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THE GENERAL ASSEMBLY OF 1899.

General Assemblies never fail of being judged by the people, and their judgment goes inevitably upon record. By no particular act will the work of the recent session be weighed at large, but by the effect upon the State of the sum total of its acts. What that effect will be may not be indicated until the people are called upon to speak again. Meanwhile, however, one may reflect upon the course of the Legislature, putting aside the standing of its members, disregarding their political affiliations, having an eye to no particular act, and search out the spirit whence the new laws now given us sprang; and by this spirit the law-making body may justly be judged.

The men who came to the Capitol and took their seats at the first of the new year had come through one of the most remarkable revolutions our State has known, one that will prove memorable beyond any in our history as the beginning of the end or the end itself of the era of political hate and passion and violence and fear and horrors in North Carolina, and the inauguration of the era of principles and reason in their stead as the ground of political differences. North Carolinians have determined to break the bonds that have enslaved them to fear, and they will march on until their citizenship has been so improved and purged that no man can be ashamed out of his principles—the subversion of the very essence of self-government. This will be good for all political parties, for all principles, for all patriots, for North Carolina.

First and saddest of scenes in the Legislature was the struggle for office. It would wring any heart to see the miscellaneous crowd, pushing, pleading, bargaining, whispering, working desperately every one, old and young, the veteran of the war, the party worker, the chronic office-seeker—to see them and to know that most must return home hopeless. How do they live? Here was a man with one leg, the other on the field of battle, business gone, home gone, no means; but he failed. He struggled desperately as though all depended upon it. How he and such as he continue to live is beyond our knowledge; but they do, at least for a while. There is not to be found a more pathetic or a more profoundly suggestive spectacle in this free country than the struggle for office. But we have here only to remark that out of the struggle came a good set of officers for the General Assembly of 1899.

The passion of what they had come through was fresh upon many of those law-makers as they took their seats; they were unfit to coolly consider the responsible business of making laws. And by good fortune never did a General Assembly approach its graver work with more deliberation. Had all been hot-heads, one dreads to fancy the end. But there were saner spirits, many lawyers and some of them able ones, many farmers, and some of them rich with common sense, and knowledge of the people, and even skilled in public business; of teachers, of preachers, of men in general a few; in all a good representation of our Commonwealth. Not a few of them took delight in unhorseing lobbyists.

The first opportunity was accepted by the members to put the General Assembly on record as in sympathy with the moral element in North Carolina; when the Cumberland Dispensary was protected in the face of a persistent and influential opposition, we scored one for the Legislature. The saloons are allied against many of these men for their work; and it behooves us to stand by them as zealously as the saloons oppose them. The General Assembly of 1899 was clearly out of sympathy with the saloons, and no cracking of the whip, no threatenings could alter its position. Let the moral element stand to their guns these two years coming, and we will be able to handle the whiskey question to our liking. King Alcohol came, but found his friends all too few.

Between those who really desired protection against over-powerful capital, and those who have got themselves into the habit of persecuting the railroads and the corporations, the General Assembly pursued a steady and commendable course. The passage of the bill to render

foreign corporations subject to the State courts, and that to provide separate cars for the races, clearly indicated the Assembly's independence. The quick response to appeal for a more equitable adjustment of the Merchant's Purchase tax showed a fine disposition to treat capital justly. The failure of the effort to inflict upon the railroads a gross income tax, at the same time providing for such taxation if it shall come to be expedient, indicated the desire of an independent Assembly not to go to extremes in obedience to any clamor. The passage of an anti-trust law may indicate either the opposition of the members to the trusts or it may indicate the indifference of trusts to laws; for it is not to be hoped that the law passed or any other State law will make an end of trusts.

Every recent Legislature has addressed itself to three laws that apply to all the State—the school-law, the Revenue-law, the election-law. It is a testimony to the fair-mindedness of the recent Assembly as well as a rare monument to the wisdom in this matter of that which it succeeded, that the school-law of 1897 was not materially changed—the most important changes being the provision for optional local-taxation elections instead of a general and compulsory election, and the provision for local school-committeemen, and for the division of funds with the view to running white and colored schools the same length of time instead of race per capita. The Revenue Act is considered just, apportioning the burden of taxation equitably and much after the manner heretofore obtaining. It does not reduce taxation, but it does not increase it. The election law is one-sided, of course, the advantages being in the hands of the dominant party. We earnestly hope they will not be abused.

And this brings us to the Constitutional Amendment, which we fondly hope will so reconstruct the suffrage that election laws will never be made one-sided again. Since we have printed this amendment in full, we will not discuss it at length. This paper was the only one in the State to advocate an educational qualification. We believe it will bring us into a freedom in which much can be done for the common good that has long been out of reach. The amendment was offered to the people at their bidding—not on the campaign, but after it had stirred their souls with a bitterness that set them determined to avoid another like it. About it a great campaign and a passionate one will be waged. It must be seriously prepared for.

In the matter of appropriating public money there was linked a scrupulous regard for economy and a glorious liberality. Every eleemosynary institution was provided for, but mercy did not carry away the senses of the Assembly. The educational institutions received no increase for maintenance, but their necessities were not disregarded. The Penitentiary was found greatly in debt, and for it \$100,000 in bonds and \$50,000 annually had to be given. Above all, epoch-making, hope-creating was the act giving the free schools \$100,000—sending that much of the people's money back to their children, putting the State on record as making direct appropriations to popular education, thrilling the hearts of those who have labored in darkness for these schools, eloquently declaring that interest is awakening. We foresee the day when men will look back to this act as marking the greatest and noblest change in the State's educational policy. If any lack hope for the public schools and her 600,000 children, it is no fault of the General Assembly.

There was a multitudinous amount of minor legislation; many an uncalled for bill failed, even the mightily pushed Textile School. These things required work. It was done by Committees, and we never knew committees to work more diligently.

For officials, directors and trustees, worthy men were selected so far as we know. A remarkable change was revealed in the increase of the number of officers to be elected by the people.

The public printing was awarded, not on political considerations, but as a business matter. The fact that it was first given to a firm that failed to sign the contract, a firm whose political influence was against that dominant in the General Assembly, goes to show this.

A road-law was enacted, which will add immeasurably to the common good as it slowly works out its ends.

And we are left a Reformatory for youthful criminals and the deliverance of the child-slaves of the factories to plead for two more years.

Taken all in all, the General Assembly served the State wisely and well. Much is yet to be done; much yet to live for. We are in the beginning of a new day. Let us work one and all in the thrill of the morning's hope.

The Shining Life.

BY BISHOP E. R. HENDRIX, D. D., LL. D.

The best commentary on the Bible the world has ever seen is holy a life—it even illuminates and beautifies the sacred text.

Said John, the Golden-Mouthed [Chrysostom]: "Nothing makes a man so illustrious as the manifestation of virtue; for he shines as if clad with sunbeams." But one can not shine unless he be luminous. All theories of light require a luminous body. Light is part of that kind of energy known as radiant energy, and possesses a marvelous velocity where the conditions are favorable, but there must be a luminous body whence this radiant energy comes. The light must first be in the body before it can be transmitted. The Christian's light is alike constant and far-reaching according to the graces which make him luminous.

WHENCE IT COMES.

He who said, "I am the Light of the world" also said "Ye are the light of the world." The source of the world's light in either case is the same; for ours is a derived, a reflected light. Our graces of character are like the rays which illumined the face of Moses when he came down from the mount of God; they are but a reflection of the light of the knowledge of the glory of God shining in the face of Jesus Christ. Our graces come from His grace. Like the stars [planets] our light comes from looking upon the glorious face of the sun. If we have any power to illumine the pathway of life, it is because the Son of Righteousness hath risen upon us with healing in His rays.

We grow in grace, in all grace, in all graces, as we grow in the knowledge of our Lord Jesus Christ. He that hath the Son hath light as well as life, for in Him was life and the life was the light of men. Beholding as in a glass the glory or character of the Lord we are changed from glory into glory. A Christian shining on earth tells of a Saviour reigning in Heaven and filling all things.

The light which shines from Christian character reaches the heavens whence it came. We are a spectacle unto the angels as well as unto men. "To the intent that now unto principalities and powers in heavenly places might be made known by the church the manifold wisdom of God." The church is God's prism which shows the manifold grace no less than the manifold wisdom of God.

Our Lord never bade His disciples to let their light shine until He had shown them the seven-fold rays which make the white light of Christian character: Humility, Contrition, Meekness, Mercy, Purity, Peace, Endurance. Each is "blessed." Peter, who heard the sermon on the Mount, reproduced it in a sentence when he said, "Finally, be ye all like-minded, compassionate, loving as brethren, tender-hearted, humble-minded; not rendering evil for evil, or reviling for reviling; but contrariwise blessing; for hereunto were ye called, that ye might inherit a blessing."

It is this inherited blessing which we are to share with the world and which bless him that gives as well as him that receives. Truth first embodied in a personal Saviour and then in saved persons saves others.

THE POWER OF THE LIGHT.

The unanswerable argument against unbelief is the life of the believer. "Ye are our epistle, written in our hearts, known and read of all men; being made manifest that ye are an epistle of Christ, ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in tables that are hearts of flesh." The stars [planets] no more tell us that the sun is shining somewhere than these "living epistles" tell of "a light that never was on sea or land" saves as it shines in the face of Jesus Christ. No marvel that City hath no need of the sun or of the moon to shine upon it for the Lamb is the light thereof. There can be no night there where each face is bright with the joy of the Lord. Nor can there be any night here if we obey our Lord's command to let the light shine and are ourselves luminous with His presence, the power that worketh in us mightily.

The influence and responsibility of believers were as clearly taught by our Lord as were their characteristics and privileges. The sea and the sun—the one the great reservoir of salt and the other of light—are no more important to the earth than are believers who have beheld His glory, the glory as of the only begotten of the Father, full of grace and truth.

"I am no longer in the world but these are in the world." To find suitable receptacles and vehicles of the words which the Father gave Him was the consuming thought of the Saviour during the last year of His ministry. "I pray for them."

"LET THE LIGHT SHINE."

Our Lord's first and last command, given alike on the Mount of Beatitudes and on the Mount of Ascension, was to let the light shine. The hope of the world's salvation is that the salt lose not its savor and the light its radiant energy. "Ye shall be witnesses unto Me." It is by letting the light shine that the world is to know the truth of Christianity as well as the possibility and enjoyableness of a Christian life. This is the very purpose, and not simply the result, of the command to let the light shine.

The last time our Lord was ever seen by mortal eye was when He was walking amid the golden candlesticks to see if this command were obeyed. The churches are His golden candlesticks whose office it is to send afar the light, the beautiful light of God. This is serving the Lord in "the beauty of holiness," when piety in both natural and appropriate ways—the light on the candlestick and not under a bushel, as if in very shame—gives light unto all in the house.

Good works which being seen of men may cause them to glorify our Father in Heaven are morally beautiful as well as morally good. The very language of Jesus was kala erga, "beautiful works." Deeds thus becoming to a believer and inspired by love to God and man become as natural and common as breathing.

The surprises of "that day" will be in having recounted in our hearing countless beautiful works, radiant with comfort and love, of which the believer has no recollection because it had become second nature to do good to all men, especially to them of the household of faith. Equally surprising will be the command, "Depart from me ye workers of iniquity," given to those whose supposed good works were their passport to the skies, but whose righteousness was simply that of the Pharisees. Moses, the meekest of men, knew not that his face shone even when he had spent forty days and nights with God, but the beauty of the Lord God was upon him. It was what he was that made him God's spokesman to the nations, although like Paul he deemed himself "Less than the least of all saints," or with the Baptist, "I am not that light, but am sent to bear witness of the Light." Kansas City, Mo.

The Little Spark.

Just as I had chosen my subject, a little incident that occurred a good many years ago was brought so vividly to my mind that I will relate it.

An aged minister of the gospel (who was a near neighbor) was once blessed with a beloved companion. She, with several children, had preceded him to the bright home above, his remaining children were scattered far and wide, and he was left alone.

One extremely cold morning he arose to kindle his fire, but not a spark could he see. At last, hidden very securely, just one made its appearance. For a good while he tenderly nursed it, and his patience was rewarded by seeing it get into a flame.

He then began to compare his spiritual condition to the little spark. He fell on bended knees at the foot of the cross, and earnestly pleaded for light, and soon he began to feel the little spark kindle in his heart, and it, too, was soon in a blaze. Only a few moments afterwards he came over to tell the good news. His face was lighted up, and it took only a moment to tell he had been with Jesus. Oh, how Christians love for others to rejoice with them! It serves to cheer them on their way.

Not long afterwards he was called to the dying bedside of that neighbor's darling son. He was asked if he knew who that was. He said, "Oh, yes, it is Uncle Drake, an old soldier of the Cross, and follower of the Lamb." Again he was requested if there was any message he wished to leave for his absent brothers and sisters? And he said, "Tell them to seek the Lord while He may be found, and call upon Him while He is near, and meet me in heaven."

That beloved young man was my precious brother, George W. Collins. The incidents were so intimately connected it seems we could hardly keep from combining them.

Am afraid my communication has already become too long, but we will conclude with the benediction. May each Christian soldier strive to live nearer to the blessed Saviour's side this year than they have ever done before, and reach the haven of eternal rest, where all is joy, peace and love.

M. G. C.

Ridgeway, N. C.

Whoever goes to preach the unsearchable riches of Christ among the heathen goes on a warfare which requires all prayer and supplication to keep his armor bright.—Robert Moffatt.

Baptist Folly.

BY REV. W. S. PENICK, D. D.

It seems that the Baptists are the only people who suffer their ministers to engage in business enterprises for a living. Throughout the country there are but few pastors who do not engage in some sort of business to supplement the meagre salaries promised by the churches. Our churches are called missionary bodies. In many cases it is a misnomer. If a pastor is able to support his pastor, and refuses to do so, the pastor may be called a missionary, but the churches are not missionary churches. Many of our country pastors do a great deal of unrecognized mission work, in that they cultivate their farms for a living and preach to their churches for a mere pittance, which is given them oftentimes with undisguised reluctance.

Did you ever know Methodist ministers, in regular Conference connection, to cultivate farms or engage in any other sort of business for a living? Some of them have a very meagre support, but they are not allowed to secularize themselves. It is a wonder of wonders how the Baptists have held their own against such an active, earnest, consecrated ministry!

Then there is another advantage the Methodists have over the Baptists. Their fields of labor are compact. The churches or stations composing them are contiguous and through long years of cooperative work they are homogeneous, and their plan of church work are thoroughly systematized. In addition to this they have parsonages on nearly every circuit, so located that the pastors live in close and constant communication with their people. They are not so far from any of their congregations that they can not visit the sick, attend funerals and perform marriage ceremonies. Living in their midst the people can, and do, supply them with meats, vegetables, etc., when they could not give them money.

In contrast many, very many, Baptist pastors in the country are by no means compact. As a rule churches contiguous to each other do not cooperate as one pastorate. Each church acts independently of the others in calling a pastor. They can not be induced to organize themselves into compact, convenient pastorates; to build parsonages and to systematize their work, so that they can more easily support their pastors. For example: in a village there lives a Baptist pastor next door to a Baptist church, but he is not the pastor of that church. He is pastor of one church about three miles from the village, and three other churches, which are from thirty-five to fifty miles distant from his residence, while the village church next door to him is served by a pastor who lives on his own farm twelve miles away, and scarcely a mile from a large church which is served by another pastor.

Churches are not alone to blame for this state of things. A pastor gets tired of his own diocese (or the churches get tired of him).

He looks over into his neighbor's field, and by some sort of logic he persuades himself that one or more of his neighbor's flocks is perishing for the lack of such a good shepherd as he is to feed them. He throws over a handful of his choice garnered grain. They eat it with delight; and supposing that he keeps only that kind, they long for such a shepherd. They become dissatisfied with their old shepherd and his "musty food," and when the annual "round up" comes, they break away and follow the new shepherd. This they do, without any regard to the distance he has to come to feed them, and the dangers to the flock during his absence, and the inconvenience to which they subject the other flocks with whom they have been feeding.

If you will allow me, I will suggest a remedy for this folly before I state Folly No. 2.

Elizabeth City, N. C.

Dr. Norman McLeod, who was a great big burly man, was once in a boat with a thin little frail-looking brother minister. As they were crossing a Highland loch, one of those fierce, quick mountain storms came down and the boat was in danger. "Brother," said the little minister, "let us pray together." "Na, na!" said the Highland boatman, "the wee ane can pray, but the big ane mair tak' an oar!" That was good sense and good theology too; if they were to get out of danger, it could only be done by faith and works going together.

Pray modestly as to the things of this life; earnestly for what may be helps to your salvation; intensely for salvation itself that you may ever behold God love God. Practice in life whatever you pray for and God will give it to you more abundantly.—E. B. Pusey.

News Summary.

State News.

—According to a new city directory just issued, the population of Charlotte is 28,666.

—Hon. Henry B. Stevens was recently elected Judge of the Western Criminal Court. Hon. Dossey Battle is Judge of the Eastern Court.

—The Atlantic Hotel at Morehead City has been sold to citizens of Raleigh for \$11,900; and an effort will be made to restore the "Summer Capital" to its old-time popularity.

—Boys under fifteen years of age in Greensboro are not suffered to be on the streets unaccompanied at night. This city, which is growing industrially like no other in North Carolina, seems to be developing very rapidly in moral sense. There is no brighter future before any of our cities.

—The syndicate headed by Mr. J. Skelton Williams, of Richmond, which recently secured control of the Seaboard Air Line, has now acquired the Florida Central and Peninsular. With the Georgia and Alabama, which they already control, this gives the syndicate some 2,200 miles of track and places them fourth in the list of great Southern systems. These roads will be operated separately for some time, however.

—Among the many wise things done by the last Legislature of North Carolina, just adjourned, was the election of Mr. M. O. Sherrill, of Newton, State Librarian. It was a just and graceful tribute to real merit. A true patriot, a gallant soldier, an honorable ex-State Senator, a modest gentleman and an humble Christian. Bro. Sherrill will make an efficient public servant.—Greensboro Christian Advocate. But does he love books? That is the question.

—The trial of Wm. E. Breese, President of the defunct First National Bank of Asheville, and other officials, began in the Federal Court at Asheville Tuesday, Judge Purnell presiding. Breese is charged with embezzlement. District Attorney Holton and ex-Judge Bynum are prosecuting. Breese has quite an array of counsel. Among others appearing for him are Senator Pritchard and Jos. S. Adams. The indications are that never was a greater fraud practiced upon the people than that devised by these men in the shell of a National Bank.

—The reorganized State Board of Agriculture took charge of that department last week. Col. John S. Cunningham was elected President of the Board and Mr. T. K. Bruner Secretary. The General Assembly had already chosen Mr. S. L. Patterson Commissioner of Agriculture. He is one of the ablest of our farmers and one of the most estimable of public men. Under the new law the powers of the Board are greatly enlarged, and an effort will be made to make it useful. President Cunningham is one of our largest farmers and a man of great public spirit, in whom all classes have confidence.

—The twenty-third annual State Convention of the Y. M. C. A. was held in Trinity church, Durham, beginning last Thursday and closing Sunday, March 9-12. A very strong program had been prepared, consisting mainly of discussions of topics of vital relation to the Y. M. C. A. work by men of experience and versed in Association work. For years the Y. M. C. A. in North Carolina have been losing ground. They have disbanded nearly everywhere, the only really vigorous one (outside of colleges) being at Charlotte. The trouble seems to have been in putting the wrong men behind them, and trying to make them serve a purpose they are incapable of.

—This from the Statesville Landmark is more valuable than news: "A report of the House proceedings of the Legislature one day last week had this paragraph: 'The bill to encourage the use of wide-tired vehicles so that one half the road tax will be deducted, and applying only to Alamance, Mecklenburg, Durham, Edgecombe, Haywood, Gaston, Lincoln, Catawba, Orange, New Hanover, Rowan, Forsyth, Wilson and Moore, was discussed briefly and then recommitted. Not a few of the members from other counties became as wildly excited about it as if it were a bill to levy a tax on dogs.' This, mind you, was not a proposition to compel the use of the broad tire—which, it is a well-established fact, not only makes the draught lighter, but preserves the roads—but, only a proposition to deduct one-half of the road-tax on those who employ it, simply as an inducement to the people of certain counties to adopt it. Yet 'not a few of the members from other counties,' counties which themselves had no earthly interest in the measure, 'became as wildly excited about it as if it were a bill to levy a tax on dogs.' To educate the masses of the people on the subject of good roads is a rather discouraging undertaking when members of the Legislature, leaders of public thought, act like children over a good roads proposition which does not in the slightest degree concern them or their constituents. But the people often get ahead of their leaders and let us hope that they will ultimately do so on the road question."

General News.

—Germany has withdrawn her ships from the Philippines, and entrusted the care of her citizens to the United States authorities. This is an evidence of the good intentions of that nation, and the Emperor's desire for our good will.

—The whiskey interests of the country for a long time under process of consolidation have now reached a focus. The last of the minor combines to hold aloof has come into the fold. The aggregate capital will be that of the combined capital of the five subordinate corporations, amounting to \$128,500,000. There is nothing stronger in this country except the railroads and the United States army.

—Senor Sagasta, whose unhappy fortune it has been to preside over the affairs of Spain at the period of her deepest humiliation, has at last retired from office, and is succeeded by Senor Silvela, the able Conservative leader. The resignation of Senor Sagasta was due to the Queen Regent's refusal of his request for a dissolution of the Cortes after the vote of the Senate on the cession of the Philippines, when the Government escaped defeat by only two majority out of a total vote of 238.

—The Philippines have continued desultory attacks on the United States troops during the week, with frequent severe losses to themselves, but with slight casualties to ours. Many Mauser rifles have been obtained from the Spanish troops, but there are ugly rumors that the Japanese are supplying them. The reinforcements now on the way to the Philippines now number nearly 5,000 men. There is little prospect of immediate peace, and as the wet season is now beginning we may look for much sickness among our troops.

—The investigation now going on in reference to the charges of Major-General Miles that had been furnished the army, and was the prolific cause of sickness among the soldiers in Cuba, has established the truthfulness of the charges. It has brought out the facts also that the statement made by General Miles to newspaper reporters were greatly exaggerated. Such are the conclusions reached by the average reader of the daily news. The investigating committee have recently been visiting packing houses with the purpose of learning more definitely of their methods.

—The President will proceed at once to prepare for the building of the Nicaragua Canal under the compromise resolution of Congress. The first thing is to arrange with England under the Clayton-Bulwer treaty. It is understood there will be no difficulty here, and that Great Britain is willing to agree to any reasonable arrangement. It is said indeed that terms are substantially agreed upon, and only need to be put in the form of a treaty. The United States will build the canal, and agree to assume the responsibility of protecting shipping. We will make the canal neutral, and agree not to discriminate in favor of any nation in the way of tolls.

—The Congress which ended on the 4th was elected primarily on the 16 to 1 silver issue of the Bryan campaign. The Republican platform of that campaign demanded a species of bi-metallicism which should maintain all forms of money at a parity with gold, and that was the leading issue of one of the most heated political conflicts of our history. The Congress, however, did nothing to reform our currency system, and the passage of the Dingley bill was its first item of constructive legislation. Elected upon the currency issue, it has dealt with a foreign war, which was not contemplated in 1896. On the whole, its war measures were conceived in a spirit of patriotism and to a remarkable degree it left the President unhampered in sustaining the policy of the country. It dealt with the treaty that terminated the war in the same spirit. President McKinley, through the confidence or self-abnegation of Congress, has had almost a free hand. Since the close of the war the most impartial critics must admit that the Congress has been moved by a spirit of unwarrantable extravagance, and its record in this respect would have been still more discreditable had it not been for Speaker Reed. For example, he deserves the praise of having killed the Nicaragua Canal bill, which was hastily drawn, ill-considered, and concealed jobs. The Army bill, which was finally passed, is not a creditable piece of legislation, and the appropriation for new battleships is nullified by the requirement that the contracts for armor plate must not exceed \$300 per ton, though Bessemer steel is now selling at \$3.50 more a ton than it was when that price was found impossible. The entire appropriations made by the Fifty-fifth Congress aggregate the enormous sum of \$1,566,890,016.28. Of this amount \$482,562,083.47 is chargeable to the late war with Spain, making the ordinary appropriations \$1,084,327,632.81, which is \$39,747,000 in excess of those made by the preceding Congress. But this increase is more than covered by the following items: Pensions, \$4,000,000; postal service, \$16,000,000; for rivers and harbors, \$3,000,000; new ships for the navy, 6,000,000; new public buildings, \$5,000,000; French spoliation claims, \$3,100,000; for beginning twelfth census, \$1,000,000; and for the Paris Exposition, \$1,200,000—a total of \$39,900,000.—Ex.

General Religious Intelligence.

—There are only seventy Protestant congregations in Spain, with 12,000 members.

—President James M. Taylor, of Vassar College, announced last week that he had decided to decline the call to the Presidency of Brown University.

—It is announced that Dr. Frank Gunsaulus, of Plymouth Church, Chicago, is to succeed Dr. Hillis as pastor of the Central Church—or rather as preacher, since there is no pastoral work done in this down-town organization, which maintains a preaching service on Sunday morning in Music Hall.

—The Atlanta City Council will give the \$5,000 annually that is needed to maintain the library to be built by Mr. Carnegie. The Young Men's Library will donate their fine property for a site, and also their collection of some 25,000 volumes. This assures the building of this great library.

—The example set by Principal Fairbairn at Oxford is at last to be followed in a worthy fashion in this country, in the best locality, and under the most favorable conditions. Harvard University has made arrangements for a summer school of theology to be in session July 5-21. The school will be open to all, both men and women, on the payment of a moderate fee.

—The Baptist Saxon Sunday School Society, consisting of the Baptist Sunday Schools in the kingdom of Saxony and Prussian Saxony, has 28 Sunday Schools, with 133 teachers, and an average attendance of 1,202 pupils, showing a gain during the year of 2 schools, 16 teachers, and 84 pupils. These numbers represent 125 pupils (besides teachers) for every 100 church members. The schools have rather formidable difficulties to contend with, in view of the opposition of the authorities, who are very intolerant of any but Lutheran worship.

—The strength of Roman Catholicism in this country is given in the Hoffman Directory as follows: Twelve archbishops, 80 bishops, 2,756 religious clergy (members of the orders), 8,383 secular or parish clergy, making a total of 11,211. The number of churches and chapels is 11,571; the entire population, 9,907,412. This latter figure does not represent actual membership, but includes immigrants from Roman Catholic countries, and all persons who have ever had any connection with Roman Catholic churches. The actual membership is probably 4,000,000.

—The statistical and financial reports of the Methodist Episcopal Church, South, present some facts that should awaken serious thought and patient enquiry. While full reports from all the Conferences have not yet been compiled, enough reports have been completed to show that there is a loss rather than a gain in church membership. The official returns for thirty-three annual Conferences for 1898 report one million two hundred and fifteen thousand members. The total in the same Conferences in 1897 were one million two hundred and nineteen thousand and three hundred and twelve—a net loss since 1897 of 4,312. Of course these figures may be changed one way or the other by the returns from the Conference not yet heard from.—N. C. Christian Advocate.

—Disestablishment of the State Church in England may involve disendowment. Sir William Harcourt, in a recent letter to the London Times, warns the clergy-men of the English Church, who are introducing Roman practices into their services, that disestablishment, brought about through the provocation of their action, will probably do so. He says, with great plainness, that they need not lay the flattering unction to their souls that they are going to carry off the Protestant plant of the national church in order to carry on their Romish manufactures. They are not to be allowed to occupy the parish churches or the cathedrals in which to erect the confessional and celebrate, without restraint, their high masses. They are not to be secured by life incomes as commutation and compensation in the work of accomplishing the "conversion of England" out of the funds of the Protestant Establishment.—Watchman.

—The English Baptist "Handbook" for 1899 is summarized as follows: It gives for the 2,697 Baptist churches in Great Britain 1,951 pastors in charge, 5,111 local preachers, 355,218 members, and 525,533 Sunday School scholars, with a record of 16,805 baptisms during the past year. New chapels affording 14,532 sittings were erected during the year at a cost of \$350,295, while \$238,400 was expended in chapel improvements, new school rooms, etc., and \$385,565 of debts was paid. In foreign countries the "Handbook" mentions 98 Baptist churches in Russia, with 19,103 members, 6,152 Sunday School scholars, 526 preachers, and 237 local preachers; 564 churches with 39,133 members in Sweden; and in Italy 42 churches, with 1,450 members, 1,127 Sunday School scholars, 90 teachers, 25 local preachers, and about 175 baptisms during the year. For the whole world, including the United States, the colonies, and all the missions, the registry gives 56,682 churches, 38,721 pastors and missionaries, 5,136,215 members, 2,414,241 scholars in Sunday Schools, and 237,714 baptisms during the year.

NEWS-NOTES.

—Send us news from the churches.

—Now let no opportunity pass to work for Home and Foreign Missions.

—Twelve persons have been approved for baptism at Salisbury as a result of the recent revival.

—Congress has finally prohibited the canteen system. The tide has turned against King Alcohol.

—We hear that Rev. F. M. Jordan has been aiding pastor Pulliam in a glorious revival at Granite Falls.

—The attention of our readers is especially called to the notice of anti-Mormon tracts elsewhere in this paper.

—Rev. S. J. Porter, of Morganton is aiding Pastor C. J. D. Parker in a meeting in our Durham Second Church.

—We hope many of our people will observe this week or the next as a week of prayer and self-denial for missions.

—We have much lost time to recover; the work for Home and Foreign Missions must be quick and vigorous from now till May.

—It is stated in a number of papers that Rev. Thomas Dixon, Jr., says he will not undertake to preach again in five years.

—We were glad to see Rev. J. B. Boone in Raleigh Saturday on his way to Southern Pines, where he spoke Sunday in behalf of our Orphanage.

—Secretary White left for Atlanta last week. He will attend the meetings in the Tabernacle, making an address; and he will also have a conference with Secretary Tichenor.

—Trustees of our Female University will meet April 11, at which time it is hoped a President will be elected. The faculty will hardly be considered until the President has been advised with.

—Secretary White is now circulating some excellent tracts on State Missions, sowing for the reaping next fall. We hope our readers will help him put this literature where it will do the most good.

—Rev. T. H. Leavitt, of Fayetteville, preached acceptably in the West Raleigh and Caraleigh Churches Sunday. Bro. Leavitt has accepted a call to this field, and will enter at once upon the work.

—We regret to say that the eloquent Dr. J. B. Hawthorne has been compelled by ill health to give up the pastorate of the First Baptist Church, Nashville, Tenn. We hope he will find quick restoration in rest.

—The Grove Avenue Baptist Church, Richmond, has dissolved the pastoral relation of Rev. Dr. J. C. Hiden, resolving to pay the salary to August 1, the end of the pastoral year. Dr. Hiden is resting in the country of his boyhood.

—The Third Baptist Church of Atlanta, Rev. L. G. Broughton pastor, having become the Tabernacle and begun the building of a new house of worship, was recently dedicated anew; Dr. W. E. Hatcher preaching the sermon.

—Rev. G. W. Harmon, of Ramseur, says in a letter to the publishers: "I am well pleased with your premium watch." We have quite a number of them which enterprising men and women, boys and girls, can get. See our premium offer.

—We were glad to get the following note from Rev. R. L. Patton Monday morning: "I reached Colfax, Washington, March 1, safe and sound. Preached Sunday both morning and night to good crowds. Fine country. Am well satisfied."

—At Shaw University this week the distinguished Dr. Howard Osgood, of Boston, will address the graduates. There will be a number of visitors from elsewhere. Under President Meserve this excellent institution continues to grow in usefulness and popular esteem.

—We were glad to get a letter from Prof. John Lewis Kessler, of the Shorter College, Rome, Ga. He is one of that able trio of North Carolinians who are lending such strength to education in Georgia. Would that North Carolina could have the services of him and the Simmons brothers.

—Rev. F. C. McConnell, D. D., of Lynchburg, Va., who is a favorite in North Carolina as a writer for the Recorder and a preacher, has been called to succeed Dr. B. H. Carroll as pastor at Waco, Texas. He will come as near filling the pulpit of that great preacher as any man we know.

—Rev. C. G. Wells has been installed as pastor at Spencer. He is one of the best equipped and most consecrated of our preachers. We are sure that he will be found to be a decided addition to our forces in all that section. Brother Stallings says that brother Wells and the people are mutually pleased.

—Dr. A. M. Simms informs us that churches and individuals have agreed to furnish sixteen rooms in the Baptist Female University. There are no more rooms that can be furnished at a cost of \$40. But there are many that will cost \$52 and some \$60, and brother Simms is anxious to get them furnished.

—The churches in our western associations have contributed \$300 for missions since the coalition of the Conventions. That is very good indeed.

—Rev. E. M. Lightfoot has accepted the call to the pastorate of our church at Waynesville. He is from Pennsylvania, and comes highly recommended. He is well known to our church at Waynesville, having supplied the pulpit for some time. We hope he will meet with great success, and offer him the Recorder freely for his work.

—We had a delightful visit to Wake Forest recently. The charms of the Hill increase with the years. A kinder people one will never find. Somehow the boys really seem to be a better lot than even those royal fellows of 1889-93—more serious, more earnest, more like men. They listen to a speaker with inspiring attentiveness. The College was never in more hopeful condition. Pastor Lynch has won all hearts, and the church work flourishes.

—Mr. W. A. Montgomery, Jr., son of our honored brother, Justice Montgomery of the Supreme Court, has recently received the degree of Doctor of Philosophy from Johns Hopkins University. At Wake Forest from 1888 to 1892, he was regarded as one of the most brilliant students. Since then as teacher and scholar he has constantly reflected honor upon that institution. He enters upon life equipped and prepared as few men have the fortune to be. That he will achieve the highest success those who know him can not doubt.

—Brother W. L. Richards has been called to the pastorate of the Baptist Church at Hendersonville, N. C., and will begin his labors as pastor the 1st of April. This is an important pastorate, and Hendersonville is one of the finest summer resorts in western North Carolina. Bro. Richards is a fine preacher, a choice spirit, a cultured, refined gentleman, and we hope that this union of church and pastor will be blessed of the Lord.—Baptist Courier. We cordially welcome brother Richards to North Carolina, and congratulate him upon the opportunities he enters into as pastor of one of the most important churches in western North Carolina.

—Rev. D. H. Coman, of Kings Mountain, is in this city in the interest of the proposed Methodist orphanage at Bessemer City. From Mr. Coman we learn that property for the purpose can be secured for \$2,500 that is easily worth \$25,000. Mr. and Mrs. J. A. Smith donate their interest of about \$22,000 to the Western North Carolina Conference for an industrial school and orphanage. About \$800 of the needed amount has been subscribed here and elsewhere in the Conference. No investment of money promises larger dividends than in this kind of enterprise. It is to be hoped that our wealthier Methodist men will respond liberally.—News and Observer.

—One of the wisest and greatest of our farmers, Col. John S. Cunningham, of Person, remarked last week that the weather had put farm work dangerously behind, but that we need not be discouraged, as there is yet time. True of the farms, his remark applies to our churches. Sunday after Sunday the weather has reduced attendance and prevented the taking of collections until the condition of our mission treasuries is almost alarming, as official statements in this number show. But now that the weather is so improved we believe our pastors and people will make every effort to recover lost time. We need every one's help. The end of the year is close upon us, and large deficits begin to threaten. Let us avoid them.

—We could commend many members of the General Assembly for their excellent bearing and diligent working; the rank and file of the members were unusually good men in politics. And we trust it will not appear as favoritism if we single out Senator McIntyre, Senator Justice, Senator Glenn, Representatives Holman, Boushall and Hoey for especial praise. To Messrs. McIntyre and Holman belongs the honor of advocating the \$100,000 appropriation for schools to success. In all other legislation they took honorable and influential parts. Senator Justice was constantly engaged as leader in all good measures, and he led with the dash and vim and masterful success of a Justice. In the effort against increase of appropriations in general, and especially to the University and State Normal, he appeared to great advantage. We would like him to be a life member of the Legislature. Mr. Boushall represented Wake County very ably, taking a leading part. He served diligently in all relations, but in matters of finance and commerce and taxation he did most excellent work. His ability as a speaker made him a strong leader on the floor. Mr. Hoey was the only editor and the youngest member. He is a self-made man. He allied himself consistently with all good causes and did yeoman service for organized labor. Senator Glenn led the fight against saloons. He asked only to be made sure that any town desired a dispensary to supplant saloons, in order to secure his powerful services. He exposed himself to much criticism by this course, but he won the hearts of mothers and sisters and of many true men. In other matters Mr. Glenn was a leader, and always an able one. His fearless candor and his loyal adherence to his convictions mark him a noble man.

We are Dangerously Delaying.

To the Pastors and Brethren!

The condition of our Home and Foreign Mission Boards demands your attention most seriously. It almost seems that at the very time God is giving us most to do, our fidelity and courage have failed. Last year and the year before, when there were no such golden opportunities before us in our Home Mission work, we had done to this date a great deal more than we have this year with its unparalleled obligations. To March 1, 1897, our Foreign Mission Board had received \$75,591.49; to March 1, 1899, they have received only \$49,014.09. Do the brethren mean that they have lost interest in Foreign Missions? Our work was probably never so much blessed in results on the foreign fields. In Home Missions the reports from Cuba indicate that the hour of opportunity is now for the gospel of Christ, and that opportunity is ours. This fact is brought out not only by our brethren who have been there and are there now, but by George Kennan in the last issue of The Outlook, and by the Missionary Review of the World, neither of which are Baptist papers. Brethren, let us bestir ourselves. He who lets a Sunday go by between now and the first of May without pressing the work upon the hearts of his people, misses an opportunity which will never come again. Can we not, in the next month and a half, prove that North Carolina Baptists are not blind to a God-given opportunity, nor insensible to a God-imposed responsibility? JNO. E. WHITE.

Wake Forest Letter.

A Wake Forest alumnus in far-off Chicago asks me why my letters to the Recorder have been infrequent of late. Those who have been victims of La Grippe can understand the reason. I hope that none of the others will ever do so.

Despite epidemics and storms, the work of the College in every department has moved on prosperously. The percentages of absences from classes has, perhaps, been above the average during the last forty days. But, compared with what we hear of the interruptions to study and recitations in other institutions in North Carolina and elsewhere, we have done well. We have had a few cases of mumps and more of La Grippe. One student has been quite ill with pneumonia, but he is now convalescent. Very many have been rendered hors de combat by vaccination. It is wise to "get on the right side of" Wake Forest people now: the other side is apt to be touchy. Many of our people can sympathize with one of our Wake Forest school-girls, who scribbled off these lines a day or two ago: You may talk about evils,—mad dogs and taxation

Mud roads, sour bread, and poor legislation, Crying babies, spring poets and co-education. But of all woes known since the dawn of creation And utterly without amelioration The worst is the fearful thing called vaccination.

Of course this general vaccination is only a wise precaution. There has been no small pox at Wake Forest.

Last night was the second Senior-Speaking of the session. The speakers and their subjects were:

1. The Founder of the World Empire. W. F. Powell.
2. The Future of South Africa. W. C. Parker, Jr.
3. The Movement for Universal Peace. T. D. Savage.
4. Usurped Privileges of the Press. W. F. Fry.
5. The Austrian Problem. L. R. Varser.
6. Human Brotherhood in American Affairs. W. N. Johnson.
7. We Are Out on the Bay: The Ocean Lies Before Us. J. P. Bowers.

The subjects were, almost without exception, fresh and unbacked; the discussions revealed study and thought, and were in well chosen language. The addresses were delivered with ease and grace of manner. The occasion was a success.

The religious condition of the College is excellent. This is, I think, due in no small degree to the renewed vitality and aggressive activity of our Students' Christian Association. This body seconds and follows up with potent influences the strong sermons of our pastor, brother Lynch. We find in our new pastor a worthy successor to brother Gwaltney, whose faithful labors here are not forgotten.

The next number of the Quarterly Bulletin will be issued next week. All who wish to receive it regularly can do so by sending twenty-five cents.

CHARLES E. TAYLOR.

Wake Forest, March 11, 1899.

Great Meeting at Mars Hill.

Editor Recorder—It is with pleasure that we send you tidings of the great meeting that was conducted by Rev. E. Allison at this place from the 12th to the 26th of February.

The Word was preached with great power, resulting in the hopeful conversion of many of our young people, and the quickening of the church membership to a more lively work. Our people, with one heart of gratitude, will continue to thank the Lord for sending brother Allison among us. He left us accompanied by the prayers and kind remembrances of all our people. May the Lord bless him and send him to us again. Our new pastor, Rev. W. E. Wilkins,

was present part of the time during the meeting, and has spent one week with us since. He is making a fine impression on our people; all appear to love him and to feel proud that he is to be our pastor, to lead us in the important work now before us. We feel that he is an organizer, and will soon direct us in such manner as to lead us to higher and nobler accomplishments in this field of labor. He has the prayers of a united people for a successful work.

Rev. T. M. Honeycutt, our general missionary for Madison, Yancey and Mitchell, has been putting in some excellent work, and we expect, under the blessings of God, much good to result from his labors. Brother Honeycutt is entirely consecrated to his work, and is planning for a number of ministers' institutes and mission meetings in the different parts of his field of labor. Our people are ready for a forward move, and under the influences of these meetings will go out better organized and with greatly increased enthusiasm to do a better work than ever before.

This field needs better organization, better preaching, and more consecration to Christian duty. The latter, we believe, will be the inevitable result of the two former. When we consider the efforts being made by others for this field, our hearts rise up with earnest prayer for a general enthusiastic move among our Baptist people, and with the proper support and interest in the cause we bespeak for brother Honeycutt much success.

The school at Mars Hill was never more prosperous, but with a corps of teachers all aglow with their work, how could it be otherwise? This is the school of Western North Carolina, and our whole people can not too faithfully rally around it. We commend it to the considerate attention of our Baptist people, and assure them that their interest will be greatly served by giving it the patronage it so richly deserves.

We earnestly hope to do much more for all our departments of work this year than ever before. May our hopes be realized.

W. P. JERVIS.

Mars Hill, N. C., March 10, 1899.

A Word from Tarboro.

As I have not seen any news notes from the Tar River recently, I will send you just a few items.

The next session of the Roanoke Union will meet with the church here, and I think it would be a good time for you to come and look after your interest down here, as very few people in this community read the Recorder. We have had the small-pox scare, but no cases in town, so you need not fear to come.

Evangelist W. P. Hines, of West Norfolk, will spend a number of weeks in our midst, beginning March 15 with brother Ayers at Hamilton, then with brother Mason, and then to Rocky Mount, and then he will be with us at Tarboro. We are looking forward to his coming with a great deal of pleasure. He is a fearless preacher of the gospel, and a true Baptist, and will prove helpful to any church he may visit.

Our work here is moving on as well as we could expect. When I came here last December I found a church debt of long standing, and the church did not have any deed for its property. I do feel so thankful to God and the brethren to tell you the last cent has been paid and we have a deed for our property. We want to have a great day the fifth Sunday in April; we want the beloved Dr. Hufham to hold a thanksgiving service for us.

In spite of the very bad weather, we have had good congregations and have had a number of professions of faith. I baptized seven last Sunday, and will baptize more next Sunday. I have received twelve into the fellowship of the church since I have been here.

Just now we are doing all we can for Home and Foreign Missions; we will not do as well as I had hoped for, but will do better than for several years.

All of my Sunday Schools take regular collections for the Orphanage. It is no trouble to get them to give to the orphans; and I think we will raise in the Sunday Schools this year on this field at least seventy-five dollars for them. Oh! that we could give as much to missions; but, alas! the consciences of the people have not been awakened as to the great command of God to give the gospel to a lost world.

Fraternally,

BRAXTON CRAIG.

Tarboro, N. C.

Trustees Baptist Female Univ. ty.

The annual meeting of the Trustees of the Baptist Female University will occur in the Baptist Mission Rooms, Raleigh, N. C., on Tuesday, April 11, 1899, at 4 p. m. The meeting will be an exceedingly important one, and every member is earnestly requested to be present.

N. B. BROUGHTON,
Secretary.

—Dr. Mabie informs us that \$185,000 must be received this month if the Missionary Union is to close the year without debt. But as this is only \$44,000 more than the average receipts for March, even in the recent depressed years, it ought to be possible to secure the full amount required in this "good year."—Examiner.

Denominational Institutes.

Rev. John E. White, J. C. Caddell and A. Johnson will address the churches of the Kings Mountain Association on Missions, Sunday Schools, Periodicals and Orphanage, as follows:

Sunday, March 26, at 10 a. m. to 3 p. m. at Boiling Springs.
Sunday, March 27, 7 p. m. at Shelby.
Monday, March 27, at 10 a. m. to 3 p. m. at Double Springs.

Monday, March 27, 7 p. m. at Lattimore.
Tuesday, March 28, 10 a. m. to 3 p. m. at Zion.

Tuesday, March 28, 7 p. m. at Cleveland Mills.
Wednesday, March 29, 10 a. m. to 3 p. m. at New Bethel.

Wednesday, March 29, 7 p. m. at Waco.

Thursday, March 30, 10 a. m. to 3 p. m. at New Prospect.

Thursday, March 30, 7 p. m. at Cherryville.

Friday, March 31, 10 a. m. to 3 p. m. at Patterson's Grove.

Friday, March 31, at 7 p. m. at King's Mountain.

Saturday, April 1, 10 a. m. to 3 p. m. at Bethlehem.

Saturday, April 1, 7 p. m. at Grover.

Sunday, April 2, 10 a. m. to 3 p. m. at Elizabeth.

Sunday, April 2, 7 p. m. at New Hope.

Monday, April 3, 10 a. m. to 3 p. m. at Pleasant Hill.

Monday, April 3, 7 p. m. at Zoar.

Tuesday, April 4, 10 a. m. to 3 p. m. at Beaver Dam.

Tuesday, April 4, 7 p. m. at Shelby.

Wednesday, April 5, 10 a. m. to 3 p. m. at Pleasant Grove.

All the preachers, deacons, members and Sunday School scholars are earnestly requested to make these meetings known to all; and everybody is cordially invited to attend.

JOHN E. WHITE.

Denominational Institutes.

Thursday, March 23, 7.30 p. m. at Advance.

Friday, March 24, at 10 a. m. to 3 p. m. at Fork.

Friday, March 24, 7.30 p. m. at Jerusalem.

Saturday, March 25, 10 a. m. to 3 p. m. at Mocksville.

Saturday, March 25, 7.30 p. m. at Farmington.

Sunday, March 26, 10 a. m. to 3 p. m. at Eatons.

Sunday, March 26, 7.30 p. m. at James Cross Roads.

Monday, March 27, 10 a. m. to 3 p. m. at Society.

Monday, March 27, 7.30 p. m. at New Hope.

Tuesday, March 28, 10 a. m. to 3 p. m. at South River.

Tuesday, March 28, 7.30 p. m. at Statesville.

Wednesday, March 29, 10 a. m. to 3 p. m. at New Bethany.

Wednesday, March 29, 7.30 p. m. at Beulah.

Thursday, March 30, 10 a. m. to 3 p. m. at Bethel.

Thursday, March 30, 7.30 p. m. at Mooresville.

Friday, March 31, 10 a. m. to 3 p. m. at Shady Grove.

Friday, March 31, at 7.30 p. m. at Cleveland.

Saturday, April 1, 10 a. m. to 3 p. m. at Calvary.

Saturday, April 1, 7.30 p. m. at Trading Ford.

Sunday, April 2, 10 a. m. to 7.30 p. m. at Salisbury, Spencer and Chestnut Hill.

All the preachers, deacons, members and Sunday School scholars are earnestly requested to make these meetings known to all; and everybody is cordially invited to attend.

JOHN E. WHITE.

*The brethren who will take part in these meetings will be announced later.

Powell's Letters from Cuba.

We have just received two letters from Dr. Powell written from Santa Clara, dated February 15th and February 19th. In the first one he says: "This is the anniversary of the sinking of the Maine. When that ship went down the doors of this land flew open to the gospel. It would make you weep to see the great openings here. I can not see how I can remain here longer, and yet my duty to my Master demands that I should remain one or two months longer. Hundreds hear the word with gladness. The soil is virgin. No other denomination has yet arrived. You will lose much to allow them to come and preempt the territory. Plead with the churches to furnish you with the sinews of war, so that you may occupy this field."

"O'Halloran is here. We have secured an excellent house in Cienfuegos. It costs \$34 per month. I can secure a magnificent house here, centrally located, for \$35 per month. It has never rented for less than \$90 per month. The house should be leased for two years or more."

"I go next to Rodeigo and Sagua Grand. We need Godinez here at once. We also need Diego Lorenzo Roger."

In his letter of the 19th he says: "I cabled you on yesterday for authority to rent a house and authority to send for Godinez. I also mentioned that I should remain another month on the island."

"O'Halloran went to Cienfuegos yesterday to hold services. He will return on Tuesday."

"Nearly three hundred children have enrolled for the Baptist Mission School."

"Last night we had five hundred people in the house and great numbers in the street. I have arranged that children and young people must come at noon, and only middle-aged and old people will be admitted at night. We have many of the best families present. I never saw such openings. I believe that such work as this can be done in almost any city or town in Cuba."

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transplanted from earth to heaven. She has only gone before and is now a bright light in the window waiting and watching for husband and children to join her in that eternity that knows no end. Her church has lost one of its best and strongest members; her life was so beautiful and consistent that when she came she realized that

"Jesus can make a dying bed,
Soft as downy pillow lies,
She leaned her head upon His breast,
And breathed her life out sweetly there!"
MRS. W. K. MARTIN
Louisburg.

Tribute of Respect.

Whereas, By the mysterious dispensation of an All-wise Providence, our beloved sister Vandella Hart Harrison, has been removed from our midst and sweetly fallen asleep, in the arms of Jesus, on January 17, 1899, therefore be it

Resolved 1. That in the death of sister Harrison our Ladies' Missionary Society of Flat Rock Church loses one of its most treasured members. Seldom do we see one so perfectly combining so many good qualities. Both Mary and Martha-like, she was content to sit at the feet of Jesus, "resting in the sunshine of His love," and so willing to arise and minister to the wants of His creatures as unto Him. Surely here is the well-known plaudit, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

Resolved 2. That her presence among us was a benediction. How few of us who find trouble have not felt her gentle hand laid lovingly upon us and listened to her sweet words of love and cheer! While we sorrow for her memory will ever retain and cherish the force of her example. More lasting than costly pillars of marble her monument is erected in the hearts of all who knew her. How beautifully appropriate the sweet strains of her funeral hymn.

"Rest wearily pilgrim, thy journey is o'er,
Rest, sweetly rest, on the beautiful shore;
Safely at last thou hast reached the bright goal,
Fatherland, home of the soul!"

Resolved 3. That we extend our deepest sympathy to the bereaved ones, praying that they may be tenderly sustained in this great trial; that always imitating her virtues and remembering her sweet counsels, like her they may be enabled to live to great usefulness.

Resolved 4. That a copy of these resolutions be sent to the Biblical Recorder for publication and placed among the minutes of our Society.

MRS. R. J. CONYERS,

MRS. B. V. TOMLINSON,

MRS. W. P. MORRIS,

Committee.

Acknowledgments.

By the Convention Treasurer.

State Missions.—Lattimore ch. \$9.96, Poplar Grove ch. Eastern Asso. 56, Forks of Little River ch. 76, W. M. S. Kelford, W. Chowan, 1.00; W. M. S. Lewiston, W. Chowan, 1.97; W. M. S. Roberdell, 1.00; M. S. LaGrange, 2.50; S. B. Green Level, 1.14; W. M. S. Rutherfordton, 1.89; Sunbeams, Rutherfordton, 1.07; W. M. S. Pleasant Hill, .63; Elm City ch. 2.00; M. S. Cashie ch. 2.80; Cashie ch. 3.40. Total, 30.67. Previously reported, 830.03. Total this year, 860.70.

Foreign Missions.—Lattimore ch. 3.00; W. M. S. Oxford, Flat River Asso. 15.50; Rock Spring ch. Flat River Asso. 50; Cary's Chapel, Tar River Asso. 1.83; W. M. S. Henderson, 8.00; Chapel Hill, 3.00; W. M. S. Ross's ch. 4.31; S. M. S. Shiloh, Chowan, 5.00; Silent Grove ch. 1.00; W. M. S. Salem ch. 80 River Asso. 1.57; Salem ch. 80 River Asso. ("Xmas") 9.00; W. M. S. White Oak ch. ("Xmas") 1.00; W. M. S. White Oak ch. 1.50; W. M. S. Elizabeth ch. 1.00; Leesville ch. 3.00; Poplar Grove, Eastern, 35 cents; W. M. S. Ashpole ("Xmas offering") 7.95; W. M. S. Kelford, W. Chowan, 1.00; W. M. S. Clayton, 2.51; W. M. S. Lewiston, W. Chowan, 2.00; W. M. S. Shelby, 6.00; W. M. S. Louisville, 8.00; Sunb. Louisville, 1.00; W. M. S. Henderson, 8.00; W. M. S. Mt. Gilead ("Xmas offering") 2.00; M. S. LaGrange, 2.50; W. M. S. Green Level, 2.25; S. B. Green Level, 87 cents; W. M. S. Bethel, 4.30; W. M. S. Bethel ("Xmas"), 1.00; W. M. S. Rutherfordton, 1.89; Sunb. Rutherfordton, 1.07; W. M. S. Pleasant Hill, 1.10; Round Hill ch. 3.00; Hebron ch. 80 Fork, 2.23; Baptist Chapel, 80 River, 2.50; Center, 80 River, 75 cents; Clement, 80 River, 30 cents; Lebanon, Cedar Creek, 1.52; W. M. S. Scotland Neck, 20.60; Wilson ch. 9.27; W. M. S. Roberdell, 75 cents; W. M. S. Roberdell ("Xmas offering") 2.00. Total, 155.80. Previously reported, 1,308.69. Total this year, 1,464.49.

Home Missions.—Lattimore ch. 3.00; Chapel Hill, 10.00; Gaze's Chapel ch. 1.10; S. M. S. Shiloh, Chowan, 5.00; W. M. S. Salem ch. 1.25; Mt. Pisgah, Mt. Zion, 10.00; Sunb. Mt. Hermon, 2.00; W. M. S. Mt. Hermon, 2.50; Y. L. M. S. Shelby, 3.00; Poplar Grove, Eastern, 55 cents; Forks of Little River ch. 60 cents; W. M. S. Jonesboro, Sandy Creek, 2.70; W. M. S. Kelford, W. Chowan, 50 cents; W. M. S. Ashpole, 2.15; W. M. S. Lewiston, W. Chowan, 2.00; W. M. S. Jonesboro, 2.70; Roberdell ch. 2.04; W. M. S. Roberdell, 1.40; M. S. LaGrange, 2.50; W. M. S. Ramseur (Cuba), 1.72; Kendall's ch. Stanley Asso. 3.00; Mountain Creek ch. 9.15; W. M. S. Rutherfordton, 1.89; Sunb. Rutherfordton, 1.07; W. M. S. Pleasant Hill, 64 cents

The Biblical Recorder.

J. W. BAILEY, Editor.

J. C. CADDELL, Agent and Correspondent.

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We can only call the attention of our pastors and people to the perfectly apparent fact that the day of our Southern Convention is rapidly approaching, and urge them to give all they can of time and effort, prayer and exhortation and money to Home and Foreign Missions. If we will begin the taking of collections now, or at least make preparation to do so, it will be very advantageous in every way to our cause. We hope the reader will give earnest attention to the statements in this paper from our Boards.

There shall arise in North Carolina a splendid independent manhood. We shall not always linger and struggle against petty selfishness in public affairs. Men will some day be above using the State's funds for their higher education when the need of 600,000 children is so urgent. Men will come to esteem political parties for what they live to make be, and he who follows a party to get an office will be most sure of failing in his quest. And the time is not so far away, though were it a thousand years it would be worth the fighting for this moment.

We can not too heartily encourage the former students of our State institutions to emulate the example of Col. J. S. Carr, of Durham, who, in addition to other gifts, recently presented the State University with \$5,000. That is the right spirit. The State can never be able to give these institutions as much money as they need; the need of the public schools is too great, if there were no other reason. And now that it is apparent that the condition of the free schools is recognized, the former students of these institutions must be looked to endow them. If properly encouraged, we believe it would be an easy matter to get a large endowment for them, at once relieving them of the necessity of depending upon the State and lifting them out of the harassments of political changes. It is really true that no vigorous effort has ever been made to raise a large endowment for the University, although its alumni are numbered by thousands, and it fondly boasts of their success. It is time they were given a chance to repay their Alma Mater.

In our reading we have found nothing recently that has touched us more keenly than the following written by a correspondent of the Outlook of New York, in regard to the lynching of two negroes near Concord not long ago:

"The son of a neighboring farmer who had captured the first of the criminals told me anew the story of the crime: Emma Hartzel, his younger schoolmate, had stayed at home the previous Sunday afternoon to take care of her baby sister, while her older sister, her father, and his young wife had gone to church. The family, he said, were as fine people as any in the valley, and Emma Hartzel was a modest Christian girl. The father, he thought, would be willing to talk with me, and so I drove on to the house. The door was opened by the young mother. The older sister, a girl of sixteen, with an attractive, serious face, stood just back of her. The father was not at home, but I knew from the face of his young wife and daughter that he was the type of man his neighbors had described. As I paused a moment to express my sympathy, there recurred to me the remark of a friend years before, that it was easy to believe in God's fatherhood when all went well, but that it would be impossible if one of your own daughters were the victim of crime. Turning to the mother, I asked, I hardly know how, whether the crime had overthrown her husband's faith. The reply came slowly, but in words which showed the depth of her own religious life: 'He is going to live nearer to God.' As I stood upon that doorstep and listened to this simple expression of supreme faith, I felt that I was in touch with a higher world of spiritual life; and as I came back North, I felt that for the last time I had condemned these Southern communities for administering justice according to the elemental feelings of manhood instead of the cold process of the law."

No matter how deep a man is in sin God is willing to pull him out. Satan would only push him in deeper.

THE SUPREME NECESSITY.

We need more of this and we need more of that, we need better preaching, we need holier living, we need to read the Bible more, we need to learn to give more—so we are told over and over again by the physicians who have undertaken to cure the ills with which the Christianity of the times is afflicted. We have formulas for revivals, formulas for growing in grace, systems for maintaining the faith, schemes for the payment of debts—and what do we not have? And with what are not poor Christians harassed as their needs?

But the supreme need of this day and hour, is that of yesterday, to-day and forever, Jesus Christ.

It is not enough to say this and be done. It has been said too many times to no effect.

Jesus is the foundation of all the world's good, the vital influence of every movement toward betterment in the individual and in the world.

We must not let go the sweet faith that Jesus is the source of hope to the despairing, of strength to the weak, of salvation to the lost, of all sweetness to the living; let us hold fast to these things; let us build ourselves strongly upon them; but at the same time we must enlarge our idea of the influence of Jesus, aye we must recast our thinking and learn what Jesus is in the heart, what it means to be hid with Christ in God, what it is to have Christ in us, what it is to see His face and be conformed to His image; and then we will restore our lives to the foundation than which other no man can lay.

And who can tell me what it is to have Christ in the heart? Surely it is not to name His name, not merely to pray His prayer, not to read His words and be done; not to follow Him in baptism and stop short; not simply to attend the preaching of His gospel. Ask the young convert, and for an explanation you may be told of a welling joy—and that is a precious time—but it passes, alas! Ask the experienced member, and if you get any explanation you will be fortunate; ask the old deacon and haply he can tell you of hours that are luminous and buoyant with upwelling emotion; ask the preacher and he may speak out of his heart of the sweet communion he has found when he has shut the world out of his mind, or when he has seen a face shine before him in return for word or deed. But having been told all this, does one know?

Verily it is more to have Christ in the heart; and it is indescribable, immeasurable, capable of no analysis. But the fact remains that the sense, of the personal presence of Jesus is possible, and that it may abide, and that it conveys to the life a joy and a power, an eagerness to work and a power to endure which is stranger to earth.

Gained at the price of everything on earth, it is valuable beyond the ability of earth's children to measure.

And we say this is the supreme need of the hour and the day, meaning that if this need be supplied, the life will lack nothing; that if one has Christ with him, he can not only endure sorrows, persecutions and disappointments, but can do his work in God's name without the weariness that robs the worker of the joy of the working though his labors wear the body unto pain—can accomplish miracles of overcoming himself, can work wonders of influence upon others, can achieve marvellous development of his own life; meaning that mission work and educational work and all instrumentalities of Christian progress will not lack, if Christ live in the believer's heart.

Oh, for a writer to make a life of Christ that will live into one as He did! Reading the lives of Jesus, one is oppressed with the multitude of details and the paucity of vitality. And oh for a preacher who will preach the living Christ into the hearts of his hearers! We are sadly ridden with doctrines, with confessions, with theologies, with polemics, with distinctive differences, with Bible stories, with spiritualizations, with preaching on current problems, with exhortations to live a higher life, with threatening commands to get the power of the Holy Spirit—and so on and on—but of living and preaching Christ, of following and showing forth Christ, this world has never had enough.

Power has he who can supply this supreme necessity. Men will be drawn to

the Christ wherever he shall be lifted up. But first must there be in the uplifter Jesus Himself; no seeking for power, all seeking for Jesus.

O, men and women, the world needs nothing at this time so much as Jesus Christ in our hearts and lives; we lack nothing so much as we lack Jesus. Then let us here and now, seeing that this life is but a shadow without Him, but a period of preparation with Him, knowing that death must come, and that soon, and at its bidding we must forsake these petty things we have so striven for, knowing that the lasting things only, Faith, Hope and Love, are worth the having, and they to be had only of Jesus—let us who would follow Him seek to know Him better, to see His face in our mind's eye, to be ruled by His Spirit within, to grow into His image even in this poor flesh, to be filled with His fulness—yearning toward the perfection which He has vouchsafed us when these earthly tabernacles have at last fallen and been laid aside.

THE STATE'S POLICY IN EDUCATION CHANGING.

A spectator in the hall of the Senate of North Carolina in the last days of the recent session could not but be impressed with the great turn which public sentiment has taken in our State within two years. Under circumstances peculiarly favorable to their claims, the University and the State Normal College had asked the Legislature for \$10,000 and \$5,000, respectively, the one for waterworks plant, the other for a library or a gymnasium. It is more difficult to oppose a bill to appropriate money for a sanitary measure than one for maintenance or increase of equipment or enlargement of faculty. And yet, when no one outside, so far as we know, had spoken to a Senator in objection to the bill to give \$10,000 to the University, there arose a towering opposition, which succeeding in passing an amendment to reduce the annual appropriation from \$25,000 to \$20,000, provided the bill carrying the \$10,000 for waterworks should be passed, compelled the advocates of the latter to withdraw it. This was a clean and sweeping defeat of the State aid idea under circumstances in which no one hardly dreamed defeat were possible. There was considerable opposition to the bill to make a special appropriation of \$5,000 to the State Normal College. It passed, however, as did also a compromise bill to appropriate \$7,300 to the State University for waterworks.

The voice of the people was never more plainly heard. One Senator after another said he opposed the appropriations in obedience of his people's behest. The work of Durham and those who have followed is coming to fruit more rapidly than some of us had dreamed. It is required only that we cleave to our advocacy of the Voluntary principle more vigorously than ever to assure complete success. There was never so much to encourage, but if we take encouragement for assurance instead of giving ourselves devotedly to our cause, we will lose by this gain. The way to bring things to pass is to sow the seed of them in the people.

These two institutions asked the General Assembly for \$70,000, all told, in addition to \$25,000 each annually for maintenance. They received only \$12,500 extra, and that for necessities, and only after a hard struggle.

One fact of history must not go unrecorded or without the condemnation it deserves. Of a certain lot of bonds in the State Treasury these institutions sought to borrow \$40,000, with no means and no intention of paying them back. It had already been planned to set these bonds aside as a sacred fund for the free schools, a nucleus of a Literary Fund like that we lost in the dark days twenty-two years ago. Nevertheless these institutions did not hesitate to seek to get these bonds instead of letting the free schools have them. That is a shame. Two of the most distinguished public men in the State said that it had a parallel only in the dark dealings of the Reconstruction, and the haste with which the General Assembly decided to destroy these bonds gives ground for thinking that it was afraid lest they might sooner or later be borrowed on the plan indicated above.

In this connection it is in place to fully mention the appropriation of \$100,

000 to the Public Schools. The children of North Carolina at last have hope; the voice of the people has been heard; patriotism has swayed the hearts of our representatives. The tide has turned from unnecessary higher education to vitally necessary and distressingly deficient popular education.

This word more. Now is the time to work. Our hopes new raised are nothing if they do not make us work. What shall be done two years hence will be determined by our diligence, faithfulness and sacrifices now. We all know where this tide for popular education came from. It is the trophy of the Baptists. Now let them make the tide count by increasing their interest in the schools, by fostering local interest in them, by demanding that the policy of the State in education be to help them all it can. At the same time let everyone plead more devotedly than ever for the Voluntary Principle and for Christian Education. We must sow the State broadcast with our ideas. We have no time to lose. The present victory came direct from the people; so must all others.

THE POINT OF VIEW.

"Perhaps I may be considered extravagant, but I certainly am sincere when I say in my judgment this century is closing upon the last great war which the world will see for ages. My belief is based upon the knowledge that commerce is a great agent for peace, that there is no obstacle for war so formidable as a maturing bill of exchange."—Bourke Cockran.

The law of the Sabbath is one thing, and Sabbath laws are another. The former is contained in the decalogue, that unchanging formula of moral obligations. It is virtually reenacted by Christ, when He says, "The Sabbath was made for man"—not merely for the Jews, but for the Gentiles also; not for any one generation, but for all generations. Man is so constituted that he needs it, and can not reach his highest estate without it. As to the Sabbath laws, however, which are scattered here and there through the Pentateuch, it must be admitted that many of them were only of local and temporary application, and never designed for the world at large. Nobody, for example, would now think of stoning a man to death for gathering sticks on the Sabbath day. Yet it must be conceded that the failure to distinguish between the law of the Sabbath and Sabbath laws has led to much confused thinking."—Nashville Christian Advocate.

"How imperative is the summons for pastors at home to enter with whole-souled consecration into the work of foreign missions! Until the great body of ministers do this, making foreign missions their chief business and investing all their capital in the business—time and money and energy and influence—the mighty missionary impulse which is now called for will not be gained. Let us be afraid of losing missionary opportunities! Such a one may be just before us. The church which is not a missionary church will be a missing church during the next fifty years—its candle of consecration put out, if not its candlestick removed out of its place. As ministers and churches of Jesus Christ, our self-preservation is conditioned on our obedience to the great commission. Now it is preach or perish; evangelize or fossilize; be a saving church, with girded loins and burning lamp, carrying the lost world on the heart day and night, or be a secularized church, laying on the heart of this present evil world and allowing it to gird you and carry you whithersoever it will. Which shall it be?—A. J. Gordon.

Who can satisfactorily explain the condition of our missionary interests at this time? The work on the foreign fields was probably never more prosperous. The baptisms in China alone for the last year were nearly four hundred. Other fields report good numbers gathered into the Master's kingdom. The missionaries are hopeful and pressing forward. Nearly all of them are at their posts. A large number of young men and women are begging to be allowed to go to the foreign fields. The opportunities which lie out before us are very inviting. But with all this, in the home, land there is not that increased interest which there should be in mission work. What is the trouble? Some say it is the pastor's fault; others say it is not, but that it is the stinginess of the people. Some contradict this, and say it is not stinginess, but poverty. Some give as the cause of the trouble, want of doctrinal preaching. Others, want of consecration and vital religion. Some say it is want of plan and system for taking collections.—Foreign Mission Journal. All that is asked is that the reader of these lines satisfactorily explain to himself his attitude in the matter; that will solve the whole problem.

LITERARY NOTES.

In the preface of its compact little volume on American composers, "Laurel Winners," the John Church Co. says wisely: "No attempt has been made at precedence in the arrangement of names." Nor should the public know personal predilection in the matter. All our American composers are pioneers, and they are entitled to an equal share of our gratitude and pride. It is parochial to judge a composer's worth according to the number of his published compositions, or to assume that his significance he less because he lives far away from the well-known centres of art and music. All American compositions are important, because they form an indissoluble link in that chain which is slowly binding the countries of the world into a universal brotherhood of music, a brotherhood of which we now promise to become a very integral part.

Major-General Francis B. Greene has written for the Century Magazine the only authoritative account of the military operations at Manila yet offered to the public. In the March number he will describe the voyage of the second expedition, which he commanded; the landing and enrenching of the troops on the mainland; and the interesting features of the situation while Admiral Dewey and the military officers were waiting for General Merritt and the monitors. This chapter includes a statement of the plans of Admiral Dewey and General Anderson to meet the crisis which would have been precipitated if Admiral Camara's fleet had reached the Philippines. A second article, to appear in the April Century, describes the means by which the insurgents were removed from the American front, and the thrilling events of the assault and surrender, including the stop put to the determined efforts of the insurgents to enter the city. General Greene's part in the operations was conspicuous and varied, and he describes his experiences with the skill of a military expert accustomed to write for the general public.

We have received four little booklets on "Christian Science." Pastor Curtis Lee Lawes, of the First Baptist church, Baltimore, tells "Who and What are the Christian Scientists," and tells it well. (10 cents.) Dr. A. L. Reed gives us "Christian Science—A Sociological Study," which is a scientific discussion by an eminent physician, and an admirable paper. (20 cents.) The Rev. Dr. R. Heber Newton, in a neat tract (25 cents) seeks to point out the truth involved in Christian science, and to distinguish between them and the errors. But what Dr. N. lays down as true is often wide of the mark. For example he admits that evil is not real, though claiming it is actual. Dr. Newton is very "liberal" in his theology. The famous evangelist, Dr. Henry Varley, has given us a keen and incisive booklet on "Christian Science Examined," doing from the orthodox what Dr. Newton does from the "liberal" standpoint. (30 cents.) Thus "Christian Science" is producing a literature of reply to its pretensions. It would seem too absurd for serious notice, and yet it is true that many good people are swept off their feet by it. The human mind is a strange thing.—Western Recorder.

The March number of the Coming Age, the new Boston review of constructive thought, contains a notable contribution by Rev. George C. Lorimer, pastor of Tremont Temple Baptist church, of Boston, on "The World's indebtedness to the Jew." In it the writer sets forth in his peculiarly brilliant and impressive manner the debt which civilization owes to the Jewish nation. According to the editor of the Coming Age, this paper is the ablest tribute ever made by a Protestant clergyman to the Hebrew people. The frontispiece of this number is a fine portrait of Dr. Lorimer, made from his latest photograph, and Mr. Flower contributes to the same number an extended, critical and appreciative review of Dr. Lorimer's new work, "Christianity and the Social State." Among the papers of special interest to the Baptists, announced for early issues of The Coming Age, are "Why I am a Baptist," by the Rev. W. C. Bitting, D. D., pastor of the Mount Morris Baptist Church, Fifth Avenue, New York; "The Church and the Slums," by Rev. Everett D. Burr, of the Ruggles Street Baptist church, Boston; a conversation with Dr. Lorimer on "The work of the Evangelical Alliance." This will be preceded by a biographical sketch of the pastor of Tremont Temple. The Rev. C. A. Eaton, of the Bloor Street Baptist church of Toronto, is also announced for a paper on "Social Problems in Canada." The Coming Age is the cheapest large original review published in America, it being only \$2 a year. Sample copies 20 cents; no free copies, but special terms are given to clergymen. For sale by all news-dealers. It is published at Copley Square, Boston, Mass.

Cynicism is another name for littleness. It is not surprising that Diogenes lived in a tub, for since he was small enough to be a cynic he could have all the room he needed in a tub—and have some flats to let.—Rev. J. E. Pounds, D.D.

[Illegible text]

The Sunday School.

LESSON FOR MARCH 19.

(By HIGHT C. MOORE.)

Christ the Good Shepherd.

John x. 1-16.

Golden Text—I am the good shepherd: the good shepherd giveth his life for the sheep.—John x. 11.

We resume to-day our study of a week ago; the discourse of the present lesson grew out of the miracle of our last lesson. According to our authority, the time was the latter part of December, 29 A. D.; the place was Jerusalem or its immediate vicinity.

Our Lord here uses a striking and suggestive metaphor; it was familiar to every resident of Palestine, and was frequently found in the Old Testament. In the first six verses a beautiful parabolic picture is drawn. Since it was not understood, Jesus proceeded to give a two-fold explanation. In verses seven to ten he represents Himself as the Door of the sheep; in verses eleven to sixteen He appears as the Good Shepherd. Each unfolds its peculiar phase of our Lord's character and providence. And throughout the whole discourse a contrast is drawn between the Saviour and the hypocritical Pharisees.

I.—THE PARABLE.

The sheep-folds of Palestine were not covered structures, but simple inclosures; a stone wall crowned with thorn-bushes was usually a sufficient protection. At the door was stationed a porter whose duty it was to receive at eventide the flock from the shepherd, and to guard it through the night. Sometimes a sneaking thief or a daring robber would scale the inclosure and trouble the sheep; but the shepherd invariably entered by the door. "To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out." Going before them he leads them to the best pastures and by the purest waters. Eagerly and obediently the sheep follow him, knowing his voice. The voice of a stranger, though uttering their names and promising them better pasturage, arouses their suspicion and excites their fear, so that instead of following, they flee from him.

Such was the life-like and appropriate allegory that Jesus made. But His audience "understood not what things they were which he spake unto them." So He continued the discourse in explanation of what He had said.

II.—THE EXPLANATION.

1. Christ the Door. "Verily, verily, I say unto you, I am the door of the sheep." The fact is announced and a contrast drawn. All the false Christs who had come before Him were thieves and robbers. Well was it that the sheep did not hear them; better still would it be if all would recognize Jesus as the true Door. Reiterating the metaphor, Jesus declared, "By me if any man enter in, he shall be saved, and shall go in and out, and find pasture." That is, entrance into the fold through Christ means salvation, liberty and sustenance. Another contrast is then drawn. The thief comes only to steal, kill, destroy; but Jesus comes that the sheep "might have life, and that they might have it more abundantly." So, as Hovey says, the object of Christ's coming is the life of the sheep. "He came into the world that men might have the true and eternal life—a life that consists in knowing and loving God—and that they might have an abundance of this higher life—might indeed be filled with all the fullness of God."

2. Christ the Good Shepherd. Changing the figure, Jesus says, "I am the Good Shepherd"—the, as if there were no others; good, as if all others were bad. The first trait of the Good Shepherd is that He giveth his life for the sheep. How different is He from the hireling, who does not own the sheep nor care for them. So when the wolf comes the hireling flees, the sheep are scattered and made the easy prey of their enemy. The true Shepherd not only exposes Himself in behalf of, but even sacrifices His life to defend and save His sheep. Again declaring Himself the Good Shepherd, our Lord asserts the mutual recognition of Shepherd and sheep. "I know my sheep, and am known of mine." The intimacy of this relation is comparable to that existing between the Father and Son. How thoroughly and perfectly, then, must our Shepherd know us, His sheep—our names, our surroundings, our difficulties, our shadows and sunshine; and how deep might and should be our knowledge of Him! In conclusion, the Good Shepherd declares the existence of other sheep not of the Jewish fold; "them also I must bring, and they shall hear my voice; and there shall be one fold and one shepherd."

III.—INSTRUCTIVE METAPHORS.

1. The Divine Door. —We can enter a place of safety, of spiritual liberty and abundant soul-nutrition only through Jesus. To every earnest soul He is accessible, and to such He opens up fields for ever-increasing happiness and ever-widening usefulness.

2. The Good Shepherd. What better figure could convey the relation between Christ and His people? The strongest of ties was that uniting the faithful Shep-

herd and his obedient sheep. Thus the Good Shepherd has purchased His sheep with His life; He knows them with tender sympathy; He feeds them in the fair oases of divine favor; He guides them through danger into safety; He defends them from prowling thieves and devouring wolves; He heals them of their maladies; He reclaims the wayward and finds the lost; and, finally, He provides for them a home eternal in the heavens.

3. The Murderous Robber. The personal foes of the sheep are styled thieves and robbers. They are false teachers who privily bring in damnable heresies and lead many into their pernicious ways. We may know them by their manner of entrance; they disregard the Divine Door into the fold of the sheep, and clamor in some other way.

4. The Devouring Wolf. As Sadler says, the wolf is the enemy of souls in any of his manifold disguises, as not only persecution, but heresy, worldly living, or a low standard of faith and morals.

5. The Faithless Hireling. "Alas, there are many religious teachers that are in spirit hirelings. Many have undertaken the care of churches who seek their own and not the things of Christ; who are almost indifferent to the spiritual good of those under their instruction, but ever ready to welcome personal comfort or advancement. Such pastors are sure to prove faithless in the presence of spiritual foes. Many a church has been scattered and lost by reason of selfish leaders."—Hovey.

6. The Obedient Sheep. This is a beautiful figure of the true disciples of Christ. Sheep have been distinguished from other animals as "innocent, trustful, teachable, obedient." They know the Shepherd's voice; they will not follow a stranger; they enter the fold by the Door; they have abundant life and safety and blessing through the Good Shepherd whom they know, follow, obey and love.

7. The Undivided Flock. As there is but one Shepherd, so there is but one flock. "And one flock because one Shepherd; one not in creed, or organization, or method of worship, but one in Christ Jesus." The unity here contemplated does not refer to external relations, but to spiritual realities. All of the real followers of Jesus are united in affection and purpose; and they are one also in effort on the higher planes of spiritual life.

The Mormon Menace.—63,000 Converts in 1897.—1,700 Missionaries in the United States.

The general public does not know what the Mormon Church is, or what it purposes. It is a religious despotism, and intends to gain the absolute control of the politics of the whole country.

"Absurd!" you say? Not if one knows their method, and their success up to date. They own most of the land fit for agriculture from the Rocky Mountains to the Sierra Nevada, an area equal to that of France, Great Britain and Ireland. They already virtually control three States and one Territory, hold the balance of power in several others, and boast that in one generation they will control every State west of the Mississippi.

In 1897 they gained 63,000 members. At the beginning of that year they numbered only one to fifteen when compared with Methodists, Presbyterians, and Congregationalists; and yet they gained some 13,000 members more than all three of those denominations put together.

They have some 1,700 missionaries scattered over the country, going from house to house to make proselytes. They intend to visit every community. They find many victims, because the people do not know what Mormonism is.

The League for Social Service has published the following leaflets, which, it is believed, will make Mormon success impossible wherever they are read:

No. 1. Methods of Mormon Missionaries. Rev. Wm. R. Campbell (12 years in Utah).

No. 2. Present Attitude of Mormonism. Rev. R. G. McNiece, D.D. (21 years in Utah).

No. 3. Historical Sketch of Mormonism. Rev. D. J. McMillan, D.D. (10 years in Utah).

No. 4. Articles of Faith of the "Latter-Day Saints," with Mormon Explanations. Compiled by Rev. J. D. Nutting (5 years in Salt Lake City) and Rev. D. J. McMillan, D.D.

No. 5. Political Aspects of Mormonism. Rev. Josiah Strong, D.D.

No. 6. Ten Reasons Why Christians Can Not Fellowship the Mormon Church. Issued by the Presbytery of Utah, and endorsed by the Congregational and Baptist Associations of Utah.

These leaflets can be furnished at \$2.50 per thousand, plus cost of transportation. Samples, together with a practical plan for easily putting them into every house in a community, will be sent free on application. Address, League for Social Service, 105 East 22d Street, New York City.

—The fighting in the Philippines continues, but definite news is hard to get. The general tenor of all dispatches is that the United States is successful, but that the situation is very complicated, harassing and uncertain. The natives are desperately trying to destroy by fire Manila and other cities.

A Complaint from Clyde.

A few years ago the Baptists of Western North Carolina owned Judson College, in Henderson County, N. C., and by some bad management lost it, and the loss has paralyzed our interest and energy.

We are at home nursing our adversity, and other denominations are just now looking after our business.

A short time ago the Presbyterians sent out a committee from Asheville to secure school property near this place, where they will have a denominational school.

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Any denominational school with efficient teachers will control, educate and formulate their teachings in youthful minds.

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It really appears to me that we are sleeping. Could we not have one good Baptist school in each county as a preparatory school for college?

X. Y. Z.

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Corresponding Secretary.

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Woman's Work.

Edited by Miss FANNIE E. S. HOOK, President
of Woman's State Central Committee of Missions,
Raleigh, N. C.
Corresponding Secretary of Central Committee:
Mrs. J. A. Barges, Raleigh, N. C.

Journal.

Wu Shi Li P'u, Shangtung, China,
October 19, 1898.

October 19.—As we came along yesterday, my chair-bearers were frequently asked, "Where are you going?" The question came from perfect strangers, and is in accordance with Chinese custom. We stopped in a village to lunch. An old woman kindly invited me into her house. As I sat eating, not only were people sitting on the "Kong" with me, but the room was full of women and children, and, besides, four men looked in at the open window. This was too good an opportunity to lose, and I spoke to them earnestly about idolatry, its sin, and about the True God and His Son, Jesus Christ. Most of them listened quietly, but my hostess did not enjoy being told that the idols and the kitchen gods are false.

After reaching the town where I am now staying, I was very busy until bedtime. First, girls were taught; the boys, after supper various people came in. The eldest son of the family seems to be a Christian. He was telling me last night that his family used to call me "Devil woman" just like others. He said that when he was nine years old he was at school, and that as soon as school was out, he would run to the inn where I would be staying to learn. I asked him some questions from the Catechism, and found that he had not forgotten. He also remembered the hymn, "There is a Happy Land." Here is one more proof of the value of teaching young children.

This morning a woman was in who said she had worshiped idols, but would do so no more. I had quite a long talk with her, but did not feel sure of her sincerity. Two of the women declared that when I die I shall become a god. The reason given by one was because I lay up merit by going about teaching. The other said I would become a god because I "have no sin." In the afternoon I went to a village about a half-mile distant. On the road in front of me was a characteristic sight: A woman was astride a donkey and, on each side, was slung a large round basket, in one of which I saw a child. The other seemed full of country produce. I was surprised at the agility with which the woman alighted from the donkey, and also to see that she took down two children. Though dressed in their best, all sat down flat on the ground. I asked her why she got down. She said the donkey was tired, and no wonder with such a load.

On reaching the village men were busy with their work; women and children were idling on the street. "Are you well, venerable aunt?" I smilingly asked as we were passing a woman. She answered pleasantly. My chair was set down in the street; a crowd gathered around me, with whom I chatted for a while. Then, standing, I told them I had come because I loved them, and that I brought them a message from God. I told them of the way of life through Jesus Christ. Many of them seemed to listen with deep interest. To-night, until bedtime, boys were in learning hymns and prayers.

October 20.—I visited two villages this morning. Having been joined by Mr. Tsung, a native brother, my work is much easier. This brother works at his own expense.

As usual, I am hardly in before someone enters. This time it is an old lady past eighty. She came this morning from her home in a neighboring village especially to see me. She is deaf, but is desirous of learning, and this makes teaching her a pleasure.

Afternoon.—We went to a village probably a mile and a half away. At first two old women and some children gathered near my sedan chair. A man came along and spoke savagely to one of the women, and she left at once. I asked, "What is the matter?" He answered "Nothing." It used to be that a man of this sort could intimidate a whole village and keep them from listening. Now, happily, such instances are very rare.

I was interrupted in writing by my host, who brought in a teacher from a neighboring village, who wanted me to clear up some points in geography that he did not understand. I found it hard to make him comprehend the meaning of a "square mile."

October 21.—I intended to write up this morning's experiences while they were fresh in mind, but we got back late after visiting two villages, and after dinner and a rest, went out to a third village. Now, it is growing dark; the boys will soon come, and I shall be teaching them until bedtime. Therefore, to-day's story, interesting as it was to me in the acting, must be left untold.

October 22.—Up early to go home, a distance of nearly twenty miles in a chair. Last night my room was full of people, women, boys and men. I was especially pleased that a young man and a boy came from a neighboring village. I read to the young man some verses from John 3, and talked to him about regeneration. Then we had prayers, and those present were as reverential in man-

ner as though they had been accustomed to Christian worship all their lives, and yet, some were present for the first time.

Hwanghien, China, October 27, 1898.

This morning I went out with Mrs. Stephens to a large town called Chu Yu Kwan. Our course lay through the beautiful Hwanghien Valley. Everywhere were marks of thrift and comfort. The fields were green with wheat. In the distance, to the south, were blue hills rising in ridges one behind the other. As far as the eye could reach in every direction were large and flourishing villages. People were passing to and fro, some in carts drawn by large, fine mules, some on donkeys or mules, and many were walking. Three or four miles brought us to the Hwanghien River, now a shallow stream, easily forded. Reaching our destination, we entered the dwelling of a poor woman over seventy. The room was promptly filled with people, and we were busy talking to them until time for lunch. The "Kong" is about the size of a large bed, and on it sat Mrs. Stephens and I, with about eight Chinese. The children were induced to get down and let us have room to put out the lunch. We were talking to the Chinese all through the meal. Afterwards Mrs. Stephens and I alternated in telling them of the way of salvation. Returning to Hwanghien, the wind was cold and the sun obscured by a dark cloud. It is pleasant to enjoy the comforts of my friend's home after the many discomforts of a Chinese dwelling.

October 31.—This morning Mrs. Stephens, Mrs. Kiang and I went out to Oto Wang Chia, where we were most cordially received by Mrs. Wang. She has a very sweet face, and we hope she is a Christian. She has asked for baptism, and so also has her eldest grandson. The whole family seem favorable to Christianity. Mrs. Stephens regards the work there as very hopeful. It is pleasant to catch even a short glimpse of some of the good work Mrs. Stephens is doing. She is an indefatigable and faithful worker.

November 2.—Our animals were ordered for about eight o'clock, but at noon they had not come. Absorbed in "Quo Vadis," which a friend had lent me, I did not weary my "righteous soul" over Chinese dilatoriness. After dinner, just as I lay down to rest, the animals were reported to have come. We got off at about two o'clock. Our course, at first, was over a smooth road, through a flourishing country, for we were still in Hwanghien. Soon, however, we began to ascend; the road became exceedingly rough and darkness was upon us before we had accomplished the first stage of our journey. I need not dwell upon the familiar details of Chinese inns, with their dirt floors, black walls, paper windows and general discomforts. This one, suffice it to say, at the forty li station, is just a little worse than others with which I am acquainted.

Shangtswang, Nov. 3.—Our delay in getting off yesterday involved getting up long before day this morning. As we left the village and began to ascend the mountains, a most beautiful scene presented itself. In front of us was a lovely rainbow. In time, we ran into a storm, which, however, quickly passed. When we halted for the mid-day meal, we were still a long way from our journey's end, and the days are now short. Twilight deepened into darkness; the stars came out, the road grew ever rougher, and became, in places, a mere bridge path. I heard my muleteer say before leaving Hwanghien, "I have no lantern, and I don't want any." Now he began to complain that he did not know the road and could not see. The animals halted on what seemed a sheer ascent, the muleteer was apparently dismayed when there rang out from behind sternly and imperatively the word "Go." The muleteer urged the animals, they made a strong effort, and we were over this dangerous place, thanks, under God to Mr. Stephens. We reached Shangtswang about half past eight or nine o'clock.

November 4.—The Tunlai Association is now in session. The attendance is good, and the brethren seem full of enthusiasm. The number of baptisms reported is one hundred.

Tungchow, Nov. 8.—Home again, after two weeks' absence, much refreshed in mind and body by the change of scene, and the society of my kind friends, the two mission families in Hwanghien. The journey to and from the Association, with the time spent at Shangtswang, included eight days. The Sunday of the Association I went, by request, to a village about three miles distant, to visit the family of a man who was baptized last year. No foreigner had ever been there before. Much interest was manifested, but alas! there is no one to push the work there now.

LOTTIE MOON.

—The Chinese rebellion is gaining headway in the central provinces, and thousands of Chinese are said to be wrestling territory from the government. The rebellion will probably be suppressed with great loss of life, but it emphasizes the weakness of China.

Dr. Bull's Cough Syrup is a true friend to all suffering with coughs or colds. This reliable remedy never disappoints. It will cure a cold in one day and costs but 25 cts.

THE CHILDREN'S CORNER.

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Doing Without.

"Yes, I know it is the Week of Self-Denial. How many more times are you going to tell me that it is? I never could give up things," laughed Eva, as she pushed back the stray curls that were being tossed by the March winds.

"I wish you would not talk that way, Eva," answered Lena. "You know just as well as that you could do without candy for a few days."

"O, you dear, I am not good like you. Those missionaries don't want anything half as much as I do candy. How shocked you look. Never mind, you need not come into the store with me. I'll be wicked all by myself." Eva vanished into the store, and returned in a few minutes with a little bag.

"Yes, I am very wicked. Don't you know, Lena, if I had only given this ten cents some missionary could have bought him a house and lot, and all that sort of thing. Please come back. I won't talk so any more."

Lena had turned away, and Eva ran after her and pulled her back.

"Honestly, I'm going to be good now, Lena," she said as they walked arm in arm.

"Come with me and help me find a piece of pretty red ribbon."

"What are you going to get any more red ribbon for?" asked Lena.

"Well, you see my other red ribbon is such a dark shade. I want something bright, for March is so windy and horrid. Don't you think two yards will be enough for a collar and a belt? I have got to make it do, anyway, because I haven't got but forty cents now."

Eva chattered on until the ribbon was bought, and the two girls started home.

"I know you think I ought not to have gotten this ribbon," she said.

"I haven't said so at all," replied Lena. "No, of course not. But you see I haven't another penny, and the envelopes have to be handed in day after tomorrow, don't they?"

"Yes," answered Lena.

"Well, I just can't go to the meeting, that's all there is about it. Of course it won't do not to take anything, so I'll stay away."

Eva seemed to forget everything about Self-Denial Week, and all connected with it, as she branched out into an account of her last scrape at school.

"It would make such a pretty dress, mother," Lucy tried hard to keep back the tears, as she smoothed the piece of calico spread on the counter.

"Yes," answered her mother, "but it will cost fifty cents, and I will not have that much left after I buy the other things."

Lucy turned and tried to make her mother think she was looking at something else. A tear splashed on her worn and faded dress. How pretty the blue calico with the little white figures in it looked, and oh, how horribly, dreadfully ugly seemed that thin, cheap brown and yellow piece beside it. Every time she went to Sunday School or church with her father, she would have to wear that awful brown calico.

A great sob came up into her throat and almost choked her. Did the little girls in the East where her mother and father used to live have to wear brown and yellow calico dresses, she wondered.

"Come, Lucy, we must go now," called her mother. All the way home the pretty blue calico would float before her eyes, and then she would remember that the dismal brown and yellow piece was in the bundle she carried.

Victorious Death of Bro. Tucker.

Editor Recorder—

Brother T. M. Tucker, senior deacon of the Reidsville Baptist Church, died on the 8th at 11.15 p. m.

His prayer, often repeated in our prayer-meetings, was answered. It was his desire to close his life in the church, speaking in behalf of truth and righteousness. At the close of a speech, which did not consume a minute's time, he sat down. About five minutes afterward he put his hand to his head and called to his devoted wife by a signal. Some of the brethren, whose arms were made strong by love, gathered him to their bosoms and bore him into one of the class-rooms, where he could receive the fresh and bracing air. The noblest among the noble was finishing up the last page of a long and spotless life. He was stricken down at 9 o'clock p. m., and passed into rest at 11.15 p. m.

Brother Tucker was a student of the Bible, and one of the most practical teachers that I have ever known. In his Sunday School class he would politely evade all questions on the mysteries of the Bible and close with some lesson on experimental religion. Our church is in mourning, and the Christian people of the community, who loved him for his purity, truthfulness and honesty, mingle their tears with ours.

In the Kingdom of God there are no accidents. We are looking for the man whom the Lord will surely send to take up the work brother Tucker has laid down.

J. A. MUNDY.

Reidsville, N. C.; March 10, 1899.

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Showing the Condition, December 31, 1898,

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U. S. Branch, 50 Wall Street, New York City.

Capital deposit \$285,000.00
Total income for the year 4,723,079.90
Total disbursements for the year 4,819,849.61

ASSETS.
Market value of real estate, unincumbered, owned by the Company 2,143,050.05
Mortgage loans on real estate, first liens 250,000.00
Market value of stocks and bonds owned by the Company 3,810,728.33
Cash belonging to Company in office and deposited in bank 285,799.87
Interest due and accrued, and rents 59,137.30
Net amount of uncollected premiums 637,815.61
All other assets detailed in statement 2,730.80
Total assets 7,070,300.96

LIABILITIES.
Total unearned premiums 3,697,219.61
Net amount of unpaid losses 620,778.97
All other claims detailed in statement 538,140.85
Total liabilities 4,766,139.43

NORTH CAROLINA BUSINESS IN 1898.

Amount of policies written during the year 2,410,411.00
Amount of losses and claims incurred during the year 10,861.92
Amount of losses and claims settled during the year 15,612.80
Gross amount of premiums received or secured during the year 30,499.52

U. S. Manager—E. F. BEDDALL.

General Agent for North Carolina—J. S. WYNNE, Raleigh.

STATE OF NORTH CAROLINA,

OFFICE OF SECRETARY OF STATE,

Raleigh, February 8, 1899.

I certify that the above is a true abstract from the sworn statement of the Foyal Insurance Company of Liverpool, as of December 31, 1898, which is now on file in this office.

CYRUS THOMPSON,
Secretary of State.

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Home Circle.

Little Things.

Only a little shriveled seed—
It might be a flower or grass or weed;
Only a box of earth on the edge
Of a narrow, dusty window ledge;
Only a few scant summer showers;
Only a few clear, shining hours;
That was all. Yet God could make
Out of these, for a sick child's sake,
A blossom-wonder as fair and sweet
As ever broke at an angel's feet.

Only a life of barren pain,
Wet with sorrowful tears for rain;
Warmed sometimes by a wandering gleam
Of joy that seemed but a happy dream.
A life as common and brown and bare
As the box of earth in the window there;
Yet it bore at last the precious bloom
Of a perfect soul in a narrow room—
Pure as the snowy leaves that fold
Over the flower's heart of gold.

Henry Van Dyke, in The Standard.

The Gentle Angel.

What if some morning, when the stars were pal-
ing,
And the dawn whitened, and the east was clear,
Strange peace and rest fell on me from the
presence
Of a benignant Spirit standing near:

And I should tell him, as he stood beside me,
"This is our earth—most friendly earth, and
fair;
Daily its sea and shore through sun and shadow
Faithful it turns, robed in its azure air.

"There is blest living here, loving and serving,
And quest of truth, and serene friendships
dear;

But stay not, Spirit! Earth has one destroyer—
His name is Death: flee, lest he find thee here!"

And what if then, while the still morning
brightened,
And freshened in the elm the Summer's breath,
Should gravely smile on me the gentle angel,
And take my hand and say, "My name is
Death!"

—Edward Rowland Sill.

An Ideal Brother.

"Guy is coming, Mother," said little
Walter, running up to the steps; "I can
see him on the car. Can I go and meet
him?"

"Bless the dear boy! Yes!" cried the
mother, her face beaming.

"Is brother Guy coming?" cried Lil-
lian, running to the door.

The visitor immediately decided that
Guy must be a paragon of a brother.
Every one was eager to see him.

At this moment a fine looking young
man came up the walk with his arm
around the little brother, Walter.

"Did you think I had forgotten you,
Mother?" he said, and, hat in hand, he
leaned over and kissed her tenderly.

"And here is little sister! You must
be well, dear, for your roses are so
bright," he said.

While Guy remained every one of the
family circle exerted themselves to be
entertaining. It was easy to see how
every one loved him. It was quite easy
to see why. He was as chivalrous to his
mother and sisters as he would have been
to his sweetheart; he listened to the little
ones and told stories for their special
amusement. They are always an agree-
able family, but his coming was like a
burst of sunshine even to them. His
work was such that he could not be with
them often, but how they treasured his
visits when he did come!

I wonder how many brothers could be
so ill-spared from the family circle?
Surely only those who, like Guy, love
their relatives enough to be agreeable to
them.—Christian Standard.

Rosa Bonheur.

Rosa Bonheur, at seventy-eight, is thus
described by a correspondent of the West-
minister Budget: "Still hard at work as
ever, active as a girl and full of vivacity,
it is difficult to believe that Rosa Bon-
heur is in her seventy-eighth year. As
my visit was not that of the interviewer
(never allowed to cross her courtyard),
but of a friend of a dear English friend,
I will say nothing of her surroundings,
her animals, her park, her conversation,
or of the stupendous canvas she has in
hand. I will merely recall the unforget-
table impression of the greatest living
French woman and the greatest living
woman artist. Rosa Bonheur's physi-
ognomy, in its intense intellectuality and
animation, recalls the portraits of Miche-
let and Thiers. Her hair, 'in silvery
slips,' is worn short, and adds to the im-
pression of similitude. I do not think I
ever saw so striking a face—a thoroughly
French face, moreover—as were those of
the two great writers just named. Her
hands, too, are remarkable, the delicate
taper fingers and filbert nails being emi-
nently characteristic of her countrywo-
men. On the breast of her black alpaca
blouse, or, rather, short coat, she wore
the rosette of the Legion of Honor—most
prized, naturally, of her many decora-
tions. Much more I could say that would
interest your readers. I will only add,
as illustrative of character, that my in-
troduction was from a friend lost sight of
for upward of forty years."

No man ever succeeds in life by neg-
lecting his own business and looking
after other people's business.

The more we serve God the easier it is
to turn our back on sin.

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for bronchitis, loss of voice, hoarseness,
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quickly than any other medicine.

Duty to Parents.

One of the most touching scenes in any
biography is that of the great Dr. Samuel
Johnson, in his old age, standing
bare-headed, on a rainy day, in the mar-
ket place of Uttoxeter, to do penance
for having disobeyed his father when a
boy.

Filial reverence is one of the best evi-
dences of a sound heart. There is not
the slightest hope of any wholesome re-
ligious and soul-converting influence in
any family where the parental authority
is trampled under foot.

The word "honor" is very deep and
strong; it takes hold of the heart and
roots down into the core of the heart.
It amounts, as the twelfth chapter of He-
brews tells us, to "reverence," and this,
too, when parents are inflicting wise and
loving chastisement. The surest way for
parents to forfeit the respect of the chil-
dren is to be too weak, or too indulgent,
or too unprincipled, to maintain a cor-
rective discipline. Parents must deserve to
be honored, and then they have a right
to expect and require a loving and loyal
obedience.

What the law on Sinai commanded is
reenacted in the New Testament: "Child-
ren obey your parents in the Lord, for
this is right." Filial obedience is thus
made a part and parcel of Christian
piety. It ought to be prompt; it ought to
be cheerful; it ought to be without
protest.

General Hancock once arose from his
table and exclaimed: "I left my boy on
London bridge, and told him to wait
there until I came back." He hastened
to the spot, and there the brave boy was,
and had been for several hours. Such
obedience was the ground work of a no-
ble character.

That was a wise advertisement: "Want-
ed—A boy who always obeys his mother."

The mark of Christian obedience is to
follow parental counsels, even when they
"go against the grain," and re-
quire painful sacrifice or self-denial. If
a parent has a divine right to correct, it
is the filial duty to submit to correction.
"A wise son heareth his father's instruc-
tion; but a scorner heareth not rebuke."
"A foolish son is a grief to his father,
and bitterness to her that bore him."—
Dr. Cuyler.

The Way to "Boil" Eggs.

If you want soft-boiled eggs cooked to
perfection, don't boil them! An egg that
is actually boiled, be it two minutes,
three minutes, or any other brief "syl-
lable of recorded time," may, indeed,
have a soft yolk, but the white will be
leathery and indigestible. Here is the
perfect method, which, once tried, will
never be abandoned: Let the water—
sufficient in depth to cover the eggs—
be brought to a hard boil. Then drop in
the eggs, and immediately remove the
vessel from the fire. It should not boil
an instant after the eggs are in. Let the
eggs remain in the hot water twelve or
fifteen minutes—a little time, more or
less, will make no difference. When
opened, the whites will be found deli-
ciously soft, as well as the yolks, and
equally digestible.—The Examiner.

The aggregate of our daily victories
and defeats will be the measure of our
whole life's success or failure.—anon.

Murder of Nineteenth Century Innocents.

"Bethlehem was little among the thou-
sands of Judah," write Mrs. Lew Wallace
in the February Ladies' Home Journal.
"We are told that probably not over
thirty children fell under the order of
Herod. The murder of the innocents of
the nineteenth century is a march to un-
timely graves, not by order of a wrath-
ful king, but under what is claimed to be
the finest free-school system in the
world. Go into any public school and
you will see girls pallid as day lilies, and
boys with flat chests and the waxen skin
that has been named the school complex-
ion. Every incentive and stimulus is
held out; dread of blame, love of praise,
prizes, medals, badges, the coveted flour-
ish in the newspapers—the strain never
slackens. Watch the long lines filing
past, each pupil carrying books—three,
four, five—to be studied at night in hot
rooms by fierce, sight-destroying lights.
Time was when spectacles went with age.
Many must wear glasses to help eyes pre-
maturely old by night work.

"Said a thoughtful father, 'My chil-
dren have no child life. They are strain-
ing up a grade, talking about examina-
tions. When is there playtime if not
now, and what has become of the light-
hearted boys? School is never out. Even
in the fields the butterfly and the tree-
toad are turned into object-lessons, and
the grasshopper is torn to pieces in or-
der to be instructive. When I was a boy,
and school let out, we were gay and free.
We studied in schooltime, and in play-
time there was no thought for anything
but play. I do not undervalue educa-
tion; it is greatly to be desired, but over-
education is slaying its thousands. The
burden is books. The tasks imposed on
the young are fearful. The efforts seem
to be to make text-books as difficult and
complicated as possible, instead of
smoothing the hill so high and hard to
climb."

Lincoln's Care in the Use of Words.

In the opinion of the judges and prac-
titioners with whom Lincoln was associ-
ated during his quarter of a century at
the bar, his most prominent characteris-
tic was his rare faculty for detecting and
disclosing the controlling point in a legal
battle. But not less than this was his
clear, full, orderly and accurate state-
ment of a case; always so fair and logical
that it was often said that after Lincoln
had summed up the important facts in a
controversy there was but little occasion
for argument on either side. He habit-
ually employed at the bar the same care
and skill in the use of words and the ex-
pression of ideas which he so often after-
wards exhibited when called to a higher
field of labor; instances of which are
seen in all his State papers, and in the
changes for the better which he made in
the writings of his scholarly Secretary
of State, particularly in the correspond-
ence relative to the Trent affair, which
probably avoided a war with England.
A fine example of the grandeur of his
diction is to be found in his Gettysburg
address, which has a permanent place in
the literature of the world.—James L.
King, in North American Review.

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you can enter by merely asking admis-
sion.

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