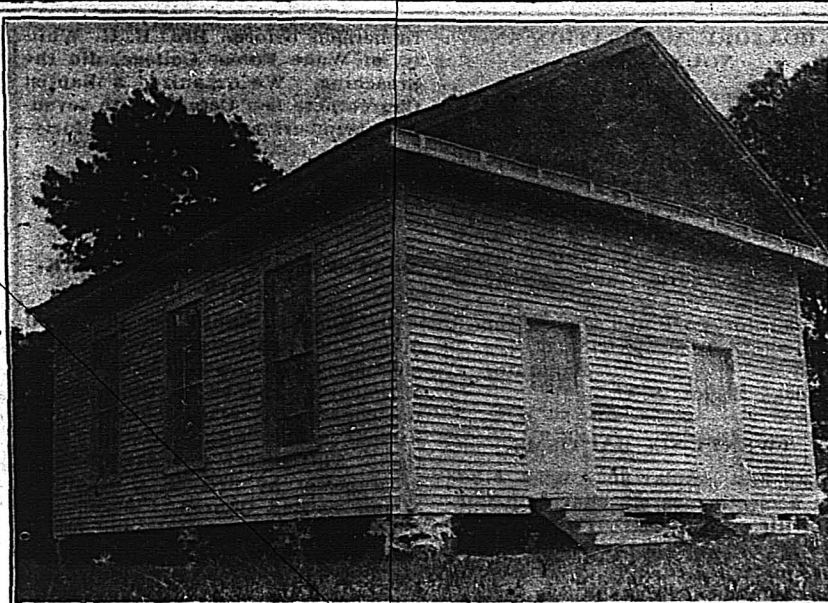
This being the fifty-third annual session, the Association convened with the New Bethel Church, fifteen miles from Raleigh. The church is pastorless but there was no want of hospitality. Everything needed was provided for the delegates and visitors in abundance.

The Association honored itself by re-electing Prof. John E. Ray, Moderator, and Dr. Chas. E. Brewer, Clerk and Treasurer.

The annual sermon was preached by Pastor Geo. P. Harrill, of Franklin. It was a strong sermon.

The objects of the Convention were discussed and the Central always heartily supports every object for which the Baptists of North Carolina stand.

The report of the churches showed that a large number of people have



CARTLEDGE'S CREEK BAPTIST CHURCH IN RICHMOND COUNTY

With this historic old church located six miles north of Rockingham the Baptist State Convention of North Carolina held November 1-6, 1833, its fourth annual session. General Alfred Dockery, for ten years the President of the Convention, was a member of this church and his old home is not more than a quarter of a mile away. His body rests in the family burying ground a short distance from the church.

It was at the Convention held here that Elder Thomas Meredith reported that he had begun the publication of the Baptist Interpreter which two years later was changed to the Biblical Recorder. Also, the committee appointed the year before to procure a site for a college reported that they had bought a farm from Dr. Calvin Jones on part of which Wake Forest College now stands.

been baptized during the past year and that an advance has been made in the gifts of the Association to benevolence. The plan of the Association is to advance 10 per cent per annum on the different objects.

Dr. T. W. O'Kelley preached the missionary sermon at 12 o'clock on the second day and the people who heard him feel stronger for the work that lies out before them.

Altogether it was a good session of the Association, notwithstanding the small attendance on account of bad weather.

The next session is to be held with the Perry's Chapel Church, near Franklin. Dr. W. R. Cullom is to preach the introductory sermon.

For good reasons the Association changed its time of meeting to Wednesday after the fourth Sunday in August, giving us only eleven months in which to do the coming year's work.

Let us hope that a large number of people from our schools and colleges may be able to attend and that it may prove an impetus to the work of the Association. J. S. F.

CHOWAN COLLEGE NOTES.

Another record has been made. The sixty-fifth session opens with the largest enrollment in the history of the College. Every available room is occupied. Some are boarding in town and others have been denied admission. Two weeks before the opening all advertisements were withdrawn and the canvassing discontinued. A new dormitory is now without any doubt imperative.

We welcome five new members of the faculty, Miss Mary McCullers in music, Miss Essie Wynne in history, Miss Mary Ray in science, Miss Claude Stevenson in the preparatory department, and Rev. Q. C. Davis in the Bible and moral science. Bro. Davis becomes also pastor of the Murfreesboro Church and will preach every Sunday morning. I doubt if our faculty is surpassed in scholarship and general equipment by the faculty of any other college for women in the State.

Considerable progress has been made since commencement in securing an endowment. The president will give much time to this during fall. The loan fund is growing and

is much needed. Several hundred dollars could be used to advantage at once. The C. O. V. A. Literary Society has very generously given a scholarship to a deserving girl. The P. N. A. Loan Fund is growing nicely and has all been loaned out. Annual contributions by individuals and by the churches should be continued and enlarged. Later I shall give a detailed account of the whole movement for endowment. The burdens of administration are becoming heavier all the time and relief will have to come soon in some form or other. The pitcher may go to the fountain once too often.

JAMES D. BRUNER.
Murfreesboro, N. C.

"NO APOLOGY NECESSARY."

"Rev. W. R. Beach wishes us to say that it was an oversight that the name of Bro. F. P. Hobgood as representative of the Laymen's Movement was omitted from the report of the Brushy Mountain Association."

Now concerning above, no apology is necessary for omitting my name, but some explanation is necessary for omitting all references to this Laymen's Movement, which elicited the warmest discussion, earnest speeches having been made by Brethren Bradshaw, Dunaway and Moderator Wright.

Though the Beulah Association warmly commended the Movement, and appointed committees to carry its plans into effect, the Recorder correspondent made not the slightest reference to this matter. Is there not just a little too much of oversight on the part of Recorder people?

F. P. HOBGOOD.
Oxford, N. C.

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Cures all humors, catarrh and rheumatism, relieves that tired feeling, restores the appetite, cures paleness, nervousness, builds up the whole system. Get it today in usual liquid form or chocolate tablets called Sarsatabs.

ROANOKE ASSOCIATION ANNOUNCEMENT.

Remember brethren—pastors and laymen—that the Roanoke Association meets with the church at Weldon, Rev. J. G. Blalock, pastor, Tuesday, October 15, 1912, at 7 p. m. Remember, too, the pledges for Associational Missions. Brethren representing the objects of our State Convention are invited and are expected to be present.

Come for work and a good time
T. M. ARRINGTON,
Moderator.

Rocky Mount, N. C.

TWENTY-SIX BAPTISMS.

The first Sunday in August I began a meeting at my church in Collettsville. Bro. J. O. Fulbright, of Lenoir, was with me a week and did the preaching. He is a strong preacher and the church was greatly revived and benefited by his gospel sermons. There were three additions, two by letter and one for baptism.

My next meeting began at Conway's Chapel the second Sunday in August. Rev. J. M. Ballard, of Iron Station, did the preaching. The people seemed to be very much carried away with Brother Ballard's sermons. We had a grand meeting and the church was greatly benefited. There were several professions and one addition by baptism.

I went from this place to Flemings Chapel the third Sunday. I had no one at this place to help me. I did the preaching myself. We had an old time revival. I don't think I ever saw a church work as they did. There were fourteen additions, thirteen by baptism and one by letter.

My last meeting was with Bethel beginning the fourth Sunday. Bro. L. H. King was with me here and did some preaching. We had a great meeting, the congregation increased from the first until the house was overflowed. There were thirteen additions, twelve by baptism and one by letter. On the first Sunday in September all those awaiting baptism from the four churches met at Johns River and I baptized twenty-six happy souls. Among this number there were two sets of twins—two little boys and two little girls. We are looking forward to the Association, which meets with our church at Collettsville, September 26. We cordially invite all our eastern brethren to come up and be with us and enjoy our mountain breeze and pure water. We are expecting to dedicate our new church in Collettsville at the Association, and Rev. Hight C. Moore has been invited to preach the sermon.

S. B. McCALL.

Collettsville, N. C.

SOME GOOD MEETINGS.

For the first time in life I write a few lines to your most excellent paper, hoping it will not find its way to the waste basket. We began a meeting at Barbee's Grove the first Sunday in August, Bro. B. G. Whitly, a young student of Wake Forest, assisting. There were eight additions and the church greatly revived.

On the third Sunday in August, at Philadelphia, we began a meeting, Bro. E. M. Brooks, of Norwood, helping the former pastor. I don't think I ever heard more pungent presentation of divine truth. This resulted in seven additions.

On the first Sunday in September we began a meeting at Mt. Pleasant, a beautiful cotton mill town, one mill suspending work for three hours two nights and joined us in these great revival services. We held services six days and nights, which resulted in twenty-three additions, fourteen by baptism in the presence of a large congregation, many old people saying they never saw any one baptized by

immersion before. Bro. B. G. Whitly, of Wake Forest College, did the preaching. We organized a Baptist Church here last October with seventeen members and have now forty-six.

Brethren, pray for the work here.
D. P. MORRIS.

Big Lick, N. C.

SIXTEEN BAPTISMS AT PARKTON.

On Monday night after the third Sunday in September we closed a meeting of nine days with the church at Parkton, and as a visible result the church was revived and sixteen persons buried with Christ by baptism. The gospel was preached in great power by Bro. M. C. Walton, of our Second Church, Florence, S. C., who labored fearlessly and faithfully in our midst to the delight of not only our people, but to the whole community.

We follow Brother Walton with our prayers and trust that the Lord may bless him with better health and continue to use him for many years.

L. B. BONEY.

Pembroke, N. C.

Spice Box

Cholly—The dentist told me I had a large cavity that needed filling."

Ethel—"Did he recommend any special course of study?"

"Here's an article written by a scientist who says that insects have emotions. He claims he has frequently seen a mosquito weep."

"Well, I've often seen a moth ball!"

"Here," began a woman known to a writer in the Canadian Courier, "here's an article in the evening paper on 'Woman's Work for the Feeble-minded.'"

Her husband grunted—being in a reactionary mood. "I'd like to know," he said, "what women have done for the feeble-minded?"

"They usually marry them, dear," replied his wife, sweetly.

Comedian Boarder—I have named this coffee February, my dear madam. Stern Landlady—Indeed, sir! And why?

Comedian Boarder—Because it is so cold and cloudy.

Stern Landlady—What a brilliant young man! I thought of naming it after you.

Comedian Boarder—And why?

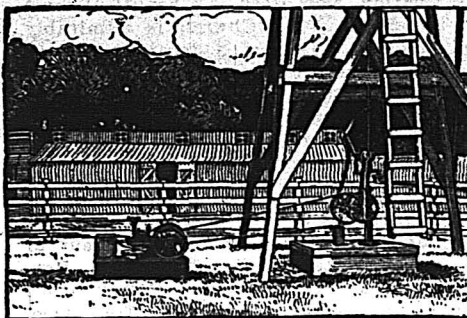
Stern Landlady—Because it is so long before it settles.

This love of fun crops out on every occasion. When he was nominated for Governor of New Jersey the family experienced a shock from the downpour of publicity upon their home. The ladies winced under it before they learned that it is one of the things that goes in the day's work for the family of a man who is nominated to high office. But until they were hardened to it it was not always quite pleasant to read in the papers remarks upon the way in which Mr. Wilson's nose fits his face and his ears are adjusted to his head. But he himself got hold of a Limerick that seemed to him to express his position exactly, and he recited it with glee:

As a beauty I am not a star;
There are others more handsome by far.

But my face, I don't mind it,
For I am behind it;
The people in front get the jar.

—From "Woodrow Wilson—A Character Sketch," by Henry Jones Ford, in the American Review of Reviews for August.



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Bible Study

CONDUCTED BY THE EDITOR

Sunday School

October 6.] [International Lesson.
JESUS WALKING ON THE SEA.

Mark 6:45-56.

Golden Text.—Straightway Jesus spake unto them saying, Be of good cheer; it is I; be not afraid.—Mark 14:27.

The feeding of the five thousand took place one April afternoon of the year 29 on the uninhabited plain fenced in by the mountains and lying on the northeastern shore of the Sea of Galilee. It is there and in close connection with the miracle that the scene of the present lesson is laid.

1.—With the Father in the Mountain.

The shades of evening were coming on and the multitudes awe-struck by the great miracle which satisfied their hunger were loth to leave the Miracle-Worker. Yet Jesus desired to be alone; for the rest of solitariness He had come across the sea but the throngs had followed Him. Now, however, He must accomplish His object.

Even against their will the disciples first departed at His command, taking their boat to recross the sea. It was then easier to disperse the multitudes and soon Jesus was alone in the desert place.

In the quiet of the deepening twilight "He went up into a mountain apart to pray." How sweet to His wearied and agitated soul were those calm hours on the mountain-top in loving communion with the Father! It was a time of sweetness and strengthening, and so He lingered until past the midnight hour.

2.—With the Disciples in the Sea.

In the meantime, the disciples had encountered one of those sudden storms that sweep down from the northern mountains upon the sea. In its midst the boat was driven, being literally tortured with the waves. The winds were contrary and so the disciples were carried out of their course. In their terror and with all of their energy they were finally making for some part of the shore they had left. The struggle with the tempest had lasted from the time they boarded the ship; and the winds were still high after 3 o'clock in the morning. It was a terrible experience they had passed through and even yet there was great danger. Will no helper come to their rescue?

Yea, He who stilled the tempest a few months before is coming to them. Sweet as was the calm mountain, He prefers the boisterous sea if there be need for Him. So "He cometh unto them walking upon the sea." The unquiet waters were a pavement for the feet of the Master. The waves which would have enveloped His followers formed a highway from Him to them.

But when the disciples saw Him approaching and making as if He would pass by them they were seized with consternation! No such miracle as sea-treading had ever been performed before and so the unexpected appearance of Jesus in the dim light of early dawn was startling. At once the disciples concluded that the mysterious personage was a specter, an apparition, a spirit; and they cried out for fear. But their alarm was of short duration, for immediately Jesus said to them: "Be of good cheer; it is I; be not afraid." How welcome

was the message! And how quickly their tempestuous fears were stilled!

So Jesus came up to them into the ship. At that moment the wind ceased, and the seething waters fell back to their level. It was a striking reminder of that other occasion when Jesus shouted into the teeth of the storm, "Peace, be still!" All aboard the vessel could but be impressed with the divinity of Christ. "And they were sore amazed within themselves beyond measure and wondered."

3.—With the Sick in the Cities.

No sooner had Jesus entered the boat with the disciples than they at once proceeded on their journey, passed over to "the land of Gennesaret and drew to the shore." Just as soon as they disembarked they were, of course, recognized and the news of their arrival spread quickly throughout the whole region round about.

This was the signal also for another day of healing. The sick were brought on their beds before Him. "And whithersoever he entered into villages, or city, or country, they laid the sick in the streets, and besought Him that they might touch if it were but the border of His garment; and as many as touched Him were made whole."

Think of such a Saviour as this: communing with the Father in the solitude of the mountain-top; relieving the distressed disciples in their battle with contrary winds; and ministering to the sick on city street or rural highway until the multitudes were healed. Is He not in very truth, as the disciples said, the Son of God?

Prayer Meeting

October 9.]

THE SCRIPTURAL ARGUMENT FOR MISSIONS.

The Bible being a missionary book is so full of missionary instruction and incentive that it is difficult to select the most appropriate passages that go to make up the Scriptural argument for missions.

The sermon of William Carey which really originated our modern missionary enterprise was based on Isaiah 54:2, 3—"Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations: spare not, lengthen thy cords, and strengthen thy stakes; for thou shalt break forth on the right hand and on the left; and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited." You remember that Carey's memorable outline was: First, expect great things from God; secondly, attempt great things for God.

The Great Commission of our Lord (Matthew 28:18-20) is so familiar that we need not quote it. In this imperial word mission work is based upon the authority of Christ; it is defined as going to the nations, making disciples of them, baptizing believers, and instructing the baptized unto perfect obedience; and its incentive is found in the unforsaking presence of Christ to the end of the age.

The last message of Jesus before His ascension provided for the spread of Christianity throughout the earth. His last friendly talk with the disciples was an exposition of the Scriptures concerning His passion and resurrection "and that repentance and remission of sins should be preached in His name among all nations be-

ginning at Jerusalem" (Luke 24:25-47).

Turn to Paul's picture of the heathen world in Romans 1:28-32 and mark the details of that awful sketch of human need. Such a cry never before fell upon human ears calling for the gospel light to shine away the darkneses.

And who is responsible for sending to the heathen world the glad tidings of great joy? Paul gives us the answer in Romans 10:12-15. He asserts that God is no respecter of persons, that there is no salvation without knowledge, and that it is impossible for the heralds of the Cross to go without being sent. Therefore, upon us directly who have the gospel falls the responsibility of sending to those who have it not.

The phases of mission work are strikingly sketched in Acts 1:8. The circle widens out from one's city or community, as Jerusalem; to one's State or section, as Judea; to one's country, as Samaria; and then outward in larger view "unto the uttermost part of the earth." The mission work we are doing falls naturally into these great divisions as indicated in the first program for the spread of Christianity.

Finally, we have in Jesus, who is our Lord as well as our Saviour, the most shining example of the missionary enterprise and the missionary spirit: "As my Father hath sent me, even so send I you." If we follow His inspiring example, His express commands, and His triumphant leadership, we will follow Him into all nations, winning victory after victory until at last He shall be King of kings.

B. Y. P. U.

October 6.] [Devotional Meeting.

SPIRITUAL THINGS.

1 Cor. 2:9-16.

There are spiritual things. They are the worth-while verities. They intimately and eternally concern every one of us. And they are as clearly and definitely discernible as

anything we know. Paul here tells us something about them.

(1) Prepared by God (verse 9). Man never has and never could have found out these spiritual verities. Human eye nor ear nor heart unaided have apprehended them. But they have been prepared by the Lord Himself and they are prepared for those who love Him. As Pascal has taught us, "To love the thoughts of men we must know them, but to know the thoughts of God we must love them."

(2) Revealed by the Spirit (verses 10-12). The Holy Spirit alone searches and knows "the deep things of God." Rejecting the spirit of this world we receive "the Spirit which is of God." Therefore and thereby we know "the things that are freely given to us of God."

(3) Proclaimed by the Apostle (verse 13). The Spirit reveals spiritual things in the Bible and through the Christian. Thus Paul knew and therefore he spoke. His source was not man's wisdom, but that "which the Holy Ghost teacheth." And his method was "comparing spiritual things with spiritual."

(4) Received by the Spiritual (verses 14, 15). Again we are confronted with the utter incapacity of the natural man to know spiritual things. To him they are foolishness and confusion. Spiritual discernment is absolutely necessary to spiritual knowledge. And when one does have spiritual discernment he sees all things in their proper light. And in this attitude he may himself be a puzzle and mystery to his unregenerate fellowmen.

(5) Capacitated by Christ (verse 16). Still, this discernment of spiritual things is possible only with those who have the mind of God. And who knows the mind of God? Those who by regeneration and sanctification have the mind of Christ. And the Apostle concludes triumphantly, "We have the mind of Christ."

He gave us a radiant revelation of the truth it is so hard for men to learn, that religion is not an addendum to life, but is life itself.—Campbell Morgan.

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RALEIGH, N. C.

Woman's Missionary Union

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EDITORS: For Woman's Missionary Societies, Mrs. Hight C. Moore; For Young Woman's Auxiliaries, Miss Ellen Graham; For Sunbeams and Royal Ambassadors, Miss Elizabeth N. Briggs.

HEADQUARTERS: Room 102, Biblical Recorder Building, Raleigh, North Carolina.

CORRESPONDING SECRETARY'S NOTES.

Institute Announcement—The Missionary Institute of the Elizabeth City Division will meet with the Ahoskie Baptist Church, October 9-10, 1912. All delegates are requested to send in their names at once to Mrs. J. C. Jenkins, Ahoskie, N. C.

We hope this announcement has already been noted by every Society in the Chowan, the West Chowan, the Flat River, the Tar River, and the Roanoke Associations, and that their delegates have been promptly registered.

We are glad to announce that Rev. I. N. Loftin, of Elizabeth City, will deliver the Missionary Address at the Ahoskie Institute on October 9.

Flat River W. M. U.—On Wednesday of last week the Secretary visited the W. M. U. of the Flat River Association which met at Amis Chapel, near Virgilina. This meeting, though not largely attended, was fine in spirit, and all who attended are looking forward hopefully to a brighter year of service in their Association. Mrs. John Webb, of Oxford, was the choice of the Union for Vice-President, and the women of the Flat River are to be congratulated upon securing such a capable and consecrated leader.

Tar River W. M. U.—On Friday the Tar River Union was visited. This meeting was presided over by their faithful Vice-President, Mrs. L. W. Bagley. There was a goodly number of delegates present, and interesting discussions on all phases of the Association work.

BLANCHE BARRUS.
Raleigh, N. C.

IMPRESSIONS OF A FINE MEETING.

I feel inclined to write you a few impressions about our recent Wilmington Association, which met in the beautiful little new church at Wrightsboro last week. Indeed we did have a great meeting. It will do those of us that were there good from time to eternity. I will not go into detail about it, for you will get all of that from our very efficient Secretary, Miss Myrtle Lee Stephens, one of our very best girls.

I am happy to say that Mrs. George E. Leftwich was re-elected as Associational Vice-President. Much could be said of the good work she has done in the Association this year, but enough when I say she is "the right woman in the right place." We were indeed happy in having with us two of our dear young women, who are so much in earnest about the King's business, Miss Ellen Graham, our Y. W. A. secretary and Miss Myra Jordan, one of the Training School girls. They gave us valuable talks along their lines of work. We had a number of splendid papers about which you will hear later.

There was a large crowd in attendance, sixty-four going out from Wilmington. We went in private automobiles, wagonette and auto transfers. There were twenty-two societies represented this year and twenty one more delegates than last year. Though there was a large crowd the Wrightsboro people were equal to the occasion, for they had everything good to eat and that in abundance. The dinner and supper were served

out in the church yard on long tables. The social intercourse and the breaking of bread together by so many of the workers in this association means much towards the success of the work in the coming year.

I can not close without making special mention of that precious evening meeting. It was good to be there in that quiet, it seemed to me almost hallowed spot, shut out from the noisy world with nothing to disturb our communion with God, out there among the pines and breathing up the sweet country air made all the more refreshing by a shower that fell about 5 o'clock. It seemed to me I was in closer touch with the Holy Spirit than I had been for many, many days, and Oh how I did appreciate His presence. There is so much of hurry and bustle in this life; it is simply a rushed-to-death age. And one stares with dismay at the little that has been accomplished in the rushing. So little done for the individual, so much less for the Master. Oh that we could go slow and sure. Mr. Sullivan's sermon on this occasion from the text First Kings 20:14 was unusually fine; in fact, everything seemed to be guided by the Holy Spirit, and it was a full great day with the women of the Wilmington Association. We meet next year, God willing, with the church at Wallace, N. C.

MRS. S. H. BURTT.
Wilmington, N. C.

RAPID GROWTH IN KIANGON ASSOCIATION, CHINA.

Dear Miss Heck:—During the two and a half years since we left America the last time, I have had little opportunity for writing. I do not know if the Societies in their earnest work and prosperity have forgotten that they used to furnish my support. But there is one thing that we can never forget, viz: that sixteen years ago, when we were anxious to return to our field of labor and all other resources had failed, the Societies came to the rescue and enabled us to return at once. We shall never cease to be profoundly thankful to God and His handmaids for that experience.

Many and astounding have been the changes within the last year or two. People know about the revolution everywhere. And whatever may be the ultimate result, it must be admitted that unwonted strides have been made toward a real Republic, that the people are glad to welcome it, and diligent work is still being done in that direction.

But what concerns us more closely, our two Baptist churches in Soochow have united into one with a membership of about two hundred. A native pastor was secured some weeks ago and baptisms continue almost every Sunday. Our Sunday-school is becoming better organized, and the weekly teachers' meeting is growing in attendance and interest, thank the gracious Giver of all good.

This rapid growth in the work, unknown a few years ago, is seen not only in the city, but in all our outstations. Since the union of our churches here, my work has been mainly with three of our churches and one station away from Soochow. The last named is a prosperous interest carried on by the Home Board of our Kiangon Baptist Association. Within less than three months, baptizing has been done at each of those

four places, amounting in all to eighteen persons. There is a native evangelist with his family at each place, and these additions have simply come along in connection with the regular efforts. No special meetings have been held recently, but we hope to be blessed with some soon. I am now on my way home from our Home Board station where four were baptized in the Grand Canal yesterday, making the number ten now. I just cannot express how thankful I am to God for the privilege of seeing this change to the time of reaping.

Mrs. Britton left last week on the steamship China for America to get treatment for her eye and to put our younger son in school. She hopes to return about the last of this year.

Among many other things in the report of our last Convention, we were greatly gratified by the clear, strong denominational ring. I believe most firmly that in this time of unprecedented opportunity the hope of China under God is wise work on well fixed denominational lines. That is one leading reason why we so greatly rejoice in the prosperity of Wake Forest and the bright prospects for the endowment of Meredith and the mighty onward strides that are being made in all our denominational work.

With greetings to the Societies.

Fraternally,

T. C. BRITTON.
Soochow, China.

WILMINGTON W. M. U.

The Woman's Missionary Union of Wilmington Association held their second annual meeting Thursday, September 12 at Wrightsboro Church where the largest delegation of Baptist women that ever assembled together in this association came to prove their interest in the great mission cause of our great State work.

Mrs. Geo. E. Leftwich, who has only been our Vice-President this year, proved herself such a competent Vice-President that she was unanimously re-elected, and the people of the Wilmington Association have taken such an interest in the work, that it was found necessary to add another to our list of officers, a secretary, Miss Myrtle Lee Stephens, who is capable of doing stenographic work, and we hope to serve the people promptly and in a more satisfactory manner.

We are very much gratified with this year's work. We set our aim higher than ever before, and we reached it, which inspires us to attempt even greater things this year. Our motto was "Attempt Great Things for God, Expect Great Things from God" and we now proclaim "Larger and Better Service."

During the year just closed, we organized six new Societies, three W. M. S. and three Sunbeams, and partially awakened two sleeping Societies, and one thing that causes us to be especially encouraged, is the interest taken, and the willingness on the part of the women, boys and girls to do something they are asked to do the best of their ability, which are but stepping stones to larger and better service.

While we have some Societies that are not very active at present, we are going to put forth special effort to awaken them out of their slumber into quite enthusiastic workers, for all they need is to open their eyes and look on the fields that are already white unto harvest, and realize that a portion of the responsibility rests on them.

We were very fortunate in having Miss Ellen Graham, one of the Central Committee, present, and while she is quite young in the work, and this was her first visit to an Association meeting, we caught a glimpse of

the great work she as our Y. W. A. Leader of North Carolina is attempting, and we, too, caught a bit of her enthusiasm and shall do all in our power to attain great things.

We also had present Miss Myra Jordan, a graduate of Louisville Training School, and who is now doing missionary work at Laurinburg, N. C., and she gave us such a splendid outline of the Training School and what it means to the girls. We consider we were very fortunate in having both of these capable women with us, and we assure them that we were greatly benefited by their coming in our midst. We already know one young woman who expects to go to Louisville for training, in order that she may do better work in our own Association.

Our program consisted of the work outlined in the Association Program with a few new features. We had a very interesting paper by Mrs. B. T. Hopkins on W. M. S., Responsibility for Junior Societies; another by Mrs. J. F. Little on the Expense Fund, Its Necessity and Use, and a paper by Mrs. J. A. Sullivan on Home Missions, also Mrs. J. A. Johnson on the Benefits Derived from the Institutes, and others that we will not mention, that were just splendid. We would not forget the paper on the Judson Centennial by Mrs. E. P. Brock, which was especially interesting, as we realize it was one of the newest thoughts at the Oklahoma meeting, and we were anxious for our women to know what it meant.

Another very interesting feature was a song by little Geo. Leftwich, "Beautiful Isle of Somewhere," and a recitation by little Elizabeth Kelly, which were a splendid demonstration of what our little Sunbeams are doing, and credit is due largely to the women who deal so gently with our little babes in Christ.

The Royal Ambassadors also gave us a few ideas as to what they are doing, and sang sweetly their song, "The King's Business." We are trying to interest more of our boys to join this great work, for it means better equipped men for our churches in the future, and early training is so essential to young, active service.

We all caught quite an inspiration from the sweet mission solos rendered by Miss Lila Keith, and last of all, but no means least an interesting and convincing mission sermon by Rev. J. A. Sullivan, of Brooklyn Baptist Church, Wilmington, N. C. The interest manifested by the forty delegates and two hundred and seventy-five visitors, all of whom are members of Missionary Societies, made it a day long to be remembered by all present, and a determination to make next year's work an everyday thought for "Larger and Better Service."

MYRTLE LEE STEPHENS.
Corresponding Secretary.
Wilmington, N. C.

PILOT MOUNTAIN ANNUAL MEETING.

The Annual Meeting of the Pilot Mountain W. M. U. was held at Mt. Airy September 12 and 13. Mrs. D. Rich, of Winston-Salem, writes that the program was carried out.

Mrs. W. L. Sheppard conducted the devotional exercises. The annual report of the Associational Vice-President, Mrs. H. S. Crist, was presented and was encouraging. Eleven Societies responded to the roll call. Mrs. C. T. Pinkston, of Winston-Salem, read a paper on "The Responsibility of the W. M. S. for Junior Societies." Mrs. Cullen Merritt, of Mount Airy, spoke on "Our Mission Fields." Mrs. H. Montague, of Winston-Salem, discussed the "New Standard of Excellence." Mrs. C. T. Wilkinson, of Winston-Salem, discussed the expense fund. At the evening service Rev. T. H.

King, pastor of the First Baptist Church, Mount Airy, delivered an inspiring sermon. The next morning Mrs. W. C. Moore, of Mount Airy, conducted devotional exercises. Mrs. W. J. Conrad, of Winston-Salem, spoke on Church Building. Mrs. T. W. Barber discussed "Foreigners and the Future," and Mrs. Rich spoke on "Preparing for Service." Plans for the year's work were discussed and officers were elected.

Mrs. Rich concluded: "The ladies of the Mount Airy Church attended very well, and I think we all received a blessing from the meeting. It was decided by the almost unanimous vote that we meet at the same time and place as our Association next year. We cannot get in touch with the women in our country churches with a separate meeting. So we are to meet with the church at King next August, the same time and place of the Association."

Sunbeams and R. A.

SOME SUNBEAM LETTERS.

Workers at Wallace.—Dear Miss Briggs: I have wanted for a long time to write you about my Sunbeam Band, of which I am so proud. It is only eighteen months old. We began with thirteen members, and now we are fifty-six strong. We are growing not only in numbers, but in enthusiasm as well. We expect to observe State Mission Day at our next meeting.—Mrs. J. W. Carroll, Wallace, N. C.

New Band at Olivet.—Miss Rose Waugh, of Long Island, N. C., writes: "On August 7, we organized the Olivet Sunbeam Band, South Fork Association, and I am glad to say the children are taking great interest in the work."

Two New Bands in Robeson.—Miss Belle Tyner, of the Robeson Association, reports a new Band of fifteen members at Zion's Tabernacle Church and another, with twenty-one members, at Oak Grove Church.

Four New Bands in Neuse-Atlantic.—Miss Nannie Joyner, of La-Grange, sends the following list of Bands, recently organized: Sandy Bottom, eleven members; New Hope sixteen members; Union, thirty-eight members; Seven Springs, twenty-two members.

Dollar Sunbeams at Littleton.—Two Sunbeams of the Littleton Band, Tar River Association, have given a dollar each to State Missions. They are: Archie W. Green and Elizabeth Courtney Lumpkin.

FIVE FRUITFUL MEETINGS.

It has been my privilege since the first Sunday in August to be in several splendid meetings. The first one was at Hopewell Church, thirteen miles north of Monroe, of which Bro. M. D. L. Preslar is pastor. This was a splendid revival and quite a number professed faith in Christ. Seven were baptized into the fellowship of the church.

The next meeting was with the Macedonia Church, four miles south of Monroe the week following the second Sunday. Brother Preslar is pastor there. This was a very great meeting. The church was greatly revived and seventeen added to the church by baptism.

During the week following the third Sunday in August I was with Brother Preslar again with his Bethel church, four miles south of Marshville. This was a splendid meeting with the church. One of the most noticeable things to a visitor to this church is the leading interest

taken in all the church work by the younger members of the church. This church seems to be on a high plain of Christian work. Four were received into the fellowship by letter.

Brother Preslar has a splendid field and is doing excellent work.

From the first Sunday in this month and continuing for ten days, our meeting was held at Louise. Bro. J. J. Beach, of Gastonia, did the preaching and did it well. The congregations were splendid from the beginning and continued good throughout the meeting. I believe the meeting has been a great blessing to the church—I think I can see signs of new life among the membership. There were quite a number of professions and four have been baptized into fellowship. Quite a large number too are coming in on letters. Brother Beach is a splendid help and a pastor or church is fortunate in getting him in a meeting.

Last night I closed a five days' meeting at Pleasant Plains Church, three miles south of Matthews. At present this church has no pastor. The church had gotten badly divided up but the Lord seems to have gloriously brought the brethren together. I have scarcely been in a meeting where the Lord has seemed to do so much in breaking up divisions and blessing His people with a great revival. I believe the church will be in shape now to call a pastor and move out in the Lord's work. One was received for baptism and four by letter.

Truly the Lord has done great things for us and we are glad.

JAS. C. GILLESPIE.
Charlotte, N. C.

AN OLD-TIME SPIRITUAL MEETING.

At the request of the brethren of Howell's Church to make a report of the recent revival services in which I aided the pastor, Bro. J. S. Harris, I have to say, it was an old-time spiritual meeting in which there was real rejoicing. There were twenty-one accessions to the church, and some who had been out of the church for years came back with greater determination to live for Christ. One good woman whose heart the Lord opened, who was nearly seventy years old and had been a Presbyterian about thirty-five years, was converted, and with fifteen others was baptized. Total up to date received in our church here; ninety-six during this year, including those under the watch-care of the church. Bro. C. M. Rock will be with me here in a meeting beginning first Sunday in October. Pray for us.

J. L. ROGERS.

Concord, N. C.

GOOD WORK AT BETHLEHEM AND SHILOH.

The meetings in my churches this year have been very successful. On Saturday before the second Sunday in August we began a meeting at Bethlehem (Pender County). Bro. C. F. Whitlock, of Joplin, Missouri, former pastor of Brooklyn Church, Wilmington, helped in the meeting. Bro. Whitlock did strong, faithful preaching and we were greatly blessed. Only one week's meeting was held and there were twenty-eight additions to the church. The work has been greatly revived. We have a well organized Sunday-school and an aggressive Woman's Missionary Society. What the work at this place is encouraging. The response is ready, the leadership among the laity strong, progressive and efficient. Our next Union Meeting, in this month, meets with this church.

On Saturday before the third Sunday we began a meeting at Shiloh. Bro. J. H. Poteat, pastor at Whiteville, N. C., did the preaching. There

were fourteen additions to the church. The work at this place, has been growing since we took the pastorate one year ago, and the prospect for a strong, wide-awake church is better than ever before.

W. G. MOORE.

Byrdville, N. C.

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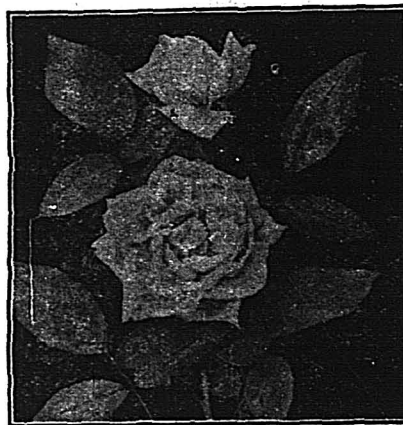
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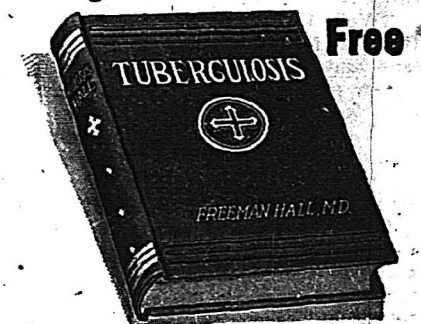
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Young People

IN AUTUMN DAYS.
In days like these,
When leaves are red,
And overhead
The drowsy trees
Sing lullabies
To sleepy skies,
I'd like to seize
The idle breeze
By his right hand
And fly with him
To the very rim
Of autumnland.
In days like these.

In days like these,
When heaven is near
And brooks are clear
And earth at ease,
I'd like to be
An Indian free,
And as I please
To list to bees,
Or wander far
And sit by brook
In sunny nook
Where woodlands are;
In days like these.

—Charles M. Stebbins, in Child Lore.

JACK BRANDON'S CERTIFICATE OF CHARACTER.

"We must hurry or we won't get a chance at the nuts. The Ninth Grade boys are going over to the grove in a body, and if they get there first we might as well stay away." This from George Brandon, who was getting over the ground as fast as his short legs would carry him, while his cousin kept pace with him without any effort.

As they swung along the street in the outskirts of the village, talking of the day's promise of a good time, and wondering if the Ninth Grade boys had started yet, they came to a sudden halt. They were opposite a queer little house, old and weather-beaten; windows placed irregularly for convenience rather than outside appearance; wooden eaves-trough; a lean-to and a scraggy grape vine clambering up towards the roof; a tangled mass of weeds and flowers that had escaped the early frost grew along the fence.

As the boys came opposite, a window was hastily thrown open, a man's head and shoulders were pushed out, and a voice called out:

"Hallo! Say, you young fellows, are you going to the village?"

"No!" replied George, moving forward. But Jack said:

"Hold on; let's see what's wanted."

"We haven't time!" persisted George.

"We'll take time!" Turning to the man he said: "Can we do anything for you, sir?"

"Well, I'm that stiff with rheumatics that I couldn't hobble to the village and back in half a day. Miss Green wants her shoes for Sabbath, and I've run out o' thread and can't finish them now, 'thout I get some. I thought maybe you'd just as soon get me some, boys like to run about. My! I wish I was a boy!"

George demurred, and explained that they were in haste, and were not going to the business streets of the town, and, anyway, did not expect to return before 2 o'clock. "We could bring the thread then, if that would do?" he said.

The old man shook his head. "There wouldn't be time to finish the work after that, and Miss Green, she don't like to be kept waiting. Besides, I promised her, and I never broke a promise yet," and the old voice faltered as the head drew back; he was about to shut the window when Jack spoke up:

"I'll do the errand, sir, if you'll tell me just what you want and where to get it."

The old face brightened, "Bless you. You'll save an old man's reputation for keeping his word, and Miss Green won't be kept from church tomorrow!"

In spite of his cousin's protest, Jack waited for his orders and cheerfully undertook one or two additional

commissions. It is true that he was late at the grove, and the Ninth Grade had been before him, so that the nuts were scarce, and George, with his own bag full, said tauntingly:

"If you hadn't been such a greeny as to turn an errand boy for old Snitz, you might have had as many. You got nothing for it, and lost your chance here."

"You are mistaken; I did get something!"

"You did! What?"

"Thanks, and a promise to do me a good turn," returned Jack quietly.

"That was good pay! Likely you'll get into the president's cabinet on the strength of his influence," exclaimed George, ironically.

"Well, Snitzer, at it yet?"

"Yes, Jedge, I'm allers at it!"

"Can you sew up a rip in my boot just now while I wait?"

"Reckon I can, sir! I ain't so very busy. The truth is, I kinder kalkerlated to lay off this forenoon—I had no other business on hand."

"Ah! how so?" asked the Judge, with a show of interest.

"Well, I have been writing out a certificate of character for a boy. You know about John Brandon's boy. He lives up to his Uncle Fred Brandon's now, but he wants to get a chance to make something out of himself, and I just writ out a paper for him; mebbe you'd like to look it over while I take the boot in hand?"

This is what Judge Cary read, written in a cramped hand, with some misspelled words:

"This certifies that Jack Brandon, son of the late John Brandon, is a polite, kind young fellow. He is kind to animals, help to the poor and helpless, honest, can reckon money correct, and has good, strong temperance principles. He can stand ridicule, and can sacrifice his own interests without wanting to be known as a martyr. Anybody that wants this sort of a boy had better get hold of Jack Brandon."

(Signed) Karl Snitzer."

"How do you know all this?" asked the Judge, when he had spelled out the scrawl.

"How do I know? Well, I'll tell you, Jedge." While the rip in the boot was rapidly closing the old man told of his interview with the two Brandon boys. "Now, that Jack took off his hat while he talked with me, so I know he is a polite boy. He stooped to pat the cat when she rubbed up against him, so I know he is kind to animals. He gave up the nutting party to do me a kindness, and didn't seem to think it was any great thing to do. He did my errands all square, and brought back the change, more than I expected, because some of the things were cheaper than I thought. So, you see, I know."

"But what about the temperance principles? How do you know that?"

The old man hesitated, then answered slowly. "Well, Jedge, I suppose I'll have to tell you. Being you are so stiff yourself on the question, I hated to own up. You see, I asked the boy to bring me a bottle of liquor, and he just stood up and said: 'Sir, I can't do that. Anything else you want I'll do, but I neither taste nor handle.' My! I am ashamed. Well, he got all I sent for. Wouldn't take pay either. I tell you, Jedge, if you want a boy, he's the one for you."

A few days ago Jack Brandon was admitted to the bar, taken into partnership with Judge Cary. Looking over some old papers, in view of the new arrangement, the Judge came across one over which he smiled, then handed it over to his new partner, saying:

"I think I never showed you this. Perhaps it may interest you."

Jack read it with a puzzled expression, then as light broke, he said with feeling:

"He did serve me a good turn!"

It was Jack's certificate of character.—Temperance Banner.

To Drive Out Malaria and Build Up the System

Take the Old Standard GROVES TASTELESS CHILL TONIC. You know what you are taking. The formula is plainly printed on every bottle, showing it is simply Quinine and Iron in a tasteless form, and the most effectual form. For grown people and children. 50c.

Fine Table Meal

—Pure, wholesome, nourishing table meal cannot be ground with cheap mills—mills that are made merely to sell.

Those who use

Monarch Mills

can tell you how easy it is to grind the best meal, and how profitable they find it grinding for their neighbors. If you will write us stating the kind and amount of power you have, we will tell you some facts about meal grinding that will surprise you.

ASPROUT, WALDRON & COMPANY
Box 442, Muncy, Pa.

Hog Cholera
Is contagious. Causes heavy loss. Cure it quickly.
Pratt's Hog Cholera Specific
will do it. 50c per package.
PRATT'S DISINFECTANT
prevents the disease from spreading.
\$1 gallon. Makes 100 gal. solution.
"Your money back if it fails."
Sold by dealers everywhere, or
Pratt Food Co.,
Phila., Pa.



LET ME SHOP FOR YOU

No matter what you want—street suit, wedding trousseau, reception or evening gown—INEXPENSIVE, or handsome and costly—send for my samples and estimates before placing your order. With my years' experience in shopping, my knowledge of styles—being in touch with the leading fashion centres—my conscientious handling of each and every order, whether large or small—I know I can please you.

MRS. CHARLES ELLISON
Norton Building, Louisville, Ky.

\$4 a day SURE

Easy work with horse and buggy right where you live in handling our ironing and fluting machine. One agent says: "Made \$50 in 3 1/2 days." We pay \$75 a month and expenses; or commission.
FRANK MFG. CO., Dept. 72 Cincinnati, Ohio.

SCHEDULE OF SOUTHERN RAILWAY

Premier Carrier of the South.

No. 21—Leaves Raleigh 8:35 a. m.; through train for Asheville and Waynesville. Handles chair car from Goldsboro to Waynesville, making connections at Asheville with Carolina Special for Cincinnati, Chicago, also for Memphis and Western points.

No. 145—Leaves Raleigh 12:40 p. m. for Durham, Oxford, Keyville, and Richmond, Va., arrives Richmond 8:05 p. m.

No. 139—Leaves Raleigh 4:05 p. m.; handles through Pullman Sleeping car for Atlanta, arriving Atlanta 5:25 a. m.; remain in sleeper until 7:00 a. m., making connections for Birmingham, Memphis, Montgomery, New Orleans, and Western points.

No. 131—Leaves Raleigh 7:00 p. m. for Greensboro, connecting there with solid Pullman train for Washington, Baltimore, Philadelphia and New York, arriving New York 12:16 noon following day.

No. 111—Leaves Raleigh 2:30 a. m.; handles Pullman sleeping car from Morehead City to Winston-Salem. This car is open for occupancy at Union Station, Raleigh, 12:30 midnight; makes connections at Greensboro for Charlotte, Atlanta, and all Southern points; also for Asheville and Western points.

No. 112—Leaves Raleigh 4:30 a. m. for Goldsboro; handles Pullman sleeping car from Winston-Salem to Morehead City; also makes connections for Wilmington and Wrightsville Beach.

No. 144—Leaves Raleigh 12:30 p. m. for Goldsboro, making direct connection for Morehead City, Wilmington and Wrightsville Beach; also at Selma for points North and South on Atlantic Coast Line Railway.

No. 222—Leaves Raleigh 7:30 p. m.; through train with chair car from Waynesville and Asheville to Goldsboro, making connections at Goldsboro for Wilmington.

N. B.—The above schedule figures are published only as information and are not guaranteed.

J. O. JONES,
Traveling Passenger Agent,
Raleigh, N. C.
E. H. COAPMAN,
Vice-President and General Manager,
S. H. HARDWICK,
Passenger Traffic Manager,
H. E. CARY,
General Passenger Agent.

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DAYBREAK PHOSPHATE
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100 MESH SCREEN
80% THROUGH
200 MESH SCREEN
PHOSPHORUS
25%
PHOSPHORIC ACID

YOU ARE WISER THAN YOUR GRANDFATHER.

Do your crop yields prove it? If your soil has been depleted by continuous growing of grain-crops you must exercise this wisdom by making a proper selection of the plant foods with which to restore the fertility. We can prove to you that the most commonly deficient element of plant food is Phosphorus, and that the most economical source of Phosphorus is **GROUND PHOSPHATE ROCK**. Write us for the proof. **FEDERAL CHEMICAL CO., GROUND ROCK DEPT., COLUMBIA, TENN.**

Train Service.

Inauguration of Parlor Car Service Between Wilmington and Greensboro.

Effective, Westbound, July 16, and Eastbound, July 17, Pullman Parlor Cars will be operated between Wilmington and Greensboro on the following daily schedules. Through coaches will continue to be operated between Wilmington and Mount Airy.

Atlantic Coast Line.

No. 53.
8:45 a. m. Lv. Wilmington...Ar. 8:05 p. m.
11:45 a. m. Ar. Fayetteville...Lv. 4:50 p. m.
12:10 p. m. Lv. Fayetteville...Ar. 4:45 p. m.
1:40 p. m. Ar. Sanford...Lv. 8:30 p. m.

Southern Railway.

No. 131.
2:15 p. m. Lv. Sanford...Ar. 8:20 p. m.
4:45 p. m. Ar. Greensboro...Lv. 12:50 p. m.
8:15 p. m. Ar. Mt. Airy...Lv. 8:45 p. m.

T. C. WHITE,
General Passenger Agent.
W. J. CRAIG,
Passenger Traffic Manager.

Seaboard Air Line Ry.

Schedule Effective January 3, 1912.

Trains Leave Raleigh.

Direct line with Double Daily Service to the West through Atlanta, Birmingham, and Memphis.

For the South.
No. 81.... 4:35 a. m.
No. 29 Ar 10:05 a. m.
No. 41.... 4:10 p. m.
No. 43.... 6:00 p. m.

For the North.
No. 84.... 12:48 a. m.
No. 38.... 11:35 a. m.
No. 66.... 12:05 p. m.

For rates, schedules, time tables and any other information desired, apply to J. F. Mitchell, City Passenger and Ticket Agent, Telephone No. 117.
Notice—Above schedules published only as information, and are not guaranteed.
J. F. MITCHELL, Pass. Agent,
H. S. LEARD, Division Pass. Agent,
No. 4 West Martin St., Tucker Building,
Opposite North Entrance Postoffice,
RALEIGH, N. C.

NORFOLK SOUTHERN RAILROAD

Route of the "NIGHT EXPRESS"

Travel via Raleigh (Union Station) and Norfolk Southern Railroad to and from all points in Eastern North Carolina.
Buffet, Parlor and Sleeping Cars between Raleigh and Norfolk.

Schedule in effect March 3rd.
N. B.—The following schedule figures are published as information ONLY and are not guaranteed.

TRAINS LEAVE RALEIGH—

9:15 p. m. Daily—"Night Express." Pullman Sleeping Car for Norfolk.

6:00 a. m. Daily—For Wilson, Washington, and Norfolk—Broiler Parlor Car Service between Raleigh and Norfolk.

6:00 a. m. Daily, except Sunday, for New Bern via Chocowinity. Parlor Car Service.

2:40 a. m. Daily, except Sunday, for Washington.

TRAINS ARRIVE RALEIGH—

7:20 a. m. Daily—11:20 a. m. daily, except Sunday, and 8:30 p. m. daily Buffet Parlor Car Service on 8:30 p. m. train from Norfolk.

TRAINS LEAVE GOLDSBORO—

10:15 p. m. Daily—"Night Express"—Pullman Sleeping Car for Norfolk via New Bern.

7:10 a. m. Daily—For Beaufort and Norfolk. Parlor Car between Washington and Norfolk.

8:10 p. m. Daily—For New Bern, Oriental and Beaufort. Parlor Car Service.

For further information and reservation of Pullman Sleeping Car space apply to C. W. Upchurch, General Agent, or Ralph Duffer, City Ticket Agent, Yarbrough Hotel Building, Raleigh, N. C.
B. L. BUGG, Traffic Manager.
W. W. CROXTON, Gen'l. Pass. Agent.
NORFOLK, VA.

Home Circle

MOONLIGHT MEADOWS.

On these white nights, when over hill and wood
The brooding mystery of midnight lies,
Beneath the glad enchantment of the skies
The moonlit meadows spread their quietude.
Drenched in the deluge of effulgent light
Their dew-sweet reaches, sweet with new-mown hay
Into the hazy distance stretch away,
And lose their brightness in the folds of night.
The far-off hills recede beyond the plain,
And this expanse of moonlight meadow seems
The land we may have visited in dreams,
But may not find when day returns again.
Earth's weary train of days remoter grows,
The voice of care sounds faint, and dies away—
And all distress that waits upon the day
Fades from the memory like forgotten woes.
Peace on the troubled earth when day is down!
Silence that falls across the clash of strife:
And fleeting glimpses of that higher life
That speaks in other language than our own.
Fair moonlit meadows! Nature's open page
Which we with clouded vision vainly trace,
Yet fail to read the meaning of its grace
Whose message is withheld from age to age.
—Emma G. Weston, in Youth's Companion.

CHILDREN AT TABLE.

"Show me what a man eats, and I will tell you what he is," says Brillat Savarin. Show me how a child eats, and I will tell you what his parents are. If a child has rude and unpleasant manners, his parents are certainly careless, even though they may not lack breeding.

Between the ages of three and seven a child is easily taught simply by force of example, the little amenities of the table demanded by civilization, and even more easily does he acquire habits, which it is almost impossible to correct in after life.

One must not, of course, take a child's whole meal time for "don't," and this will not be necessary if, beforehand, one at a time, you will instill into his plastic mind a few of the most necessary rules regarding his behavior at table. They should be taught that bread must be broken and not cut, and that only the bit they are going to put into their mouths is to be buttered at a time. All sorts of biscuits, crumpets and muffins must also be broken or pulled apart, and never cut. Toast should never be dipped in coffee or milk.

It keeps the mothers ever on the alert to see that the children sit straight in their chairs, and do not tilt sideways or backwards; that they wipe their mouths before and after drinking, and do not drink with food in their mouths. That they do not bolt their meat or scrape their pudding plates or swallow their spoons, and that they do not gather debris in the way of crumbs of bread, egg shells, or bits of rejected meat, on the tablecloth beside their plates, instead of on the sides of the plate. Much care must be taken not to make these corrections with such vehemence as to make the child self-conscious, for self-conscious children are ever the most awkward.

Fortunately, childish memories are good. Once thoroughly impress some little point of etiquette on their minds, and years will not efface it. A child whose manners could never be mended by fault-finding, can often be transformed into a veritable Lord Chesterfield by judicious praise. It is when praising him for some point of conduct that you can best insinuatingly add that you are glad you have never seen him do thus and so. He will be a thousand times more apt never to commit the error of which you speak, than if you had bluntly corrected him in the act itself.

I have visited in families where the children at meal-times were so painfully silent that, but for the motions

of eating, they might have been wooden images, and in other houses I have seen a single child keep the whole table in a turmoil by his incessant chatter and rude demands. In this, as in all things, it is the golden mean that must be sought after. Let the little ones have a share in the conversation, but let the command that they are not to break in upon the conversation of their elders be a peremptory one. The greatest moral and religious duty of a parent, the right training of children, is no sinecure.—Alice Chittenden.

BEAUTY OF CHARACTER.

There is always a certain amount of enchantment about a beautiful character. We all know what it is to meet those whose quality and beauty of character we admire and esteem. How it thrills us with the dignity of its gracious mystery, its rare, delicate sympathy, its natural charm. Everyone in this transitory life of ours has in his or her mind the ideal of what he or she would like to be, and the loftier and nobler the ideal, the more godlike will the character become. Each character, with its beautiful thoughts and beautiful actions, is an exquisite proof, a living, practical witness on earth of the power and glory of God.

What are the effects of a strong and beautiful character upon those with whom it comes into contact? In the first place, it is the divine inspiration which it continually inspires in the hearts of others toward the love of moral beauty. In the second place it is the example of such a character, with its tremendous influence for good, which cannot be overestimated. It shines forth with radiant beauty like some bright serene star, guiding with the glory of its light the footsteps of wanderers, lest peradventure they stumble through the darkness of the world.—Great Thoughts.

PISO'S REMEDY

Best Cough Syrup. Tastes Good. Use in time. Sold by Druggists.
FOR COUGHS AND COLDS

Sauer's
Flavoring Extracts
make house-keepers famous for their dainty dishes. Quality unquestionable. Tried once—always preferred. All flavors. At grocery, 10c. & 5c. Write for our booklet of valuable cooking receipts—free.
Sauer's Extract Co., Richmond, Va.

The Home-seekers Opportunity that was Overlooked

Is in Georgia and Alabama along the Central of Georgia's 2000 miles of modern railway. The land will cost you more net money than that which costs three or four times as much where unimproved land is scarce. Long growing seasons with abundant rainfall, make extra crops each year. Mild climate, ideal for fruit and truck. But the greatest opportunity is for the general farmer, in home markets, at good prices, for all he produces.

Proof of this in "Alabama and Georgia," a book of pictures and signed letters, mailed free. Also, "How to Find the Farm You Want." Write TODAY.

J. F. Jackson, Agricultural Agent, C. of Ga. Ry.
243 West Broad Street, Savannah, Georgia.

BELLS, PEALS, CHIMES
Made only of best selected Copper and East India Tin. Well known for their full rich tone and durability. Write for catalogue.
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ESTABLISHED 1858
THE C. S. BELL CO., HILLSBORO, OHIO

The Best Way? Go To Your Doctor

No sense in running from one doctor to another! Select the best one, then stand by him. No sense in trying this thing, that thing, for your cough. Carefully, deliberately select the best cough medicine, then take it. Stick to it. Ask your doctor about Ayer's Cherry Pectoral for throat and lung troubles.
J. C. Ayer & Co., Lowell, Mass.



Use 1/4 less EAGLE-THISTLE SODA

Best for biscuit—and all cooking. Pure. Fresh. Economical. Guaranteed. 16 full ounces to the pound—and costs no more. Sanitary package.

THE MATHIESON ALKALI WORKS, Saltville, Va.
I enclose the tops cut from 6 Eagle-Thistle packages, also Money Order (or stamps) for 50c. Please send me, all charges prepaid, one set (6) Rogers' Guaranteed Genuine Silver Plated Teaspoons. These spoons bear no advertising, and their retail value is \$2 per doz.

Miss (or) Mrs. _____
P. O. _____ County _____ State _____

ARTISTIC designs and workmanship make handsome monuments, but unless combined with quality of material the attractiveness is soon supplanted by a broken unsightly memorial.

Combine in your monument rare beauty and lasting durability by insisting upon

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If your dealer cannot supply you, write us

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WOOD SHINGLES CURL AND SPLIT. CORTRIGHT METAL SHINGLES ARE ALWAYS THE SAME.

CORTRIGHT METAL SHINGLES

Cortright Metal Shingles lay flat, hug tight, keep shape and position year in and year out. No amount of rain can make them rot or split; no heat can make them curl, no blow of wind can rattle or tear them loose. Absolutely fireproof, weatherproof, almost wearproof. Require fewer nails, least cutting, no solder, no seams, no loss. Delivered painted both sides; or galvanized. Write for dealer's name. If we haven't an agency in your locality, full particulars, samples and prices will be promptly sent to those actually in need of roofing.

CORTRIGHT METAL ROOFING COMPANY
54 N. 23d Street, Philadelphia 123 W. Van Buren Street, Chicago

Acknowledgments

Raleigh, N. C. Oct. 2, 1912.

State Missions.—Cottonville, \$5.00; King's Chapel, 6.54; Kannapolis, 25.00; Cannon's Grove, 1.25; Wakefield, 20.74; S. S. Boardman, 2.21; Andrews, 17.00; South Yadkin Association, 19.50; S. S. Rich Square, 10.00; Green River Asso., 26.80; Boone, 1.88; Sanford, 16.50; Olive Branch, 10.00; Love's Creek, 16.50; Hopewell, 1.90; Calypso, 10.00; Olive Branch, 12.65; Vandemere, 6.10; Rock Springs, 1.00; Coleraine, 5.47; Wake Cross Roads, 6.66; Mt. Zion, 4.00; West Oxford, 1.50; Conoway's Chapel, 1.00; Piney Grove, 1.50; Zion Ch., 2.20; Avery Asso., 5.00; Sandy Creek, 5.00; Catawba, 11.90; W. M. S., Raeford, 3.40; Kings Mountain, 43.11; Christian Harbor, 10.00; Youngsville, 13.35; Battleboro, 1.50; West Buncombe Asso., 2.00; H. C. Bridge, 30.00; Kelford 35.00; Grear's Cross Roads, 25.00; Bethlehem, 6.18; W. M. S., First, Greensboro, 1.34; Bethesda, 3.05; Merry Hill, 4.25; W. M. S., Merry Hill, 10.00; Harrellsville, 20.00; Ephesus, 1.50; Star, 3.11; King St., Waxhaw, 20.00; Flat Springs, 2.00; Bethlehem, 5.00; Rockwell, 1.51; Faith, 2.54; Bethesda, 1.50; Anderson's Grove, 6.00; W. M. S., Red Hill, 1.50; W. M. S., Weldon, 10.25; Sun., Raeford, 5.00; W. M. S., Peach Tree, 1.00; W. M. S., Rocky Mount, 12.00; Sun., Rocky Mount, 1.50; W. M. S., Hope Mills, 2.50; W. M. S., Roxobel, 6.25; W. M. S., Parkton, 30.00; W. M. S., Magnolia, 75c. Total this week, \$655.11. Previously reported, \$7,729.13. Total this year, \$8,384.24.

Foreign Missions.—Andrews, \$10.00; Norlina, 4.55; South Yadkin Asso., 40.50; Green River Asso., 36.05; Sanford, 13.23; Olive Branch, 2.50; Well's Chapel, 11.50; Hopewell, 90c; Calypso, 10.00; Rock Springs, 3.75; Tuxedo Mission, 1.25; West Oxford, 2.80; Conoway's Chapel, 4.00; Berea, 1.50; Rozier, 1.37; Sun., Saddle Tree, 7.03; W. M. S., West Lumberton, 5.00; W. M. S., Saddle Tree, 16.45; Beulah, 2.87; W. M. S., East Lumberton, 2.50; W. M. S., Rozier, 2.70; E. J. Biggs, 5.00; Pleasant Hope, 4.64; Avery Asso., 5.00; W. M. S., Weldon, 2.00; Gum Springs, 7.00; Youngsville, 24.65; Bethlehem, 4.22; W. M. S., First, Greensboro, 2.02; Castalia, 2.50; Flat Springs, 2.81; Bethlehem, 3.00; R. A., Rocky Mount, 2.26; W. M. S., North Catawba, 10.00; W. M. S., Florence Avenue, 3.75; W. M. S., Parkton, 5.00; Miss Lilly Guy, 2.10. Total this week, \$256.10. Previously reported, \$35,727.55. Total this year, \$35,983.65.

Home Missions.—Wakefield, \$5.00; Andrews, 8.00; Norlina, 4.56; South Yadkin Association, 21.80; Green River Asso., 20.84; Sanford, 21.39; Olive Branch, 1.15; Hopewell, 1.22; Calypso, 50.00; Rock Springs, 1.04; Coleraine, 5.47; Hillsboro, 16.50; Lemmola's Cross Roads, 7.50; Conoway's Chapel, 4.00; Piney Grove, 1.10; East Lumberton, 1.20; Berea, 1.50; Sun., East Lumberton, 4.00; Rozier, 1.94; Pleasant Hope, 5.59; Sun., Saddle Tree, 2.33; Avery Asso., 5.00; Sandy Creek, 1.10; Gum Springs, 5.50; Kings Mountain, 16.70; Youngsville, 6.60; Perry's Chapel, 7.84; W. M. S., First, Greensboro, 1.34; Y. W. A., First, Greensboro, 5.75; Jr. Y. W. A., First, Greensboro, 1.25; Sun., First, Greensboro, 8.25; Bethesda, 2.95; Bethlehem, 3.00; Bethesda, 1.85; Anderson's Grove, 5.00; W. M. S., Weldon, 4.00; W. M. S., Peach Tree, 1.00; W. M. S., Parkton, 5.00; W. M. S., Magnolia, 50 cents. Total this week, \$230.82. Previously reported, \$19,931.05. Total this year, \$20,161.87.

Education.—Kannapolis, \$1.00; Wakefield, 10.00; Storall, 6.49; South Yadkin, 18.83; Hopewell, 75c; Sandy Branch, 5.00; Calypso, 10.00; Vandemere, 1.00; Youngsville, 5.50; Perry's Chapel, 3.00; Mt. Gilead, 4.70; First, Wilmington, 100.00; Harrellsville, 6.00. Total this week, \$172.25. Previously reported, \$2,338.06. Total this year, \$3,010.31.

Sunday Schools.—Kannapolis, \$5.00; Wakefield, 5.00; Olive Branch, 3.00; Love's Creek, 2.00; Hopewell, 1.00; Vandemere, 1.00; Sandy Creek, 1.00; Pleasant Hill, 50c; Kings Mountain, 2.00; Hickory Grove, 3.51; Mt. Gilead, 4.00; Kings Street, Waxhaw, 2.00; S. S., Sandy Branch, 2.00. Total this week, \$32.01. Previously reported, \$1,295.54. Total this year, \$1,327.55.

Margaret Home.—Sun., Raeford, \$1.25; Sun., Rocky Mount, 1.50. Total this week, \$2.75. Previously reported, \$107.25. Total this year, \$110.03.

Ministerial Relief.—Kannapolis, \$1.00; Storall, 4.28; Wakefield, 5.00; South Yadkin Association, 24.50; Sandy Branch, 2.00; Olive Branch, 4.00; Love's Creek, 2.00; Calypso, 1.00; Pleasant Hill, 1.95; Coleraine, 1.16; Conoway's Chapel, 1.00; Piney Grove, 1.00; Sandy Creek, 1.00; Kings Mountain, 3.00; Perry's Chapel, 2.00; Mt. Gilead, 4.20; Harrellsville, 5.00; King Street, Waxhaw, 3.00; Flat Springs, 1.00. Total this week, \$67.19. Previously reported, \$2,419.87. Total this year, \$2,487.06.

Students' Aid Fund.—Calypso, \$2.50. Previously reported, \$49.78. Total this year, \$52.28.

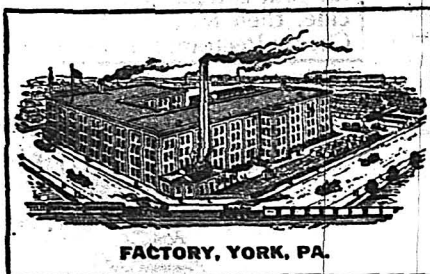
Total all objects this week..... \$1,429.03
Previously reported for all objects. 70,078.16

Total this year for all objects....\$71,507.19
WALTERS DURHAM,
Treasurer Baptist State Convention.

TO THE PASTORS OF NORTH CAROLINA.

Realizing the importance of having the laws against the evils which now confront us more rigorously enforced, and realizing that one of the best ways to bring about this result is to educate the masses up to a higher standard of Christian citizenship, and realizing further, that in no way can the masses be more readily or effectively reached than through the pulpit, the national com-

Is Any Upright Piano Worth \$500

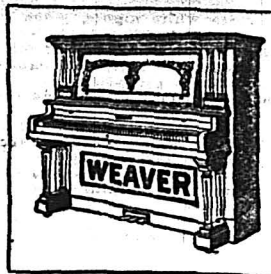


FACTORY, YORK, PA.

YES! But only if it sells for \$500. Not if it is quoted at \$500 and sold for \$238. There are many pianos sold at \$500 and over.

Weaver Pianos

are sold at from \$400 for a fine upright up to \$850 for the finest Grand because discriminating buyers know they are worth those



prices. The fact that those who know most about pianos buy the most expensive instruments is the best proof we know of that cheap pianos are not satisfactory to the best musicians.

THE WEAVER PIANO is a Work of Art

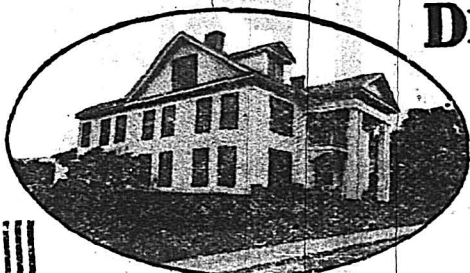
A real treasure in the home of refinement and musical culture. The new art catalogue of the Weaver Piano contains much information that is valuable. Send for it (free) if interested in the purchase of a fine piano.

OLD INSTRUMENTS TAKEN IN EXCHANGE
TIME PAYMENTS. DISTANCE NO OBSTACLE

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Where those afflicted receive the close individual attention of Dr. Corbett, who has given 25 years of his life to this work.

The spirit of the home prevails, with its comforts and sympathies. Conveniently situated in a quiet, restful locality of the city. Thoroughly equipped for the comfort and health of the patient—steam heated, well ventilated rooms, good table. Pure water from mountain springs. Delightful climate the year around. The Gradual Reduction Treatment is employed in all habit cases—the only safe and reliable method. All correspondence private and confidential. For particulars address

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NO CURE NO PAY

WINTERSMITH'S

CHILL TONIC

FOR MALARIA
AND ASA
GENERAL TONIC
OLDEST AND
BEST 45 YEARS
OF CURES

mittee of the department of Christian citizenship of the Woman's Christian Temperance Union has set apart the first Sabbath in October as Christian Citizenship Sabbath. And we most earnestly request that all ministers of the various denominations will make this important and timely subject the theme of their sermons on this Sabbath.

Most respectfully submitted,
MRS. J. E. M. DAVENPORT.

State Superintendent of the Department of Christian Citizenship of the Woman's Christian Temperance Union of North Carolina.
Pineville, N. C.

Tetterine Works Wonders.

Rev. C. P. Laboury, Centerville, R. I., writes: "I enclose two dollars to get some of your Tetterine. It has done wonders on three persons to whom I had given a little of my small supply. They were radically cured of Eczema."

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Lady Agents Wanted. Every WOMAN should earn \$25.00 per week selling beautiful Embroideries, Robes, Ladies' Apparel, Fancy and Dry Goods, etc. Captivating styles, exclusive models. Wholesale confidential terms. Catalog free.

NATIONAL IMPORTING CO.,
De K J. L. 699 Broadway, N. Y. City

PUBLICATION OF SUMMONS AND NOTICE.

North Carolina—Wake County. Superior Court, October Term, 1912. Geneva V. Crudup and E. P. Maynard, Plaintiffs,

vs.
Jennie Williams and William Williams, Defendants.

The defendants above-named will take notice that an action entitled as above has been commenced against them in the Superior Court of Wake County to recover possession of and sell under contract of sale for purchase money debt a lot or parcel of land situated in Wake County, North Carolina, in the corporate limits of the City of Raleigh, on Stronach's Alley, between Blount and Wilmington Streets, adjoining the lots of Julia Dunn (formerly), W. Z. Blake, Percy Carr and others, and more fully described in a contract of sale executed by Geneva Crudup to Jennie Williams and dated the 10th day of June, 1910, and out of the proceeds of sale, pay the balance remaining unpaid of the said purchase money debt with interest and the cost of the action and the expenses of sale and pay the residue to the said defendants as their interests appear and according to law; and the said defendants will further take notice that they are required to appear at the October Term of Wake Superior Court to be held at the court-house, in the said county in Raleigh, North Carolina, on Monday, the 21st day of October, 1912, being the seventh Monday after the first Monday in September, and answer or demur to the complaint in the said action, or the plaintiffs will apply to the court for the relief demanded in the said complaint.

MILLARD MIALS,
Clerk Superior Court for Wake County.
This the 19th day of September, 1912.

A COWPEA THRESHER.

Threshes Cowpeas and Soy Beans from the mown vines, breaking less than 2 per cent. Also threshes Wheat and Oats. The machine I have been looking for for 20 years."—Prof. W. F. Massey. A machine that will meet every demand. Prof. H. A. Morgan, Tenn. Experiment Station. Nothing like it. Booklet 5 free.
ROGER PEA AND BEAN THRESHER CO.,
Morristown, Tenn.

NOTICE OF SALE OF LAND.

Henrietta Scott, et al.,

vs.
Charles R. Scott.

By virtue of authority conferred on me in decree of Court in the above entitled special proceeding depending in Wake Superior Court, I will, on Monday, the 28th day of October, 1912, expose for sale at 12 o'clock noon, at public outcry at the court-house door in Raleigh, North Carolina, to the highest bidder for cash, all that lot or parcel of land in Wake County, North Carolina, in the corporate limits of the city of Raleigh, just south of the North Carolina Southern Railroad, on the east side of Fayetteville Street or road, bounded on the north and northeast by the North Carolina (now Southern) Railroad Company's land; on the east by the lands of the late R. S. Tucker or the late Mrs. F. P. Tucker; on the south by the lands of the said Tucker and George W. Fowler, and on the west by the Fayetteville road or street, being the land conveyed by Serenah Alice Towers to William H. Scott by deed dated October 25, 1870, and recorded at Book 31, at page 133, office of Register of Deeds for Wake County, less the northern portion of the said land conveyed by said Towers to said William H. Scott, which northern portion is described in a deed dated August 9, 1890, made by Andrew Syme, Commissioner to Hines Strickland, and recorded in Book 114, at page 271, in the office of Register of Deeds for Wake County, which said deeds are referred to for purposes of description, and the land is also described in the complaint in said special proceeding.
Terms of sale cash.
W. J. PEELE, Commissioner.

NEWS AND VIEWS

The new Y. M. C. A. Building at the A. & M. College, Raleigh, is nearly completed.

Summer business in Maine is said to bring annually \$23,000,000 into the Pine Tree State.

In New York City it is a misdemeanor for any one to be loitering on Broadway after midnight.

The Italian Government has a proposition from Mr. J. Pierpont Morgan to uncover the long-buried Herulaneum at his own expense.

It was cool reading to note last week that snow fell in central Colorado and parts of Wyoming. More than three inches fell at Denver.

The State Normal and Industrial College at Greensboro has just entered upon its twenty-first year with approximately 600 students registered.

The secular papers are making a news item out of the fact that Governor Woodrow Wilson has made it a rule not to discuss politics on Sunday.

The incandescent bulb was thirty years old last month. In 1882 Edison started the first central station in New York for this purpose, the first supply being 400 lamps.

Trinity College has begun its fifty-fourth annual session. The papers state that the student body, including that of the Park school and the law school, numbers about 700.

Southern Methodists are discussing the change of restoration of the church's name from "Methodist Episcopal Church, South," to "Methodist Episcopal Church of America."

Mr. James A. Parham, formerly editor and proprietor of the Fayetteville Index, has returned to his former journalistic love in Raleigh and is now on the staff of the News and Observer.

Salem Academy and College opened its one hundred and eleventh session September 25 with a record-breaking registration which is expected to reach the limit of 450 during the year.

The one hundred and thirty-second anniversary of the battle of Kings Mountain is to be celebrated on Monday, October 7. Judge Jeter C. Pritchard, of Asheville, is to deliver the address.

The headquarters of the North Carolina Anti-Saloon League have been moved from Wilson to Raleigh. Rev. R. L. Davis (Methodist) is Superintendent and Rev. O. L. Stringfield (Baptist) is Assistant Superintendent. Their office is in the Biblical Recorder Building.

The terms of peace have been practically arranged between Italy and Turkey. The Italian occupation of Tripoli is conceded but Turkey retains a Mediterranean port at one of the extremities of Libya with a strip of territory allowing communication with the Arabs in the interior.

There are about 400 deaf children of school age in North Carolina. The attendance at our State Deaf and Dumb School at Morganton will be about 270 this session. We have a compulsory school law requiring every eligible deaf child to attend and it ought to be wisely and firmly enforced.

As the outcome of the Men and Religion Movement, Atlanta is waging an anti-vice campaign. They are endeavoring to close all illegal resorts and to care for those who desire to reform and live honest lives.

The Haywood County Fruit Growers' Association expects to ship this year from Waynesville fully 200 carloads of apples. It is thought that as many more will be shipped independently from that point.

There has never been such an outcry against hazing as at this time in our part of the country. The people are certainly against this brutal practice. The college students must also be against it or it will continue.

The new School of Journalism at Columbia University opened September 25 with an enrollment which exceeded all expectations. Dr. Talcott Williams is Director. Every section of the United States is represented in the student body.

The contract has been let for the building of the State Nurses' Home near Black Mountain. It will contain nine bed-rooms, living room, dining-room, kitchen, baths, and sleeping porches. The cost will be \$3,500.

William Marconi of wireless fame was injured September 25 in Italy while motoring with his wife, his car colliding with another in turning a sharp curve. He was badly bruised about the face, but not seriously injured.

The State Institution for the Blind has opened at Raleigh its fall term with about 350 students in attendance. Every eligible blind boy and girl in the State, white and colored, ought to be educated in this great institution.

One has more respect for law when he reads that in Boston last week a wife murderer went to the electric chair after a million dollars had been spent in the attempt to save his life. Justice is itself impartial, but the administration of it often allows the man of wealth to go free.

The North Carolina Anti-Saloon League is not a political organization. Since, however, over its earnest protest the Taft Republicans in their State Convention at Charlotte threw out a challenge to the temperance people of the State by incorporating an anti-prohibition plank in their platform, the League feels amply justified in urging all prohibition people to antagonize in every way possible this exceedingly unwise attempt to nullify, if not abrogate, our prohibition law. As Superintendent Davis says: "This is the only way we can teach the liquor traffic and the political party that lines up with it a lesson."

HE REDUCED 57 POUNDS.

New Method of Flesh Reduction Proves Astonishingly Successful.

Johnstown, Pa.—Investigation has fully established that Hon. H. T. Stetler, of this city, has reduced his weight fifty-seven pounds in an incredibly short time by wearing a simple, invisible device, weighing less than an ounce. This, when worn as directed, acts as an infallible flesh reducer, dispensing entirely with dieting, medicines, and exercises. Many prominent men and women have adopted this easy means of reducing superfluous flesh, and it is stated the inventor, Prof. G. X. Burns, of No. 17 West Thirty-eighth street, New York, is sending these outfits on free trial to all who write him.

FOR NERVOUS DYSPEPSIA
Take Horsford's Acid Phosphate
Sufferers from acid stomach, nausea or sick headache will find this tonic beverage a grateful relief.

This Will Stop Your Cough in a Hurry

Save \$2 by Making This Cough Syrup at Home.

This recipe makes a pint of better cough syrup than you could buy ready made for \$2.50. A few doses usually conquer the most obstinate cough—stops even whooping cough quickly. Simple as it is, no better remedy can be had at any price.

Mix one pint of granulated sugar with ½ pint of warm water, and stir for 2 minutes. Put 2½ ounces of Pinex (fifty cents' worth) in a pint bottle; then add the Sugar Syrup. It has a pleasant taste and lasts a family a long time. Take a teaspoonful every one, two or three hours.

You can feel this take hold of a cough in a way that means business. Has a good tonic effect, braces up the appetite, and is slightly laxative, too, which is helpful. A handy remedy for hoarseness, croup, bronchitis, asthma and all throat and lung troubles.

The effect of pine on the membranes is well known. Pinex is the most valuable concentrated compound of Norwegian white pine extract, and is rich in guaiacol and all the natural healing pine elements. Other preparations will not work in this formula.

This Pinex and Sugar Syrup recipe has attained great popularity throughout the United States and Canada. It has often been imitated, though never successfully.

A guaranty of absolute satisfaction, or money promptly refunded, goes with this recipe. Your druggist has Pinex, or will get it for you. If not, send to The Pinex Co., Ft. Wayne, Ind.

Evils of Socialism

Just from the press. Full of new and sensational disclosures. Are you a Socialist or Anti-Socialist? Makes no difference. You must read this book. Don't forget. Order today. Price, only 25 cents per copy. Firm Foundation Publishing House, AUSTIN, TEXAS.

PILLOWS FREE Send us \$10.00 for one of our famous special 35 lb. Feather Beds. We will ship Bed and include 6-pound pair Feather Pillows FREE, freight on all prepaid. Satisfaction guaranteed. New Feathers. Best Filling. Agents wanted. **Turner & Cornwell**, Charlotte, N. C. Dept. 40. Reference, Commercial Nat. Bank.

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Shipped Prepaid Direct From Factory. **GET APPROVAL!** The kind your grandmother used. Over 2,000,000 now in use. Two machines in one—both lock stitch and chain stitch. Latest model—all newest improvements. **15 Days' Free Trial**—No obligation. You need not pay a cent until you have tried your machine in use. Your choice of terms. Cash after trial or easy payments as low as \$1 monthly. **25-Year Guarantee**—25-year guarantee, backed by our \$1,000,000 corporation, given with every machine. The most liberal sewing machine guarantee ever offered. **WRITE NOW** for Domestic Book and full particulars of this great offer. A postal will bring 7-225 by return mail. **DOMESTIC SEWING MACHINE CO.** Dept. 5826, CHICAGO.

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From KEROSENE (Coal Oil)
Tests by Prof. Rogers, Lewis Institute, Chicago, on leading oil-burning lamps show the Aladdin Lamp is the most economical and gives over twice as much light as the kerosene and other lamps tested. It is odorless, safe, clean, noiseless. Guaranteed. Better light than gas or electric. To introduce the Aladdin we'll send a sample lamp on 10 Days' TRIAL. Ask for Particulars. Experience unnecessary. Every home needs this lamp. One agent sold over 1000 on money back guarantee, not one returned. Another sold \$500 worth in 15 days. Evenings made profitable. Ask for agents prices and trial offer. **MANTLE LAMP COMPANY**, 391 Alameda Building, Chicago, Ill.

SUNDAY SCHOOL LITERATURE

UNIFORM LESSONS.		INTERNATIONAL GRADED LESSONS.	
Price List Per Quarter.		Exclusively Biblical Series.	
		Price Per Quarterly Part.	
Superintendent's Quarterly.....	\$0 15	Beginners Department, two grades, 1st and 2nd year.....	\$0 25
The Convention Teacher.....	13	Teacher's Book, either grade.....	7 1/2
Bible Class Quarterly.....	4	Pupil's paper, either grade.....	65
Advanced Quarterly.....	2	Pictures (for the Teacher).....	55
Intermediate Quarterly.....	2	Primary Department, three grades, 1st, 2d and 3d year.....	25
Junior Quarterly.....	2	Teacher's Book, either grade.....	71
Home Department Magazine (quarterly).....	5	Pupil's Paper, either grade.....	65
Children's Quarterly.....	3	First Year Pictures (for the Teacher).....	1 50
Lesson Leaf.....	1	Second-Year Pictures (per year by set).....	1 25
Primary Leaf.....	1	Third-Year Pictures (per year by set).....	1 25
Child's Gem.....	8	Junior Department, four grades 1st, 2d, 3d and 4th year (ready October 1, 1912).....	
Kind Words (Weekly).....	13		
Youth's Kind Words (semi-monthly).....	8	GRADED SUPPLEMENTAL LESSONS.	
Baptist Boys and Girls (large four-page weekly).....	8	(Twelve grades—in Nine Pamphlets.)	
Bible Lesson Pictures.....	75	Beginners (3-5 years, one pamphlet), each.....	\$ 05
Picture Lesson Cards.....	24	Primary (6-8 years, one pamphlet), each.....	5
		Junior (9-12 years, four pamphlets), each.....	5
		Intermediate (13-15 years, three pamphlets), each.....	5
B. Y. P. U. SUPPLIES.			
B. Y. P. U. Quarterly, per quarter.....	\$0 08		
Junior B. Y. P. U. Quarterly, per quarter.....	5		
Temple Cards, for SIX MONTHS, per dozen.....	15		
How to organize, per dozen.....	10		
Pledge, invitation or Bible Reader Record Cards, per 100.....	50		

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J. M. Frost, Corresponding Secretary, Nashville, Tenn.

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We want intelligent, live, hustling agents in several important sections and counties in North Carolina. If you mean business, write to

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Obituaries

McALISTER.—Died at her home in Tuckasee, September 3, 1912, Sister Bertha McAlister in the seventeenth year of her age. She was a member of the Baptist Church here, the Bible class in Sunday-school and the choir. Funeral services were conducted by the writer and the interment was in Ebenezer Cemetery. She loved her Lord, she loved her church, and she loved her pastor. —Geo. L. Mullis, Pastor, Mt. Holly, N. C.

BEARD.—Died September 21, 1912, Mrs. Catherine L. Beard, wife of A. D. Beard, a leading citizen of Cumberland County. Sister Beard was born March 27, 1850, joined Cedar Creek Church in 1866 and was baptized by Rev. Elias Johnson. She afterwards moved to Sharon Church, where she lived an exemplary Christian life for eighteen years.

September 4, 1869, she, Miss Thaggard, became the wife of Bro. A. D. Beard. She was the mother of six boys and six girls. Nine of them still live and are becoming leading members in church life. The influence of the noble mother has developed a strong type of Christian character.

Her funeral was preached at her home last Sunday to a large congregation as the writer ever preached to on such an occasion.

We sorrow greatly for the bereaved husband and children, but rejoice with them for the pure life she lived and the triumphant death that she died. God be praised for her. —J. B. Newton, Salem, N. C.

SPEIGHT.—On June 5, 1912, Bro. Uriah W. Speight died at his home in Hertford, in his seventy-seventh year. He had been a member of the Baptist Church sixty-one years, and was noted for his faithfulness to his church through all these years. He had held positions of honor and trust, and was always regarded as a model citizen. He was a devoted husband and father, and his children have risen up to call him blessed. He leaves to mourn their loss a devoted wife, two sons, Dr. John Speight, of Roper, N. C., and Mr. William Speight, of Edenton, N. C., and one daughter, Mrs. Stuart, of Little Rock, Ark., besides several grandchildren and a host of other relatives and friends.

He will be greatly missed by his family and friends in the community, and by his pastor and church, for he was faithful in all the relations of life.

The funeral was conducted from the Hertford Baptist Church by the writer in the presence of a large concourse of sorrowing loved ones and friends. The remains were interred in the Hertford cemetery.

May the rich blessing of our Heavenly Father and His abiding presence continually comfort and sustain the bereaved family. —A. A. Butler, Pastor, Hertford, N. C.

SIMONS.—Bro. A. J. Simons, of Lewiston, N. C., was called away to heaven April 19, 1912, at the age of eighty-four. Saying: he

was a good man is but a feeble expression of the truth. He loved our God supremely and his fellow-man as himself. He was a subscriber to the Recorder for about fifty years, and was a consistent member of the Baptist Church from a boy. The Lord bless his children in the prayer of a FRIEND, Rich Square, N. C.

BURKE.—On the evening of September 1, 1912, without a moment's warning, the angel of death called John H. Burke to his reward. "Jack," as we all loved to call him, was standing on the veranda cheerfully talking with his father, when in the twinkling of an eye he fell from the veranda a dead man, heart failure causing his death. Jack was twenty-six years of age. He was very popular in our town. He was affable, kind-hearted, and true. His devotion to his mother, father, sisters and brothers was unspeakable.

"Jack" acknowledged Jesus as Lord while attending Wake Forest College. At said college he made many friends, which he kept until he was called home.

He was a successful young business man of our town, and at the time of his death was a member of the firm of W. H. Burke & Sons.

His funeral was conducted by J. A. Snow, pastor of the Baptist Church, assisted by Rev. C. W. Blanchard, of Kinston. The last rites were performed by the Masons of the Lenoir Lodge of which he was a faithful and consistent member.

We left his body under a mound of flowers to await the trumpet's call. We do not understand, but we believe that no brave young man dies on the threshold of his career thus defeating God's plan; because there is a work to do beyond death as truly as here; and in view of this fact, we ask the bereaved ones to look to Him "who doeth all things well." —Sentram, LaGrange, N. C.

PREVATTE.—Bro. S. Augustus Prevatte, of Lumberton, died suddenly of apoplexy at the home of his parents, on September 14, 1912. He was thirty-seven years old, was never married, but remained with his parents till his death. He was especially fond of his mother; kind and helpful to her at all times. He took great interest in children. He was of a kind and cheerful disposition, always looking on the bright side of life. He was baptized into the fellowship of the Lumberton Baptist Church at the age of fifteen years, but was a member of the Clyborn

Church at the time of his death. He was always faithful and true to his church and lived a true and consistent Christian life. He was apparently strong and robust and his death was a shock not only to his family but to the entire town. In the midst of life we are in death. "Gus," as he is generally known, will be missed in the hearts of his father and mother, Mr. and Mrs. Joseph Prevatte, and his five sisters, Mrs. Mattie Barrett, Mrs. W. R. Tyner, Misses Laura, Edna, Dove, and his two brothers, W. J. and F. L. The funeral was conducted by the writer, his pastor, at the home. The large crowd of friends and relatives at the funeral and the beautiful floral offerings bear witness to the high esteem in which the deceased was held. The body was laid to rest in the beautiful Meadowbrook Cemetery to await the resurrection morning. Our deepest sympathy is extended to the sorrowing ones, especially to the father, mother, brothers and sisters, who walk among the shadows. —A. H. Porter, Whiteville, N. C.

CARROLL.—Bro. George Washington Carroll passed to his eternal reward September 15, 1912, in the seventy-ninth year of his age. He was the oldest son of John Durham and Zilpha Carroll. He was a strong man physically and outlived his three brothers, Dr. John L. Carroll, Rev. Luther Rice Carroll, and Owen Judson Carroll. When he was twenty-five years of age he professed faith in Christ, was baptized by Rev. Alfred Guy and received into the fellowship of New Hope Baptist Church. Later he moved his membership to Beavertown, now Magnolia Baptist Church, where his membership was when he died.

When he was quite a young man he was married by Dr. J. D. Hurham to Miss Mary White Houston, who was a devoted wife and mother. Later the companion of his youth having gone to her eternal reward, he married Miss Mollie Black Carroll, who has been a faithful affectionate and loyal wife, cheering, consoling him and administering to his cares and needs in his declining years.

Brother Carroll is survived by his second wife, two sisters, Mrs. Fryar and Mrs. Pigford of Magnolia, N. C.; one daughter, Mrs. F. P. Rackley, of Magnolia, N. C.; three sons, Charles F. Carroll, of Warsaw, N. C.; William H. Carroll, of Burlington, N. C., and John V. Carroll, of Magnolia, N. C., and a large number of grandchildren.

The funeral services were conducted in his home by his pastor, and his body was in-

terred in the family cemetery, near his home, about five miles from Magnolia. To the bereaved ones we extend our deepest and most heartfelt sympathy and pray that God who doeth all things well will comfort and sustain them in their loss. —J. H. Booth, Magnolia, N. C.

Better Than Christmas Presents.

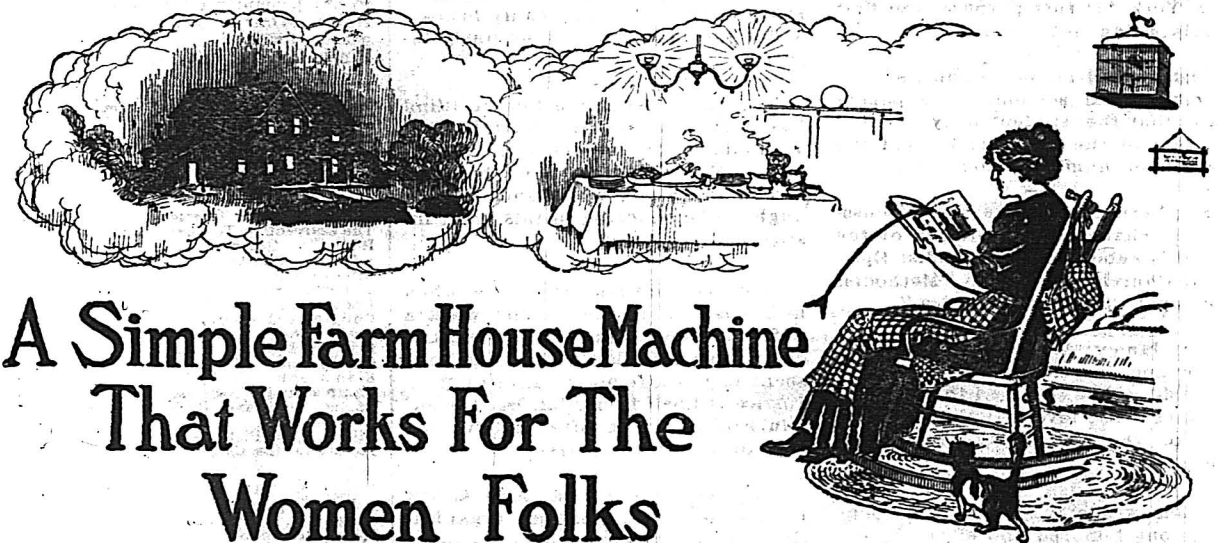
If you have a friend or acquaintance who suffers from any chronic skin disease or eruption you will gain his lasting gratitude by presenting him with a box of Tetterine or telling him of its quick and pleasant action in the relief of skin diseases. There is nothing else like it. You can depend upon it implicitly. Quickly relieves Eczema, Tetter, Ringworm, Blackheads, etc., also Itching Pills. 50 cents at drug-stores or by mail from Shuptrine Co., Savannah, Ga.

LADY WANTED

To introduce Dress Goods, Hdks. and Petticoats. Make \$10.00 to \$30.00 weekly. Best line lowest prices sold through agents only. No money required. New fall patterns now ready. Samples and case free. STANDARD DRESS GOODS CO., Desk 31 M, Birmingham, N. Y.

Chills and Fever, Ague and every form of malaria poisoning are quickly cured by Johnson's Tonic. It is a safe, and positive remedy, driving every trace and taint of malaria poisoning from the blood. 25 and 50 cents at dealers or direct from us. Results guaranteed. The Johnson's Chill and Fever Tonic Company, Savannah, Georgia.

Winter Cabbage Plants (Long Island Seed). We are growers of large quantities of Garden Plants and offer Cabbage Plants at \$1.50 per thousand (smallest order accepted). Tomato Plants at \$2 per thousand. Strawberry Plants for early planting at \$2.50 per thousand. CASH must accompany order. Nothing shipped C. O. D. Send post office or express money order. Plants delivered or money refunded. THE CURETON NURSERIES, Box 908, Austell, Ga.



A Simple Farm House Machine That Works For The Women Folks

Why Not Put This One Small Machine In the Farm Home—To Make Mother's Work Easy? — When Father Has a Dozen Or More Bigger Ones to Lighten His Labors.

Why not present Mother with a "Pilot Country Home Carbide Machine?" A machine that will cut the good woman's work in half and make the old farm house a better place to live in.

Father has his riding plows, cultivators, binders, mowers, corn cutters and manure spreaders—he needs them all to make the farm pay—incidentally they make farm work twice as easy as it was a generation ago.

In the meantime the woman's end of it—the house work—is every bit as hard as it ever was. It is certainly mother's turn. She is clearly entitled to anything in the way of machine help to lighten her labors as much as one of these little gas plants will.

With less than fifteen minutes' attention once a month one of these Pilot machines will provide all the gas necessary for light and fuel in a big house. And in every such home the housewife will be forever relieved from the trouble and labor of handling coal, fire-wood, ashes, kerosene and greasy, smelly oil lamps.

Already over two hundred thousand farmers' wives are enjoying this wonderful convenience. For fully that many Carbide machines have been sold and installed in farm homes to date.

We ship with these Pilot light and fuel plants, the light chandeliers and the gas cooking range, all ready to set up. And this outfit can be installed in three days without injuring walls or floors.

The Pilot machine will set in your basement or an out-building. The iron pipes will run inside your walls just as in all city houses. The chandeliers, in brass or bronze, you can select from a catalogue of a hundred beautiful designs.

The lights you can have fixed to light up without matches—by simply pulling a chain that hangs from the burners in every room, barn, shed and out-building.

Every light will be as white and brilliant as sunlight itself. So clear and soft that it is often referred to by scientific writers as "Artificial Sunlight." No other light will add half so much to the beauty of a room. And no other light can equal it for reading purposes.

The cooking range will be just like the "Gas Ranges" used in millions of city kitchens. The ever-ready fire can be turned on or off with a thumb screw. Like the city gas range this Carbide Gas Range insures a cool kitchen in hot weather and cuts the work of cooking meals in half at all seasons of the year.

If you will write and ask us for it, we will be glad to send you our free wonder book.

It tells about the magical gas producing stone, "Union Carbide"—how the Pilot machine releases the gas from this stone automatically—just the amount you use, no more, no less. It tells why the Union Carbide can't burn or explode. It tells why it can be kept for years. It tells how the light can be used in barns and other farm buildings. It tells why it is better than electricity and cheaper than kerosene. It tells why it is not poisonous to breathe. It tells why insurance authorities pronounce it the safest of all available illuminants for country homes. It tells what sized and priced machines different sized farms use.

All these facts are explained in the book in a manner that will make it perfectly clear why this HOME MADE GAS is now used by over two hundred thousand farm families.

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