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The Poets and Poetry of North Carolina

Vacation Studies by The Editor

V.—JOHN HENRY BONER (First Article).

John Henry Boner was born in Salem, N. C., January 31, 1845. He received a good academic education, learned the printer's trade, and later became editor in his home town and in Asheville. He was reading clerk of the State Constitutional Convention in 1868 and chief clerk in the House of Representatives the following year. At thirty-five he married Miss Lottie Smith, of Raleigh. In 1871 he moved to Washington City, where he spent sixteen years in the Government Printing Office. In 1887 he moved to New York, where he did literary work as a member of the editorial staffs on the Century Dictionary, Appleton's Cyclopaedia, Library of American Literature, and Standard Dictionary; he was also literary editor of the New York World, and later editor of the Literary Digest. Owing to failing health he abandoned his New York career, returned for a time to his native State, and again drifted to his former post in the national capital, where he died March 6, 1903.

Three Volumes of Verse.

Mr. Boner was a genuine poet and was recognized as such at home and abroad. His first work, "Whispering Pines," published in 1883, was cordially received by the critics and the public. "The Song of the Old Mill Wheel," "Bells of Christmas," and "We Walked Among the Whispering Pines," are some of the poems in the volume which one will cherish many a day after reading them. In 1901 Mr. Boner published a pamphlet of his verse under the title of "Some New Poems"; this embodied most of his work in the Century and a few pieces from other magazines. And just before his death he completed a collection of verse which has since appeared under the title of "Boner's Lyrics"; it includes in the author's view the best of all the work he did and certainly entitles him to an abiding place in our State literature.

A Recluse of Appalachia.

Leaving to next chapter a critical survey and appreciation of Mr. Boner's work we pass to a review of his longest poem entitled "A Recluse of Appalachia" which appeared in "Whispering Pines." The scene is laid among the towering peaks of our own western mountains; the story is one of interest, and the poetic garb is often exquisite.

I.

In fulfilment of a promise made one summer

To one who in my earlier days
Had sung to me the charming lays
Of ancient bards, and set to rhyme
My first poetic thoughts.

The author makes a winter visit to a hermitage far removed from the hum of the world and there receives the genial greeting of his best-beloved friend. Locked familiarly together as "in vanished years" and while the winds played mournfully among the hemlocks and majestic pines, the two approached the open door where they paused for a glance at the surroundings.

It was in truth a lovely place,
But lonely as an eagle's nest.
It was a place where one in quest
Of exile from the voice and face
Of man might hide. Not even a road
Led to it, and no field was sowed
For scores of miles. All overgrown
With varied vines of long neglect
There stood a solid house of stone
Rough-quarried. Clinging trailers deck
The small high windows, heavy set
As a mediaeval castle's. High
With lofty edge against the sky.
Fading away in craggy fret,
A gray bare cliff o'ershadowed all,
And down the leafless long ravine
Whence came the sound of waterfall
The wildest stream that flows between
Old Appalachia's blue peaks ran
Leaping to darkness.

As they stood there in silence the guest could but contrast the present with the past of his hermit host; once he "gazed at ambition's loftiest heights with steadfast eyes, and dreamed of fame," but now, spurning the plaudits of his fellowmen, he stands here "alone by memory's urn forgotten." Approaching night, an icier blast, and then the falling snow break the reverie and

the two friends pass within. A slender Indian maid flung wide the massive door, admitting them to a room

Where blazed a glorious fire of wood
Piled by a liberal hand upon
An ample hearthstone.

The two powerful dogs blinked welcome and the hermit bade his guest be at home while he for the moment withdrew. As the visitor sank into a great arm-chair before the flaming firelight, the outer storm he felt a proper setting for strange stories within. It was

A night when winds that wildly blow
Remind one of disastrous tales,
Of people perished in the snow,
Or icy wrecks and helpless walls
On dreadful oceans.

II.

It was Christmas Eve and the three lone occupants of the hermitage "supped that eve in happy style." While the guest brought up the old recollections and the recluse learned once more to smile, the maid who had known but few summers pondered well the stranger's face. At last he in wanton gleefulness recalled an early escapade and spoke a name which startled the girl to trembling and tears. The hermit led her into another room where with a soothing message he left her alone.

Returning then to his friend, now by the flaming hearth, he unrolled a hidden section of his life. He told how his hermit career sprang, not merely from a desire to be away from the vanities of society, but also that it was continued because of a crime that had stained it. He had found peace with regard to both, though the latter came

With more despair
And hotter tears and longer prayer.

In this very hall the death struggle had occurred. A guest who was an enemy ate and drank at the hermit's table, then in vile insult uttered that name just spoken, when in a frenzy the two men closed in deadly strife and the hermit was victor. The maiden was witness; thus when in different spirit that name was uttered again to-night she feared a repetition of the tragedy. But what of the history in that name? The poet knew but the one scene of early love and folly which he recalled without knowing its sequel.

I knew that years ago one night
When love lay all in a summer moon
And the warm stars hung like dewdrops bright,
On the hills of heaven, he touched a tune
To the serenading string. In the dusk
Of bloom-thick trees in a garden of musk—
That a white shape stole through a curtain of lace,
A girl all sweet from the warmth of a dream,
And came to him there in the secret place
Under the blossoms of crimson and cream.

And now the hermit goes on with his story. He owned the crime, his "manlike, unkind, untrue" flight, but also told of the heaping wrath of heaven on his head. Seeking in fairest lands a rest which ever kept out of his reach, he finally came to settle on an isle "in a bright unsailed southern sea." But there a singular fate brought the lost girl to him.

Two bodies from a wreck were brought
One lanky night when a wild storm blew,
And one was hers whose shame I wrought,
And one was his whom here I slew.

Their ship had been driven out of its course and these two only were saved. The one was going as a missionary; the other was following, "insolent, bold, hateful"—"the persecuting worshipper of tear-paled beauty." The storm was over when the now holy woman came to consciousness and found her early lover bending over her.

She knew me, begged me to depart
For love of Christ, for her own sake,
Then fell upon my bleeding heart
And wept as if her own would break.
I could not speak. She wildly spoke—
Recalled the hour when first we met,
Deplored the passion love awoke,
Described the joy, the wild regret,
The awful sense of life undone,
My strange desertion—all, O, all—
Until I prayed the very sun
Ablaze in heaven to quickly fall
And spread devouring flame apace
And burn the planet out of space.

Just then they discovered him who had been spared with her standing near and with greedy ear he

Heard, aghast
With malice, of her bitter past
And laughed in satisfaction. She
Mutely appealed by look to me.
I rose and scourged the beast at prey
Surprised. He crouched and stole away.

Then the confessions made and the two were wed, not by usual forms, but there on their knees before God the holy vows were pledged. But their union was only for the moment; their paths lay in different directions.

With heavenward eyes she told me what
Her promise to her Lord had been—
To seek the wide world's darkest spot,
And there through jungle deep and fen
Unknown, enkindle truth's pure ray
And teach barbaric lips to pray.

Thus it was that "she begged the sacrifice of life together" and her lover had it not in his heart to murmur. Soon therefore she sailed away on her mission and the lover returned to his native shore and into this solitude. But even here the jealous rival for the lady's hand followed him only to fall before him when the insult was offered to the sacred name of her who was far away.

III.

Retiring into another room where "the tawny Iroquois reposed upon a mottled panther skin" they seated themselves by the ancient fireplace of which the poet sings with glowing praise:

Know ye the spot? It is a place
Where youth, by subtle vision held
In castle and in grove may trace
The storied histories of old—
Where young ambition's eye may mark
Its future into glory rise
As lightly as the English lark
Goes singing to the sunny skies—
Where love may view the years go by
In fair procession flower-crowned,
Nor think that in some spot will lie
A lovely willow-shaded mound—

Where manhood, having cares to vex
The fretted stream of life, may find
A peaceful rest, and naught perplex
The silent eddy of the mind—
Where grief may brood away its care
And hope bud softly from despair.
Never sacred urn
Of ashes had such charm about it.
Long may the hallowed beacon burn,
For home is not sweet home without it.

The hermit seemed lost in the train of thought started awhile ago and so he sits in silence. The guest therefore brings up the pleasant past evoking the smiles of host and the wondering gaze of the maid.

Boyhood's days
I call from the forgotten past—
Once more we hid in hazel shade
Our smuggled angling lines to cast,
Stifling with witless jest, afraid
To wake an echo, lest the noise
Should tell some ear of truant boys.
Again we crept with stealthy feline
Far out upon the beech bough high,
Surprised by sudden landscape fine,
Startled to be so near the sky,
But venturing still, as boys may do,
To brink of death for bird-eggs blue.
Then under sweeping boughs of green,
With sunrise lances lodged between
The dewy leaves, we first held rein,
And halted at the darkening wood
To dare with jocund challenge vain
The moss-troop clan of Robin Hood.

After a brief silence, the girl took her place between the dogs, and this aroused the hermit from his reflections. He would have his friendly guest know

The sequel to that story dark
And sad which years ago left me
Watching the white sails of a bark
Fade in the twilight on the sea.

And so he proceeded with the old story "of hapless love and sorrowful death."

IV.

This Christmas Eve is the anniversary of the tragic event to be related. Some years ago the recluse was called to make a journey of pressing need to visit the bedside of his one Indian friend far over and among "those Titanic rocky chains." The snow had fallen for days and the eve of his summons was the wildest of the storm. But he started skyward only to miss the seldom trod path. Meantime the storm increased, the snow falling faster, and "each tree seemed a mast frozen into an arctic sea." Fortunately he gained the shelter of a cliff. Only mercy's voice could prompt him to brave such a storm as this; but the Indian—a soul sublime—

Had sent me message that death's hand
Was pointing him toward the land
Of spirits, and he begged that I
Would hasten to the eyrie wild
He called his home, top-near a high
Grand pinnacle, and take his child.

A small thing, motherless, and give
It room in home and heart to live.
His was the only step that came
To meet mine through the silent years.

(Continued on page 4.)

Editorial

The Judson Centennial Campaign

In 1812 Adoniram Judson went out to Burmah, the first foreign missionary from the United States and the father of American Baptist Foreign Missions.

The centennial of that notable event is here and its commemoration is altogether fitting.

The Baptists of the South have therefore undertaken to raise within the next five years the splendid special sum of \$1,250,000 for educational plants, printing outfits, and other equipment on our foreign field.

When this imposing program was proposed at the Oklahoma City Convention last May, that great body, first driven to the throne of Grace for divine guidance and benediction was then surcharged as by electric energy with holy purpose to arise and perform this mighty task for the glory of God.

The leadership in this campaign was entrusted to Dr. T. B. Ray, the Educational Secretary of the Foreign Mission Board. Feeling the weight of this tremendous responsibility, yet anxious to do the will of God, he has accepted the high trust and already has demonstrated his eminent fitness for the place.

To confer and cooperate with Dr. Ray and the Foreign Board in this campaign an advisory committee of one from each State in the Convention was appointed.

This committee held its first session in Asheville July 17, 18—Wednesday and Thursday of last week. Each member realized the seriousness and magnitude of the undertaking. There was frequent prayer for guidance. Many details were carefully considered, including a survey of the needs on the foreign field, the best methods of raising money, the most effective publicity means, the men to aid in the campaign, and other matters. The discussions were frank, thorough, fraternal, constructive. There is every reason to believe that this movement will have the favor of our people and the blessing of God.

The campaign proposed will not in the least disregard other denominational interests. Nor is it designed to sweep our Southern field as with grape and calisher, but rather to use the method of the sharp-shooter who is after picked men. There is of course a financial aspect to the campaign for it means the getting of a full million and a quarter of dollars in clean cash. But more important still is the educational phase of the campaign—the dissemination of missionary knowledge, the training of our forces, the lifting up of our eyes upon the white fields abroad. And most important of all, is the spiritual aspect of the campaign which beyond all else should group Southern Baptists closer about the missionary Christ and gird them anew under His imperial leadership for the conquest of the world.

It is a day of Baptist opportunity. And in this Judson Centennial Campaign we are to take a luminous step in the shining path onward and upward.

The Ridgecrest Conference on Education

At the Conference on Education at Ridgecrest last week the registration was 108 besides visitors. They came from ten States and two foreign countries. The faculties of eighteen institutions were represented.

President W. L. Poteat, of Wake Forest, was Director of the Conference and his work was worthy of him and of the College. The addresses were well prepared, each speaker bringing "beaten oil to the sanctuary." The open conferences were rich and sane in the exchange of experience and opinion. Evidently some of the brightest minds among us are attacking and solving our educational problems. And we are further impressed with the fact that our Baptist educators not only stand in the front ranks of culture but are also influential in wisely directing the educational movements of our time. But what impresses us most of all is the fact that these Christian leaders in education have the Christ-spirit and the shepherd heart, for Christ is the center of their work and His glory is the whole of their aim. So the Conference last week was more than culturally helpful or professionally suggestive; it was spiritually exhilarating.

The Conference sermon was preached on Sunday by Rev. J. E. Hicks, D.D., of Danville, Va. His theme was "Education Liberating the World." His text was, "Ye shall know the truth and the



The Judson Centennial Committee of the Southern Baptist Convention

THIS COMMITTEE HELD AN IMPORTANT CONFERENCE IN ASHEVILLE LAST WEEK.

Seated (left to right): R. J. Willingham, D.D., Corresponding Secretary of Foreign Mission Board, Richmond, Va.; H. A. Porter, D.D., Chairman of Committee, Louisville, Ky.; Lansing Burrows, D.D., Americus, Ga.

Standing (left to right): Preston Blake, D.D., Birmingham, Ala.; T. B. Ray, D.D., Educational Secretary of Foreign Mission Board, Richmond, Va.; Rev. F. N. Butler, Mansfield, La.; G. C. Savage, M. D., Nashville, Tenn.; George Braxton Taylor, D.D., Hollins, Va.; S. H. Campbell, D.D., Little Rock, Ark.; W. A. Hobson, D.D., Jacksonville, Fla., Secretary of Committee; Hight C. Moore, Raleigh, N. C.

Absent from the Asheville Conference: C. H. Dodd, D.D., Baltimore, Md.; J. J. Darlington, Esq., Washington, D. C.; Z. T. Cody, D.D., Greenville, S. C.; W. T. Lowery, D.D., Blue Mountain, Miss.; W. J. Williamson, D.D., Saint Louis, Mo.; Carter Helm Jones, D.D., Oklahoma City, Okla.; George W. Truett, D.D., Dallas, Texas.

truth shall set you free." It was a most thoughtful and stimulating discourse by a strong young minister.

Monday was High School Day. A very suggestive open conference was conducted by Principal C. M. Beach, of Dell School. Among those participating were Professors Carroll of Winterville, Hunt of Union Mills, Hawkins of Burnsville, Melton of Fruitland, Woodall of Clyde, Moore and Hough of Mars Hill. Brief addresses were made by Presidents J. B. Brewer of Roanoke College, and R. L. Moore of Mars Hill College.

The main address of the morning was delivered by Hon. Joseph F. Spainhour, of Morganton. It was a masterful plea for public schools and its central contention was that the State out of the public treasury should provide first for the common schools and then for the higher institutions. To the facts and argument of this strong deliverance we expect to advert in a later issue. The following resolution, offered by Dr. B. W. Spilman, was heartily adopted:

"Be it resolved, that we, the representatives attending the Ridgecrest Conference on Education, place ourselves on record as favoring the policy of making the public school system such as that every child shall have the opportunity of attending a good school for at least six months in each year."

At the evening hour, that always brilliant thinker and effective speaker, President E. M. Poteat, of Furman University, delivered a telling address on "The Reactions of Missions." He began by asserting that the proper functioning of an organ reacts healthily upon the organ. Here also is a line of proof that missions are constitutional to Christianity. We are here specially interested in the reaction on our educational policy; for it is our missionary experience which has at last forced us Southern Baptists into the main line of Christian progress. The Oklahoma City Convention inaugurated a new educational policy abroad correcting our earlier radical mistake in eliminating education from our missionary program and thus bringing on the present comparative weakness of Baptist work in non-Christian lands. All of this, together with the possible various ethic interpretations of Christianity crowds us to enlarged educational work in the non-Christian world and makes the relation of education and evangelism at last clear to the dullest comprehension here at home. The lesson for the Christian school in Christian lands is this: It must be more frankly, more aggressively Christian; it must have a chair of Christianity as a re-

quired study; and it must and will alone furnish the leadership the times need.

Wednesday was Woman's Education Day. The open conference was in charge of President James D. Bruner, of Chowan College, who developed many fine thoughts and suggestions. Prof. J. L. Kesler, President W. L. Poteat, and Dr. B. W. Spilman were other speakers of the day. We regretted our inability to be present.

Thursday was College Day. The open conference was conducted by Rev. M. L. Kesler in a most illuminating way, aided by Brethren G. E. Lineberry, J. L. Kesler, J. H. Boldridge, Dr. Covington, Lee White, and Powell Tucker. The chief address of the morning was by Hon. Jeter C. Pritchard, of the United States Circuit Court of Appeals, Asheville. It was not our privilege to hear this address but it evidently produced a profound impression, for every auditor bestowed upon it superlative praise. It is a good omen when men like Judge Pritchard, burdened and busy with great public duties, never neglect their Christian obligations but take time to lend active aid to church and school in their blessed work of making better citizens for the commonwealth and the Kingdom.

The evening address was delivered by Prof. J. L. Kesler, Dean of Baylor University, Waco, Texas. His theme was "The Task of the Christian College, or, The Inclusions of Culture." We regard Professor Kesler as one of the leading educational thinkers and workers in this country. He was at his best in this splendid address, an abstract of which at our request he is to furnish for publication in the Recorder.

The last day of the Conference was Christian Education Day. Dr. T. B. Ray, Educational Secretary of the Foreign Mission Board, presided at the open conference. Mr. B. S. Johnson, Interstate Y. M. C. A. Secretary for North and South Carolina, made a clear and suggestive talk on "Religious Work in the Denominational College." Rev. Walter N. Johnson, our pastor and college chaplain at Wake Forest delivered his thrilling and timely lecture on "The State's Spinal Chord." President J. T. Henderson, of Intermont College, Bristol, Va., delivered the closing address of the Conference in the evening on "Training for Leadership,"—an appropriate theme treated with fine ability and acceptability. After concluding remarks by J. R. Carroll, Hight C. Moore, G. E. Lineberry, Miss Rachel Simms, J. L. Kesler, T. B. Ray, and B. W. Spilman, the benedictory prayer was offered by Rev. M. L. Kesler and a most useful conference came to a close.

The Passing of Brother Betts

The Recorder is greatly bereft in the death of its beloved and efficient Traveling Representative, Rev. Andrew L. Betts, which occurred last Wednesday evening at the home of his sister in this city.

As our readers are aware, Brother Betts had been ill and unable to be afield since last December, most of the time being spent at the home of Mrs. Betts' parents in Washington. Some weeks ago he came to Raleigh in the hope that the change would benefit him and many of his friends felt that it was proving beneficial to him. Later he went to Leaksville, anticipating that the up-country would be further helpful to him. However, he grew worse, and, returning eastward, he reached Raleigh much enfeebled and at last answered the summons to the better world.

Brother Betts was born at Winslow, this State, about forty-five years ago. He was licensed to preach October 15, 1887, and was ordained December 20, 1888. He graduated at Wake Forest in the class of 1889. For several years he was a pastor and teacher, being principal of Leaksville High School from 1889-1892 and of Madison High School from 1892-'95, at the same time serving churches in the vicinity of these institutions. In 1896 he came to Raleigh and during several years' residence served West Raleigh, Pilot and Fayetteville Street churches. He spent time at the Seminary in Louisville further equipped himself for useful pastoral work upon which he entered with fidelity and acceptability.

From his pastorate of Southside Church in Winston-Salem he came three years ago to the position of Traveling Representative of this paper. With what energy and efficiency he performed his work all our readers know. He appeared before the associations and churches as an acceptable speaker; he "button-holed" the brethren as a first-rate subscription getter; he was always considerate, companionable and congenial as guest and fellow-traveler; and above all he was always and everywhere a true Christian gentleman, interested in the betterment of the people and consecrated to the Cause of Christ. He did his work well; and while the brotherhood at large will miss him much, we his intimate associates in the Lord's work, will miss him most of all.

The funeral was conducted last Friday morning in Fayetteville Street Church, this city, of which Brother Betts was once pastor. The sermon was preached by Rev. Livingston Johnson, who used as a text the words written of Barnabas. "He was a good man, full of the Holy Ghost and faith and much people was added unto the Lord." The remarks of Brother Johnson were altogether appropriate. The service was largely attended and the floral tributes were beautiful. The pall-bearers were Brethren J. A. Campbell, W. N. Jones, N. B. Broughton, W. F. Marshall, Clem Wilder, John E. Ray, Chas. E. Maddy and J. S. Farmer. In the bosom of lovely Oakwood Cemetery our beloved friend and fellow-worker was laid to rest.

We sorrow with his bereft wife and other loved ones. We cannot understand why in the midst of manhood's strength and usefulness he was taken. But we know that "absent from the body" he is "present with the Lord" in the larger life and that "sometime we'll understand."

The Death of Doctor Hume

An eminent teacher and scholar, a greatly gifted preacher and church worker, a citizen revered and influential, a Christian humble and devout, was Thomas Hume, A. M., D.D., LL.D., who at his home in Chapel Hill departed this life at 8:30 a. m., on July 15. Long full years were behind him and the strength of his earlier days had been gone many months; nevertheless when the end came there was a shock of bereavement in the University community and throughout the State and among unnumbered admirers and friends scattered widely over the world.

A Chapel Hill special to the daily press carried the following concise story of Dr. Hume's career:

"Dr. Hume was born in Portsmouth, Va., on October 31, 1836. He was prepared for college at the Virginia Collegiate Institute at Portsmouth and graduated from Richmond College with the degree of Bachelor of Arts in the class of 1856. He pursued graduate studies in the University of Virginia and began his work as a teacher in Chesapeake Female College. At the outbreak of the Civil War he joined the Third Regiment of Virginia Infantry as its chaplain. Later he was transferred to the post-chaplaincy at Petersburg where he remained as official pastor of the Confederate hospitals until the surrender at Appomattox.

"At the close of the war he became principal of the Petersburg Classical Institute and then after a period of study and travel abroad he became president of the Roanoke College at Danville, Va. While in that city he served for two years as pastor of the Baptist Church. In 1874 he went to Norfolk, Va., as pastor of the First Baptist Church of that city. In this position he succeeded his father. In 1878 he became Professor of English and Latin in Norfolk College. At this post he remained until the year 1885.

"While at the University of Virginia he helped organize the first College Young Men's Christian Association in the world and wrote its constitution. His work for the spiritual growth of young men never ceased, his interest in the Y. M. C. A. and the Baptist Young People's Union remaining vital until his death.

"In 1885 he came to the University of North Carolina as professor of the English language and literature and served in that capacity until the end of the academic year 1906-'07, at which he retired on the Carnegie foundation as Professor Emeritus.

"Dr. Hume's work as a scholar and minister was fittingly recognized by Richmond College, the University of Virginia, Wake Forest and the University of North Carolina, from all of which he was the recipient of degrees, the LL.D., being conferred on him by the University at the commencement of 1910.

"On October 31, 1878, Dr. Hume married Miss Annie Louise Whitescarver, of Virginia, who survives him. To her and the four children, Thomas; Ann Wilmer, wife of Dr. W. R. Vance, of the law faculty of Yale; Mary Gregory, and Helen, goes out the sympathy of the entire community."

We consider it one of the rare privileges of life to have spent a twelvemonth as Dr. Hume's neighbor and pastor. He was so thoughtful and helpful, so considerate of youth and inexperience, so fraternal and stimulating in contact and co-work, so judicious in counsel and suggestion, so fully what a father in Israel should be to a young shepherd that such an experience must ever remain a radiant recollection.

His fellow-teachers and students who both in the lecture room and on the campus caught his vision; his guests and friends who in his study and drawing-room came under his charm; his brethren of his own and other denominations who felt His power in pulpit and pew, whether in his own church or in larger assemblies;—all in reviewing Dr. Hume's career will see in it verification of the word divine: "The memory of the just is blessed," and "The faith of the righteous shineth more and more unto the perfect day."

Contributions

Things That Abide

By LIVINGSTON JOHNSON.

I.

This is a day of change. In politics, in business, in social circles, conditions have changed materially during the last generation, and men must adapt themselves to these changed conditions. Even in the realm of religion there are changes that seem necessary. Problems now present themselves to our churches for solution which were not dreamed of a generation ago. In our religious gatherings the order of business is being crowded with new matter each year. New methods of church work are being adopted to meet the needs of the day. Many of these changes are, no doubt, wise, but we must have a care lest we allow these new things to crowd out the great matters for the consideration of which our denominational meetings, such as associations and conventions, were called into being.

In the mania for change there are those who say that we must change our doctrinal belief; that we have outgrown the faith of our fathers, and that we must square our preaching with twentieth century thought. These seem to entertain no fear of the anathemas pronounced by Paul upon those who preach "any other gospel." Indeed, these daring spirits regard Paul himself as an old fogy, and his theology as altogether out of date.

Amid all these real and proposed changes, it is comforting to think that there are some great, fundamental truths that are eternally fixed. These are being attacked from certain quarters, to be sure, and many a faithful Eli trembles for their safety, but God has decreed that they shall stand. Here are the most important:

1. The inspiration of the Scriptures. The Bible, as God's revealed will to man, is the source of our information in regard to the means of salvation provided for lost men. If we give up the Bible, we are out on an unknown sea, without chart or compass. The Bible is the Word of God, not in spots, but in its entirety. If one set of students begin to discredit certain portions of it, and another set certain other portions, and if the Christian world should accept the statement of all these Bible critics, it takes no prophet to see that the Book would soon be gone forever. But the Christian world is going to accept no such thing. It is all Bible or no Bible, and God has decreed that it shall be all Bible, for Christ said "Heaven and earth shall pass away, but my Word shall never pass away."

2. Another fundamental doctrine is the deity of Jesus Christ. It used to be enough to say "the divinity of Christ," but that will not do now, as certain teachers, ascribe divinity to human beings and will declare their belief in Christ's divinity, but with the mental reservation that He is divine only in the sense that human beings are divine. If Christ be not the Son of God, yea, if he be not God Himself, what right has He to claim that we shall render allegiance to him as Lord and King? Christ said, "He that hath seen Me hath seen the Father," and "Before Abraham was I am." One may be found here and there who professes, to follow Christ as Lord and yet denies that He is God, but there are millions in the world who, by faith, have seen the nail prints, and who, like Thomas, exclaim with joy, "My Lord and my God."

3. The vicarious sufferings of Christ, is a third great, vital, doctrine. If the New Testament teaches anything, it teaches that Christ died for our sins, that he took our place under the law, and suffered in our stead. The sacrifice of every animal under the Mosaic dispensation, was a type of Christ. "The Lamb that was slain from the foundation of the world." "Christ our passover was sacrificed for us." "As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up, that whosoever believeth in Him should not perish, but have eternal life." Reconciled unto God by the death of His Son. A few may trample the blood under their feet, but millions who have felt its cleansing power will ever sing with joyful hearts:

"There is a fountain filled with blood,
Drawn from Emmanuel's veins;
And sinners plunged beneath that flood
Lose all their guilty stains."

4. The resurrection of Christ is another important truth. When Christ was here in the flesh, those who would destroy His claim to divinity asked him, "By what authority doest Thou these things, and who gave Thee this authority?" And Christ replied, "Destroy this temple and in three days I will raise it again." But He spoke of the temple of His body. He based his claim to divinity upon the fact that He would rise from the dead. In that glorious resurrection chapter, the fifteenth of First Corinthians, Paul says, "But if there be no resurrection of the dead, then is Christ not risen; and if Christ be not risen, then is our preaching vain and your hope is also vain." Rationalists may deny this glorious doctrine if they will, but every child of God who, with a bleeding heart, stands by a new made grave, will find great comfort in those words of Jesus, "I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live."

5. The regeneration of the Holy Spirit is another fundamental doctrine.

It was Christ Himself who said to Nicodemus, "Verily, verily I say unto thee, except a man be born again, he cannot see the Kingdom of God." And yet, strange as it may seem, there are men who profess to be followers of Christ, and say they have been called to teach men the way of salvation, who deny this fundamental doctrine. These things are the very foundation stones of Christianity, and if they be given up, there is no Gospel to preach and no Christ to save. But these things are not going to be given up, for

"All seething tides that roam and flow,
May smite, but cannot overthrow
The deep down things."

Men may reject Christ if they will. They may "crucify the Son of God afresh and put Him to an open shame," but He is still, and ever will be, "the chief corner-stone," and "whosoever shall fall upon this stone shall be broken, but on whomsoever it shall fall it will grind him to powder." Men may change their opinions, but these eternal verities will abide, for Jesus Christ is "the same yesterday, today and forever." Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, for as much as ye know that your labor is not in vain in the Lord."

Raleigh, N. C.

The Poets and Poetry of North Carolina

(Continued from page 1.)

Together we chased wary game
Through woods primeval and by meres
Soundless for ages. And one day
When on a towering cliff we lay
Watching the clouds drift down the west
We spoke of the eternal rest
Beyond the sun. For I had taught
The faint perceptions of his thought
To center on that promised goal
Of refuge for the immortal soul.
We spoke of death, and there we made
Calm promises that who laid
Him first upon life's ebbing wave—
That sunless tide that fails to flow
No more in time—should have his grave
Closed by the one remaining.

But now his only hope was to remain through the night in his refuge. Entering a cavern and building a ruddy fire of faggots he lay down "where man had never made his bed" and was soon asleep. Dreaming of his bride he woke himself with his own shouts and, sleepless now, paced before the fire musing of the dark past and the dreadful future. All at once, a startling cry for rescue fell upon his ear. Forth he bounded from the cave; and who is it calls for help?

I found without a woman—lo!
A white face in the cold white snow.
I grasped the sinking form—I bore
It to the cave, and leaning o'er
The wonderful eyes, "My God!" I cried.
"Twice she—twice she—the lost—my bride!"
Death's ashen pallor blanched her cheek,
Yet her faint lips found voice to speak
While I her cold hands frantically strained
Into my heart, and on them rained
A flood of tears. With falling strength
She whispered that always with me
Her soul had been, until at length
Strong love prevailed—o'er land and sea
She came to seek me—drew so near
That nothing but the peaks cloud-capped
Divided us—the storm was dear.
But in pure prayerful purpose wrapped
She dared the toll—was lost, but stayed
Not by the danger—undismayed—
At loss of guide and help, she still
Prayed heaven her piteous plea to grant.
And prayed and struggled on until
She saw a dim ray nickering slant
Between the falling flakes, then cried
For help and sank.

Alas, the tide of her life was swiftly receding. Her voice fell, the lids closed "as if 'in dreamful rest,' faintly she whispered—and died!" It was an awful night, a sad partaking of "sin's bitter fruit," a dreadful watch till the dawn of morning. Then onward with a doubly sad mission to the Indian's home.

The sleep
Of death set seal upon his eyes
Ere I could reach him, and I found
Him still and prone upon the ground
Of his rude dwelling-place, and there
His child played, never having seen
Death, and had coily placed between
The braided lengths of his black hair
Some eagle feathers. Now you know
Whence came the star-eyed girl. And so
My story ends.

But in one final sentence the hermit speaks again of her whose life and fate were so strangely interwoven with his own.

Yes—on that mountain height at rest
She lies, my poor unhappy love.
She leans upon her Saviour's breast
To-night perhaps, and from above
The storms of life and land and sea
Prays him at last to welcome me.

V.

One more scene remains to be pictured. The sad story told, the three lonely inmates of that solitary hermitage in the now white wilderness of mountains sat for a time musing "in silence deep and saddening." Then came the good-night and each was soon in slumberland. Far in the night the storm broke, the wind was laid, and the risen moon threw its cold light upon the icy earth. But a light stronger and stranger than that of slanting moonbeams filled the room of the hermit across the hall from his friend. It "seemed to fall shining upon his pillowed head," such a light as one other Christmas morn roused watching shepherds in the fields of Bethlehem. Awakened from her slumbers, the tawny girl divined angelic presence and the more philosophical stranger reaching his friend's bedside found on his face a smile which he felt to be "the trace of greeting to some heavenly guest." The hermit was no more!

Next day the guest quenched the ashen brand upon the hearth and carved a cross to mark the hermit's grave. The maiden was now in his care so that the death of the hermit "lost not the Iroquois a faithful friend." Thence and henceforth perhaps she exchanged the mountain solitude for the scenes of a happy civilization. And so, in the closing words of the poem,

Let time destroy
With storm of rain and winds amon
The old deserted house of stone.

We can never replace a friend. When a man is fortunate enough to have several, he finds that they are all different. No one has a double in friendship.—Schiller.

Letter From England

By C. E. CROSSLAND.

The colony of American Baptists now in these Islands groweth apace. And indeed it seems to be largely a Tar Heel Baptist colony. If only ye Tar Heel Editor and ye Dr. B. W. Spilman could come over and reside for a season in this end of creation, what a large addition to the growing circle it would be!

Dr. A. C. Dixon at the Metropolitan Tabernacle is of course the dean, if for no other reason than that he was the first-comer of the new invasion. He is just closing his first year in the pulpit of Spurgeon and is already known as the champion of orthodoxy—a commodity which is more or less acceptable in England and even in Non-Conformist ranks.

Dr. Len G. Broughton had been long awaited by his people and their great expectations have not been disappointed. The beginning of his pastorate has been very auspicious and it only remains for him to "get into his stride" to bring great things to pass in his own inimitable manner.

Another Tar Heel has been sojourning for a time in these parts—Thomas Dixon. He and his wife are touring Great Britain and will visit the Continent. They spent one day in our little city on the Isis.

One of the most charming members of our American circles here in Oxford is Miss Clara Louise Dixon, daughter of Dr. A. C. Dixon. She is here for this closing year and will be here next term. I understand that Dr. Broughton's son will "come up" next term (October). This is, by the way, the time that the Prince of Wales will matriculate at Magdalen College.

Your two Rhodes Scholars from North Carolina are Gaddy and Turlington, the one in Hertford College and the other in Lincoln College; both are very fine men. Turlington, who is your "fresher," or first-year man, has his rooms very near the pulpit used by John Wesley, who was a Don in Lincoln.

So you see there are so many famous people over here from the old North State that you could well afford to have a regular correspondent to keep you informed of their accomplishments and successes in Oxford and London.

Wadham College, Oxford, England.

Retrospect and Outlook for the Seminary

By PRESIDENT E. Y. MULLINS, D. D. LL. D.

The recent commencement exercises of the Seminary were among the most interesting we have ever held. The graduating class numbered 59. This was one of the largest classes we have ever sent out. Many of them were among the finest men we have ever graduated.

The baccalaureate sermon by Rev. Dr. J. W. Lynch, of Athens, Ga., the missionary address by Rev. H. W. Provence, and the alumni address by Rev. A. J. Dickinson, D. D., were among the ablest and most inspiring we have had. The year closed with much enthusiasm.

The outlook for the beginning of next session is excellent. Many men are already applying for rooms and for aid from the Students' Fund. Numbers of men who have graduated from the colleges in former years are very desirous of obtaining a Seminary course, and we are trying to do as much for them as possible, within reasonable limits, to enable them to come.

Dr. DeMent, who has been abroad during the last four months, will be in his place and regularly at work when the new session opens. His department of Sunday School Pedagogy is proving very helpful to the students.

One of the things which gave us most solicitude last year was the problem of aiding worthy men who need to come to the Seminary. Our Students' Fund became exhausted long before the session was ended and we closed the year with a heavy debt. It is absolutely necessary that more provision be made for this Fund in the future, if we are to meet the situation in the education of our ministry. In view of this situation, the Board of Trustees took special action at their last meeting, apportioning to the various States definite amounts to be raised for the Students' Fund. This action came in part as the result of recommendations in the faculty report and the financial agent's report. It was seen that unless our policy in aiding students was broadened and made more adequate, the Seminary would reach the limit of its ability to help these worthy men in the very near future. The urgency of the situation appeals strongly to everybody.

It was felt that the various Southern States

ought to be asked to give amounts in proportion to their ability, without regard necessarily to the number of students from each State attending the Seminary. A committee was appointed by the Board of Trustees to recommend to the Southern Baptist Convention a scheme of apportionment. This was done, and through Dr. W. W. Landrum the matter was introduced into the Convention. There was a very hearty response on the part of the Convention to the idea, and the apportionments suggested by the Board of Trustees were inserted in the Minutes of the Convention. I desire to call attention to this apportionment and to ask the brethren in the various States to give due consideration to it.

Of course the members of our Faculty will visit the State Conventions as usual when they meet from time to time in the summer and autumn, and we shall be glad to confer with the brethren as to the best ways and means for carrying out the plan. But we very earnestly request that all brethren everywhere give due consideration to this vitally important matter. With an increase in the amount provided for the Students' Fund, we will be in position to help a much larger number of worthy men than hitherto.

The apportionments to the various States are as follows: Maryland, \$800; District of Columbia, \$300; Virginia, \$2,000; North Carolina, \$1,500; South Carolina \$1,500; Georgia, \$2,000; Alabama, \$1,500; Florida, \$600; Mississippi, \$1,200; Louisiana, \$500; Texas, \$1,000; Kentucky, \$2,000; Tennessee, \$1,200; Arkansas, \$800; Oklahoma, \$500; Missouri, \$1,000.

Louisville, Ky.

The American Executive and the St. Petersburg School

An important meeting of the American Executive Committee of the Baptist World Alliance was held in the rooms of the trustees of the University of Chicago, on Tuesday, June 25. Every member of the committee was present and beside these Dr. J. H. Franklin, foreign secretary of the American Baptist Foreign Mission Society, Rev. T. B. Ray, educational secretary of the Foreign Mission Board of the Southern Baptist Convention, and Rev. A. J. Vining, financial secretary of the movement for securing funds to found a Baptist school in St. Petersburg.

A careful survey of the whole situation of the alliance was made and steps were taken which will be helpful in securing efficiency in the methods of founding the much-needed institution of learning in Russia. Owing to the fact that the executive committee of the Baptist World Alliance is so widely scattered, seven members being in the United States and five in Great Britain, and that necessarily there has been difficulty hitherto in making plans, when those responsible for these plans have been unable to confer with each other since the Philadelphia meeting, an orderly method of procedure had not been worked out. Perfect unanimity prevailed at the Chicago meeting, and from this time on, it is believed, the effort will move steadily forward to success.

Dr. G. E. Horr, of Newton Center, Mass., Dr. F. P. Haggard, of Boston, and Dr. R. H. Pitt, of Richmond, Va., were appointed a committee to examine all the subscriptions made at Philadelphia and since, and to tabulate them and payments made thereon. The accounts of the financial secretary will be properly audited. Every one handling funds will be placed under bonds.

The treasurer of the funds collected in America for the St. Petersburg school is Hon. E. W. Stephens, Columbia, Mo., and he, together with Dr. L. A. Crandall, of Minneapolis, and Dr. J. S. Dickerson, of Chicago, will elaborate a plan for collecting additional funds and obtaining payments on pledges already made.

The School in St. Petersburg.

Already, essential preliminary steps for opening the school have been taken. By means of funds secured by generous Baptists in Great Britain a lot for the new school has been bought at a cost of \$13,500. The site is regarded as excellent. It adjoins the government school of forestry and is only two blocks distant from the technological department of the University of St. Petersburg, with its 5,800 students. Two Baptist churches are comparatively near at hand. Plans for the buildings are being prepared. It is for the completion of these buildings and their equipment that American Baptists are asked to contribute \$125,000 in addition to the cost of securing the fund. It was believed that something like \$60,000 was subscribed at the meeting of the Alliance at Philadelphia, but it is very uncertain how much will be realized from the subscriptions there made. Al-

ready \$14,342 has been collected and is in the hands of the treasurer, beside a check for \$5,000 which is to be cashed as soon as the money is needed.

For obtaining this \$125,000 Rev. A. J. Vining has been in the field for two years, and will continue to obtain further subscriptions. The American executive committee asks churches and individuals to co-operate with him in quickly completing the fund for this noble object.

According to Russian law the title to the school property must be vested in Russian trustees. The school, however, will be in control of twenty-one American and British directors, who will select the faculty and have general oversight of the school.

The American executive committee assures its constituency of its purpose to give to the denomination full information of the progress made in securing funds for the proposed school in St. Petersburg, and concerning the realization of the plans for erecting the buildings and appointing the teaching force. It realizes fully the obligation to its constituency under which it rests for careful examination of whatever may be proposed in connection with the founding and developing of this school and for safeguarding the interests of the generous donors to this fund.

Further statements will be made from time to time.

Signed L. A. CRANDALL, Chairman.
J. N. PRESTRIDGE, Secretary.
E. W. STEPHENS, Treasurer.
R. H. PITT.
W. W. LANDRUM.
E. C. MORRIS.
G. E. HERR.
J. S. DICKERSON.

The Danger of Delay in Taking a Seminary Course

By PROF. W. J. MCGLOTHLIN, Ph.D.

The first point I wish to make is that there are dangers, numerous and serious, in any unnecessary delay in taking a Seminary course. The young man himself is not likely to see or he is disposed to deprecate them, but they exist nevertheless. The natural and normal thing is to take the Seminary course immediately after the completion of the college or university course, or at the earliest possible moment after one is fitted for it. Any departure from this normal course of action ought to have some mighty good reasons at the bottom. It is dangerous to delay for many reasons:

1. There is danger because delay may mean you will never get a Seminary course. Many ministers in the South are now struggling to do their work without training simply because they delayed. A temporary injunction was made permanent; the delay was prolonged indefinitely. Now they will never get it, and can never use all their powers.

2. There is danger that you will get married before your finish your education. That will probably not be best for you or the woman you love. It will mean, most likely, unnecessary hardships for you both. Don't delay your education, and then it will not be necessary to delay your marriage unnecessarily or to marry prematurely.

3. There is danger that you will come to be content with a grade of work that is lower than your best. What worse evil could befall a young man? Intellectual and spiritual barrenness is inevitable.

4. There is danger that you will come to underestimate the dignity and the glory and the responsibilities of the ministry. A lawyer, a doctor, a professor, must make long and special preparation for their vocations. What does it argue for a young man's conception of the importance of the ministry when he is willing to tumble in and scramble about as he can? Is there not danger that he will never reach up to a proper conception of the ministry? Is the salvation of men's souls so much easier than the care of their bodies or the solution of their legal tangles, or is it less important? Neither, surely.

5. There is danger that somebody will remind you that Spurgeon never went to any seminary and thereby convince you that you will be as great as Spurgeon if you only avoid the Seminary. The flattery of others sometimes banishes the common sense of the flattered.

6. There is danger that you will delay until you have partially lost your power to learn, and your place in the world has been fixed in the thought of the brethren. Later efforts in the Seminary, however persistent and heroic, can scarcely overcome these difficulties.

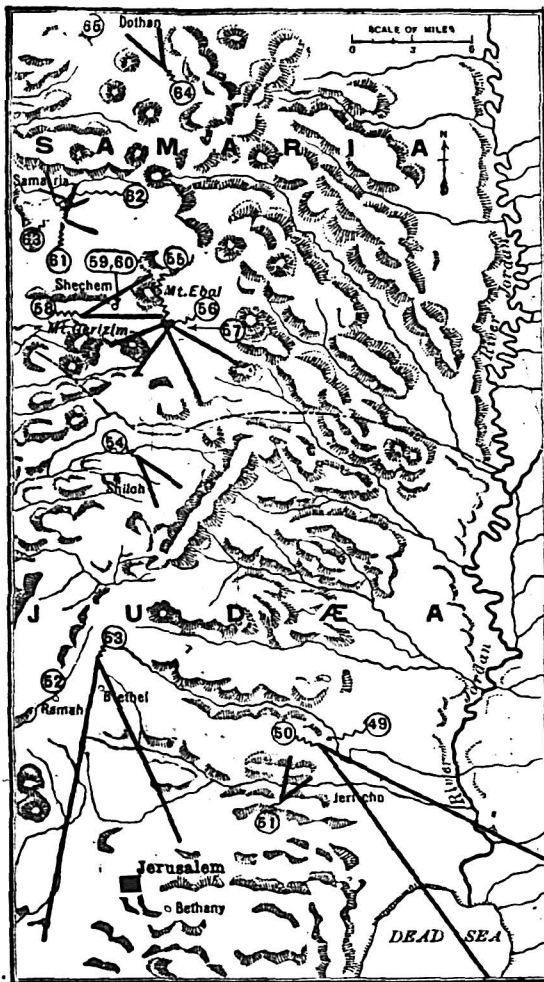
Moral: Don't delay.
Louisville, Ky.

A Journey Through Palestine

By JESSE LYMAN HURLBUT, D.D.

XXIX.

Last week we stood near Jacob's Well and looked up the slope of Mt. Gerizim, the mountain to which the Samaritan woman referred in her conversation with Jesus when she said, "But our fathers worshipped in this mountain." As we said then also, the well is now covered over by a small chapel. We will now descend a flight of steps and enter the chapel and stand by the ancient well. See the number 57 on our map and the arrow pointing to our position.



Position 57.—A Samaritan Woman at Jacob's Well.

Here, sitting on the stone curb of the well, is a woman of Samaria. Indeed she is a real Samaritan woman, who has come from the very village of Iscar (Sychar of the Bible), that the woman came from whom Christ met—the town where He was invited to stay, and where He did stay two days (John 4:40). She has brought her own rope; and her water-jar rests on the well-curb. I wonder whether the woman who came from Sychar to this well eighteen hundred years ago was dressed in a striped gown, and wore earrings and had beads. Certainly those women did not find this copper bucket at hand for drawing water. The well has been cleaned out to a depth of seventy-five feet—the debris and ruins might be dug out fifty feet further, to make it as it was in ancient days. What seams and corrugations centuries of water-drawing have worn in the well-curb! We see that this is a Greek Chapel, from the lamps and pictures under the roof. That curious arrangement on the left is for the purpose of lowering down into the well a coil of lighted magnesium wire, enabling the visitor to see the walls of the well and its water far below. Every traveler now receives a cup of water from the depths of the patriarch's well, but whoever drinks it runs a risk, for its apparent cleanliness is open to serious question. At present the well contains water most of the time, except in midsummer, but if it were fully cleared out it would undoubtedly be a perennial spring. How old this well is! It had been dug at least eighteen hundred years when Christ sat here. With the tombs of the patriarchs at Hebron, and a few old stones in the Temple wall of Jerusalem, it is one of the very, very few works of man wrought in Bible times, and enduring down to our own.

A mile and a quarter to the northwest of Jacob's Well, we find Nablus, the ancient Shechem. As one of a company of tired travelers who had been sitting in the saddle ten hours that day, rid-

ing from Bethel, twenty-two miles distant, it seemed to me ten miles from the well to the town, but the map is more trustworthy than a weary pilgrim's bones. Let us go to the point numbered 58 on our map and look over the old city.

Position 58.—Nablus (Ancient Shechem), and Mount Ebal, from Gerizim.

We are standing on a path that winds up Mount Gerizim, and we are looking at the city from the southwest. The slope beyond the town is Mount Ebal. That massive old tower on the left belongs to a mosque. It was once a Christian Church, and some parts of it quite resemble, as you may perceive, the Holy Sepulchre Church at Jerusalem. Its oldest portion is more than twelve hundred years old. The rule is now that no Christian Church may be erected within a hundred feet of an established mosque. It is seldom any individual Christian is allowed to own houses or lands here. Next to Jerusalem, this is the largest city in Palestine; containing, it is said, twenty thousand inhabitants; though that is merely an estimate, since the Turks take no census. About a thousand are Christians, Greek, Latin and Protestants, educated in mission schools.

Let us open our Bible, and see how Shechem enters into its history. When Abraham entered Canaan on his journey from Haram he made his first halt here at "the place of Sichem" (Gen. 12:6). Jacob came here from Mesopotamia, with his caravan, and was confronted by a Hivite city. He bought his camping ground on the east of the city, but on account of a treacherous friend soon left it, and left also his newly dug well (Gen. 33:18-20; 34:1-31; 35:1-6). Both before and after the war of conquest Joshua held near this city solemn services of consecration. You can now see the hollow of amphitheatre before referred to on the southern side of Mount Ebal yonder. Opposite to that, on the northern slope of Mount Gerizim, now over our right shoulder, is a similar amphitheatre. Here it was that Joshua assembled the Israelites on that memorable occasion to read to them the law (Joshua 8:30-35; 24:1-25). Do you know that one who speaks the Ten Commandments in a clear voice, from one side of this valley will be heard distinctly upon the other? What a scene that was, when the six tribes were gathered on yonder slope of Mount Ebal, and six more on Mount Gerizim, with their wives and their little ones, the ark standing in the midst; and Joshua's voice rising in the air with the words of each law, answered with a loud "Amen" from the host! That was the formal consecration of this land to Jehovah, the God of Israel; and for that reason this service was rendered here, in the very center of the country, and in the very beginning of the conquest. Joshua won the land of Canaan in three swift, irresistible campaigns. The first was the taking of Jericho, and then of Ai, near Bethel, followed by the seizure of Shechem and these two mountains. That gained the center and divided the enemies, north and south. Then came the night-march to Gibeon, the battle of Beth-horon, and the capture in succession of the cities in southern Palestine. The third campaign was the conquest of northern Palestine by a battle near Lake Merom. If these victories had been followed up and the inhabitants thoroughly dispossessed, it would have been better for Israel and for the world, severe as it might seem, for the native races, cowed but not subdued, remained on the land to plague their conquerors by their enmity in war, and by their more dangerous idolatry and immorality in peace.

After Joshua's time, during the period of the judges, this was an important place, and "the bramble king" Abimelech tried to set up his throne here, but failed (Judges 9:1-57). Shechem was the centre, too, of the ambitious and turbulent tribes of Ephraim, and to placate that tribe, doubtless, Rehoboam, the son of Solomon, came hither to be crowned, but his folly only added to the spirit of tribal jealousy, and led to the great division between Judah and the Ten Tribes. The empire built up by the prowess and statesmanship of David dropped into fragments, and in its place stood two rival principalities.

Use the stereographs (57) "A Samaritan woman at Jacob's Well," and (58) "Nablus (Shechem) and Mt. Ebal, from Gerizim."

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

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News Notes

There are 140 Student Volunteers in North Carolina.

The Baptist State Convention of Alabama is in session this week at Jasper.

The Saint Petersburg School in Russia is brought to our attention by the American Executive in this issue. Read what they have to say.

Secretary Johnson is writing a remarkably fine series of articles for the Recorder. He writes nothing that is not readable and worth while.

The Sunday School Convention of French Broad Association will be held with Gabriel's Creek Church, three miles from Mars Hill, July 26-28.

After two years' service Rev. John T. Jenkins has resigned the pastorate of the First Baptist Church of Lexington and will close his ministry there next month.

We are planning to make next week's Recorder an Associational Number. We hope it will be helpful to the brethren during the Associations which begin meeting thick and fast in August.

Calvary Baptist Church of New York wants Dr. Robert Stuart MacArthur to return to its pastorate which he held for forty-one years. Dr. MacArthur is now acting pastor of the Atlanta Tabernacle, but we have an idea that he will return to his first love.

Rev. C. A. Owens, the brilliant young pastor at De Land, Florida (the seat of Stetson University), is the summer pulpit supply of Eutaw Place Baptist Church of Baltimore.

After two and one-half years of successful pastorate at Murfreesboro, Tenn., Rev. Alex. W. Bealer resigns and will probably return to Georgia, having received a call to Eastman.

Miss Beulah Holton writes that Rev. W. B. Avery, of New Bern, R. F. D. 1, has been quite sick for several days with la grippe. We hope he will soon and completely recover.

Rev. Frank A. Clarke is the new Principal of the High School at Murphy. He has had experience both as pastor and teacher. We wish him much success in his new and rather difficult field.

Elder C. J. Woodson, of Shelby, writes: "In my communication in this week's Recorder: 'Some discriminating judgment' should be 'Sound discriminating judgment.' I thank you to correct."

We have an idea that it is about time to stir up the pure minds of the brethren in regard to State Missions. We may do many other things; we must support State Missions. This is fundamental.

The Alumni Association of the Orphanage at Thomasville has fifty-three members. Mr. Cyrus M. Howell is president; Miss Vera Foy, vice-president; Mr. K. A. Pittman, secretary; and Miss Mae Ammons, treasurer.

If you keep up with the papers you must be impressed with the idea that there is "something doing" these days along the Baptist lines. Never was there more for a genuine Baptist to live for than to-day. Live, brother, live!

The death of Rev. H. F. Sproles, D.D., of Clinton, Miss., removes from among Southern Baptists a sweet-spirited scholar, a saintly minister, a brothered revered. At the time of his death he occupied the Chair of the Bible in Mississippi College.

Let a good number of our young ministers attend the Seminary next year. Why should not North Carolina reach high-water mark in attendance next session? Read what President Mullins and Professor McGlothlin have to say in this issue.

Our Raleigh brotherhood rejoices that Rev. C. J. Thompson, one of the new Field Secretaries of the Foreign Mission Board, and his estimable family will continue to reside in this city where he has made his home during the campaign for the Meredith Endowment.

Elder N. R. Pittman of the editorial staff of Word and Way, Kansas City, Mo., is spending a few weeks visiting relatives and friends in the Carolinas. He sends us an account of the laying of the corner-stone of the church edifice at Fairmont, Robeson County, which we shall take pleasure in publishing soon.

The Virginia Baptist Encampment at Virginia Beach last week was a great success. The \$1,600 spent on the platform brought together a splendid aggregation of talent. The registered attendance was about 1,300. Secretaries Joseph T. Watts and J. C. C. Dunford with their co-workers have our hearty congratulations.

The first week of the Ridgecrest program has been carried out successfully last week. The Conference on Home Missions is in progress this week. Next week comes the Conference on Foreign Missions. Then comes a week of Conference on Sunday School and B. Y. P. U. work August 4-9 and on August 11-18 the Bible Conference. Every day at Ridgecrest is worth while.

Rev. Carter Helm Jones, D.D., pastor of the First Baptist Church of Oklahoma City where the Southern Baptist Convention met last May has been called to Seattle, Wash. We hear that he will accept the call.

It is rather late for an Educational Number of the Recorder—we propose hereafter to have it appear in June—but we have an imposing array of schools and colleges and a presentation of them in one paper ought to be informing to our people and stimulating to our schools.

Rev. J. L. Vipperman, of Spencer, asks us to State that "Rev. J. F. Black, Baptist evangelist of Dallas, Texas, will come to North Carolina August 18 for a three or four months' campaign, and that all who desire his services please write me. He is truly great, blessed help beyond words to tell."

We warn our readers against one Charles Mohammed concerning whom President Mullins has somewhat to say on page 8. Sometimes this same brother bears another name! When will our people learn to be discriminating in their gifts and decline to be the victims of conscienceless beggars?

Judge Jonathan Haralson died July 11 at his home in Montgomery, Ala., having reached the ripe age of eighty-two. Without swerve or stain he wore the ermine, many years of his judicial life being spent on the Supreme bench of his State. From 1889 to 1898 he was the honored and efficient President of the Southern Baptist Convention.

The Biblical Recorder printed what this editor considers an epoch-making article last week on the subject, "The Minister at Work." Every young preacher should have a copy of it, and it may be that we shall find room for the article later. It will make most of the older preachers feel that they have never had a chance and have never been taught how to use the opportunities they did have. It is a strenuous program that Editor Moore maps out for the pastor, but it is just about his own scheme when he was a pastor, for this writer never saw a fellow to whom system and stick-to-itiveness seemed to come more naturally.—Baptist Chronicle, Alexandria, La., July 11.

From Dr. Henry W. Battle, of Charlottesville, Va., we have the following note: "You were mistaken; I was not made 'Grand Chaplain' of the Veterans at Macon, nor did I address them. I did not bear arms during the Civil War, but arms bore me. I was made Chaplain-General of the Sons of Confederate Veterans at Macon and had the privilege of addressing them. Many of North Carolina's heroic veterans attended the Reunion, and will be amazed at the announcement of the impossible honor conferred upon me, hence I deem it important to make the correction. Of course the error arose from press reports of the Reunion of Sons held at same time and place. My heart's tender love to friends in the dear Old North State."

From Rockingham writes Rev. W. W. Barnes: "I am settled at Rockingham for two months and find a good people to work with. I am writing this to commend to our pastors the work of Bro. J. M. Kester, special representative of the Home Mission Board. It was my great pleasure to have him with us at our prayer-meeting service this week. He spoke of the various phases of the Board's work, and the next day made a short canvass for subscribers to the Home Field. The work of Brother Kester cannot be too highly recommended. A pastor will be fortunate to have him on his field, a day or two."

Two members of the Coats family, the great thread-making company of Paisley, Scotland, died recently, leaving estates which combined, are valued at more than \$16,000,000, on which the Government collects an inheritance tax of over \$2,000,000. The Coats family is Baptist, as was the founder of the business. Some years ago they built one of the most beautiful and expensive churches in all Great Britain, or in the world. The members of the firm have always been generous contributors to denominational and religious institutions.—Exchange.

The Statesville Landmark says: "Mr. and Mrs. H. Burke are in receipt of a letter from their son-in-law and daughter, Rev. and Mrs. C. K. Dozier, stating that they will sail from Japan for America, with their two children, Edwin and Helen, the last of this month. The trip will consume about a month and on their arrival in America they will first go to Gainesville, Ga., to visit Mr. Dozier's mother and brothers. They will come to Statesville about the first of September to visit Mr. and Mrs. Burke and Mr. Dozier will go from here to Louisville, Ky., to take a post-graduate course at the Southern Baptist Theological Seminary, preparing for special work he is to take up in Japan on his return there. Rev. and Mrs. Dozier left Statesville for Japan shortly after their marriage six years ago and have since been engaged in mission work there. They have been located at Fukuoka for some time. Next year is their regular vacation year, under the custom of the Foreign Mission Board, but they are coming home a year ahead of time in order that Mr. Dozier may prepare for special work."

Quoting our paragraph about the eighty-second birthday of Elder F. M. Jordan, the Baptist and Reflector, Dr. Edgar E. Folk, editor, says in its last issue: "One of the first evangelists we ever heard was Bro. Jordan. He came to Wake Forest College when we were a student there and held a meeting. Several

A WINNING START.

A Perfectly Digested Breakfast Makes Nerve Force for the Day.

Everything goes wrong if the breakfast lies in your stomach like a mud pie. What you eat does harm if you can't digest it—it turns to poison.

A bright lady teacher found this to be true, even of an ordinary light breakfast of eggs and toast. She says:

"Two years ago I contracted a very annoying form of indigestion. My stomach was in such condition that a simple breakfast of fruit, toast and egg gave me great distress.

"I was slow to believe that trouble could come from such a simple diet but finally had to give it up, and found a great change upon a cup of hot Postum and Grape-Nuts with cream, for my morning meal. For more than a year I have held to this course and have not suffered except when injudiciously varying my diet.

"I have been a teacher for several years and find that my easily digested breakfast means a saving of nervous force for the entire day. My gain of ten pounds in weight also causes me to want to testify to the value of Grape-Nuts.

"Grape-Nuts holds first rank at our table."

Name given by Postum Co., Battle Creek, Mich.

"There's a reason." Read the little book, "The Road to Wellville," in packages.

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

eral things about Brother Jordan in that meeting we remember distinctly: His earnest preaching; his devout prayers; his fervent singing, especially of the hymn, 'There is a gate that stands ajar.' To this day we never hear this song that we do not think of Bro. Jordan. We remember, too, that one afternoon we were walking out in the woods some distance from the College, when we heard a voice. We stopped. It was Bro. Jordan praying out loud, pouring out his soul to God for His blessing upon the meeting. We were deeply impressed and have carried the memory of that prayer through all the years. Afterwards we were a room-mate with a son of Brother Jordan, Rev. W. T. Jordan, whom we learned to love dearly. Brother Jordan has for many years been one of the most faithful and efficient evangelists in North Carolina. We have not the figures, but we believe it is true that he has preached more sermons and baptized more people than any minister in North Carolina, perhaps we might say than any minister in the South. At any rate the number of sermons preached and the number of baptisms have both been very large. May his useful life be spared other years. And may he have the privilege again of preaching the Gospel he loves so much to preach."

Concerning the recent meeting of the Foreign Mission Board in Richmond we have the following word in a letter from our State Vice-President, Dr. W. C. Tyree, of High Point: "This like the meeting in January was well attended and full of interest. Much careful and prayerful consideration was given the Judson Memorial Movement and deep interest in it was manifested. The name of Association Vice-Presidents was changed to Association Representatives. These have been appointed for this year to serve until their respective Associations meet. But the Board has decided it will be best for each Association to elect its own representative of the Foreign Mission Board. I hope every Association in North Carolina will do this. And I would be glad if each one who is elected would write me so that I can have a complete list with whom I can communicate and co-operate. If any Association fails to elect a representative the brother who has been appointed by the Board will be expected to serve. A resolution was passed urging that efforts be made to restore the 'Monthly Concert of Prayer for Missions.' About this I am deeply concerned, and will try to make some suggestions in regard to it in the Recorder soon."

Letters

THE FLAT RIVER ASSOCIATION.

The Flat River Association met with the church at Virgilina on July 16 and 17. Everything was well arranged by the pastor and people to make the messengers and visitors feel at home.

The meeting was opened by a sermon from Bro. J. B. Weatherspoon, of Oxford, and immediately following this was the organization.

Periodicals and Sunday-schools were each given forty-five minutes in the forenoon of the first day. All the objects were well discussed and the business and all the objects were disposed of in two days.

Dr. Cullom represented Education and Secretary Johnson spoke in interest of State Missions, C. J. Thompson for Foreign Missions and young Brother Kester for Home Missions. A number of the brethren took part in these discussions, and the speech of Bro. W. Devin on Foreign Missions was especially fine.

Bro. J. M. Arnette was present in the interest of Ministerial Relief.

The memorial service in honor of the life of Bro. J. A. Stradley was led by Dr. R. H. Marsh. The Association is raising funds for a monument to be placed at his grave.

The Laymen's Movement has been more active in this Association perhaps than any other in the State. From 1910 to 1911 there was a gain of about 95 per cent in the contributions, and from 1911 to 1912 shows still further increase.

The next meeting will be held with Poplar Creek Church on Tuesday after the second Sunday in July, 1913, with Bro. E. G. Usry to preach the annual sermon.

The writer represented the Biblical Recorder and was well treated by the brethren.

W. R. BEACH.

Cary, N. C.

THE EASTERN NORTH CAROLINA BAPTIST ASSEMBLY AT WINTERTVILLE.

I should have given some notice of this great meeting ere this but thought it was understood to be the work of the Secretary of the Assembly to report it.

Nearly all the splendid speakers on the program were present and vied in the use of their great talent in holding every session to the climax it reached in the very beginning. There was not a dull moment in any of the three long sessions held each day. It was an unusual opportunity for the pastors of Eastern North Carolina to become acquainted with each other and formulate plans for a larger service to the Kingdom. Most of the pastors attended for a part of the time, but the final object of the meeting was not fully reached in that they did not all come in the beginning and remain to the end.

It was an opportunity for the lay workers of Eastern North Carolina, but very few availed themselves of it. Those who attended were enthusiastic over results and will carry great efficiency in their program of service to their churches. What a great pity that hundreds did not avail themselves of the meetings! At great expense our earnest workers will some times journey to distant places to get what was offered at a nominal cost right at their door. The quality of the work done is not surpassed in any of the old established schools for workers.

The accommodation was good, rarely equaled in similar meetings. The temperature was low during the meetings and but little complaint was heard about the heat. The dormitory deep-well mineral water cured indigestion. And the open-hearted hospitality of the community made the entire place a veritable home for everybody for the time being.

The attendants were so impressed with the value of the meeting that it was unanimously voted to perpetuate it. A committee was appointed to arrange for the Assembly to be held at the same place next year. Many attractions are to be added to the program for the next session.

C. W. BLANCHARD.

Kinston, N. C.

ISABELLA CHURCH ORGANIZED.

Rev. H. P. Hall, of Ducktown, Tenn., began a meeting at Isabella May 21, which resulted in a gracious revival for that place. During the series, which closed June 9, thirty-six professed faith in Christ and fifteen have been received into the church by baptism.

Sunday evening, June 15, a Baptist Church was organized at the school-house where the revival was held, and upon the suggestion of Brother Hall the new church is to be known as the Isabella Baptist Church.

The ministers present at the organ-

ization were: Revs. J. F. McGee, W. C. Billingsley, Harley Hall and M. C. Lunsford, all of whom composed the presbytery.

The new church starts out with enthusiasm for a new building which it expects to erect soon.

Rev. H. P. Hall is a young man of excellent talent in the ministry. He is an excellent evangelist and an able pulpit orator. Although a young man, he has achieved marked success in the work to which the Lord has called him.

M. C. LUNS福德.

Ducktown, Tenn.

SCUPPERNONG UNION MEETING.

On June 29, 30, the Scuppernong Union Meeting convened with the Baptist Church at Roper, N. C.

The subject of church members in Sunday-school was discussed by H. A. Litchfield, W. W. Sawyer, and others. The subject of missions was discussed by J. Tynch and others emphasizing the work within the Union.

At 8 p. m., Saturday, J. Tynch preached a helpful sermon.

On Sunday morning the reports on Sunday-schools was discussed by H. A. Litchfield, N. W. Duval, and others. The obligation of membership to the church was discussed by J. A. Willoughby and others. The committee on finance made a favorable report which met the approval of the Union. A missionary sermon was preached at 11 o'clock by Robt. E. Brickhouse from Matthew 28:19, 20, his subject being, "A command and a promise." The sermon made a good impression on a crowded house of hearers.

The next session of the Union will be held with the Mt. Pleasant Church in Washington County.

W. W. SAWYER,

Moderator.

H. A. LITCHFIELD,

Clerk Pro Tem.

Creswell, N. C.

ACKNOWLEDGMENTS FOR THE THOMASVILLE CHURCH.

Please give us space to publish the following Sunday-schools and churches that have contributed so far to the church building in Thomasville in process of erection: Harris Chapel, \$1; New Bern, First, Sunday-school, \$18.65; Spring Hill Sunday-school, \$48.91; Youngsville Church, \$3.78; Wadesboro Church, \$15; Aulander Sunday-school, \$10; Laurinburg Church, \$22.20; Wallburg Sunday-school, \$25.70; Woodland Sunday-school, \$2.14; Whale's Head Sunday-school, \$3.00; Chowan Sunday-school, \$10.00; Cove Sunday-school, \$2.80; Corinth Sunday-school (Chowan Association), \$10; White Oak Sunday-school, \$5.30; Mocksville Sunday-school, \$6.50; Bear Swamp Church, \$2.00; Whiteville Sunday-school, \$10.68; Raleigh, First, Sunday-school, \$13.51; Louisburg Sunday-school, \$20; Wake Forest Sunday-school, \$25; Shelby, First, Sunday-school, \$21.29; Robeson Union, \$14; Statesville Church, \$26; Cedar Rock Church, \$2.15.

It is hoped that the brick work will be completed within the next week, and that a Christmas service will be held in the new building.

The church when finished will be a credit to the Orphanage town and to the denomination at large.

We are sincerely grateful to the kind friends who have given us the helping hand, and we hope that many others will respond to our call.

A number of individuals, seeing the need, have sent us substantial contributions, the largest of these being from Gen. J. S. Carr.

Remittances should be made to L. E. Teague, Thomasville, N. C.

ARCHIBALD JOHNSON,
Chairman Building Committee.
Thomasville, N. C.

MEETING AT PITTSBORO.

Dear Brother Moore:—We have just closed a revival meeting with the Pittsboro Baptist Church. The pastor was unable to get ministerial help, but the members of the church and other Christian people of the town joined heartily—the women in a prayer service and the men in personal work, inviting to the services, etc. As a partial result twelve have been added to the membership, six for baptism and six by letter and restoration. At the beginning of the present pastorate—January, 1907—there were forty-five members; now we have seventy-five.

Tuesday night after the meeting the members of this church and other Christians of the town of all denominations, and almost of every home, came to the pastor's home, and, making their way to the dining room, literally loaded the table. Words cannot express our appreciation for the gifts so timely, appropriate and valuable—and appreciated the more because they came bringing these presents.

We pray that the Lord may enable the pastor to live more nearly worthy of such kind remembrance.

R. B. LINEBERRY.

Pittsboro, N. C.

KENTUCKY LETTER.

Dear Brother Moore:—I have just returned from a pleasant trip to old North Carolina where I held a meeting in the First Baptist Church of Spencer. I was pastor of that church for two years after I left college, and for that reason I enjoyed the meeting very much.

It was the opinion of the pastor and his people that the meeting was great. It has been my pleasure to aid Rev. J. L. Vipperman in several meetings in my time, and I can truly say that he is one of our choicest spirits. He is a true yoke fellow; he has a heart as large as he is. It is, indeed, hard for the people of North Carolina to grasp the fact that Brother Vipperman is one of our very best Bible students; in fact, it would be hard to find a man anywhere who is as well informed on the Bible and church history as he. He has one of the most marvelous memories of any man in my knowledge.

He is, indeed, one of our most valuable men, and it seems to me that he has come to the Kingdom at such a time as this to fulfil God's largest purpose with him. I doubt if there is a man in our Baptist Zion better prepared to defend the distinctive doctrines of our faith. It would pay the Baptists of North Carolina and of the South to employ him to visit the churches and indoctrinate them. And as little as some may think about it, there has never been a time when it was more important to establish our people in the faith. The day has come when thousands are being swept away by unionism and other isms.

I enjoyed my visit home, and met many of my old friends. I have a warm place in my heart for North Carolina and the Biblical Recorder. My work in Maysville is in a prosperous condition. Souls are being saved; we are going forward along all lines. I am glad to say that we are aggressive. We have just spent a thousand dollars frescoing and beautifying our splendid church edifice, and it is now one of the prettiest in all the South. I have a great people, and live in a beautiful town on the Ohio River, and we are happy in the work. May God's richest blessings abide with you and upon the brethren of the Old North State.

J. M. HAYMORE.

Maysville, Ky.

It is not enough to don the mantle, we must also do the deed.—Joseph Bush.

ALWAYS GOING BUT NEVER GETS THERE.

I have lately received a letter from a brother who says some one calling himself Charles Mohammed, hailing from Morocco, secured from him a loan of \$5 on the plea that he was coming to Louisville to attend the Seminary. The brother writes to ask if I know anything about this Charles Mohammed and if he has any connection with the Seminary.

I am writing to you to say that this man calling himself Charles Mohammed has been on his way to the Seminary for the last eight or ten years, borrowing or obtaining gifts of small sums of money from credulous brethren in various parts of the country. These facts have been made known before, but do not seem to have reached the ears of all the brethren. We know nothing of Charles Mohammed here. He was never a student in the Seminary, and since he has been traveling through the South for eight or ten years, obtaining money to come to the Seminary, and does not come, we feel sure that the brethren make a mistake in responding to his appeal.

Sincerely yours,

E. Y. MULLINS, President.
Louisville, Ky.

MEETINGS AT SHARPSBURG AND FAIR BLUFF.

I have been at Sharpsburg and Fair Bluff these last twenty days in meetings. We have had meetings of great power at both places.

I was helping Bro. W. O. Biggs at Sharpsburg. I left him in charge and the meeting was at flood-tide. At one day's service every unsaved person in the house professed faith in Christ. We closed the service that day, but it would not close but went right on until every one in the house was saved. Brother Biggs is one of my boys and the fellowship with him and his people was sweet. There were ten for baptism the last I heard.

From Sharpsburg I went to Fair Bluff. They have no pastor there and the church invited me to hold a meeting of days with them. The people there were no strangers to me as I had served them as pastor. It was a great joy to be with them again. The Powells, the Andersons, the Rogers, the Townsends, are among the prominent people of the town, and since I left other prominent families have moved in. So Fair Bluff now is a hustling town and quite an important tobacco market. Several new and large brick buildings have been erected and the town is now on a boom, with prospects for larger things in the future.

But what I started to tell you about was the meeting. The church has been greatly revived and the town and community deeply stirred. Some of the most substantial men in the town have connected themselves with the Baptist Church. Bro. B. A. Anderson, Harley Anderson, J. B. Prince, were among the prominent business men who came to the church by letter. Besides these there was quite a number of substantial people who united with the church—between twenty-five and thirty in all. I believe a new era has dawned on the church and that the future has great things in store for them. A pastor is expected to take charge of the work at an early date, and all are looking forward to the hopeful future which is before them.

Sincerely yours,

R. E. PEELE.

Burgaw, N. C.

ORDINATION OF BRO. J. M. KESTER.

On the fifth Sunday in June, 1912, at Bethlehem Baptist Church, a Presbytery consisting of Deacons G. H. and B. G. Logan, W. H. McDaniel,

G. A. Dixon, Lloyd McSwain, with Rev. J. R. Miller and myself met, examined, and set apart to the full work of the ministry Bro. J. Marcus Kester.

The examination was conducted by the writer. Deacon B. G. Logan acted as secretary of the presbytery. The sermon was preached by Brother Miller, who also delivered the charge. Brother Miller's sermon was based on Romans 1:1. Theme, "Separated unto the Gospel of God," and was strong, masterly and edifying. The prayer was offered by the writer.

We heartily commend Brother Kester to the brotherhood as a young man of noble character, intellectual and brilliant in mind and Christlike in spirit.

May God's richest blessing attend him in the ministry.

J. G. GRAHAM.

Kings Mountain, N. C.

Spice Box

Aunt Spinsterly—"I hope that your opinions uphold the dignity of our sex, Mamie, and that you believe that every woman should have a vote?"

Mamie—"I don't go quite so far as that, Auntie; but I believe that every woman should have a voter!"

A man walking along a country road found an Irishman perched upon a sign-post which pointed north, with the inscription: "This will take you to Malvern." "What are you up there for?" asked the man. "Faith," said the other, "I've been sittin' here for two hours, and I'm wondering what time it starts."

"Now, Robert, what do you intend to do when you become a man?" questioned Aunt Ellen, as she looked approvingly upon her small nephew.

"I'm goin' to be a soldier," replied the boy, promptly, "cause then I can fight whenever I want to without being spanked for it."

The teacher had been reading to the class about the great forests of America. "And now, boys," she announced afterwards, "which one of you can tell me the pine that has the longest and sharpest needles?"

Up went a hand in the front row. "Well, Tommy?"

"The porcupine, ma'am."

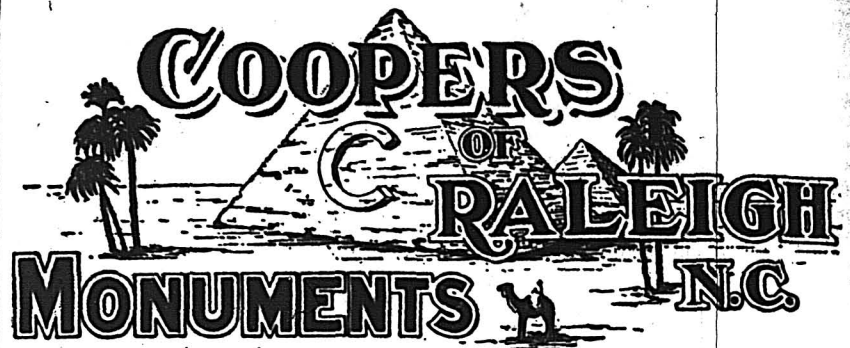
Here is an extract from a South German newspaper, in which sad consequences of bad punctuation are set forth as follows: "After him came Lord Salisbury on his head, a white hat on his feet, large but well-blackened boots on his brow, a dark cloud in his hand, the unavoidable walking-stick in his eyes, a threatening look in gloomy silence."

Miss Brown was giving an elaborate description of a blacksmith preparatory to teaching Longfellow's poem to her pupils:

"Now, children, we are going to learn a poem to-day about some one who works very hard. He is very large and has great arms that can lift such heavy things! His face is blackened with soot that comes from his great blazing fires! And he wears a dirty, black apron and he has a fire that glows, oh, so red, and whenever he makes anything he puts it into his fire and then pounds it with a great big hammer, which makes the loudest clanging noise and makes the sparks fly about in every direction. Now, who can tell me what I have been describing?"

A little maid who had listened to these vivid details with eyes twice their natural size, sprang to her feet and said in an awed whisper:

"The devil!"



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THE MAN OF MARK IN THE CHURCH TOMORROW.

A New Book by Hight C. Moore, Editor Biblical Recorder.

What the Volume Contains.

Ten vital messages on the following themes: I. The Man of Mark in the Church Tomorrow. II. Back to Beersheba. III. I Would Do Good. IV. Present Your Bodies. V. Put on the Armor. VI. Take No Thought. VII. Redeeming the Time. VII. Saved as by Fire. IX. Unto Salvation. X. As the Waters Cover the Sea.

The initial chapter embodies the substance of an address delivered at the B. Y. P. U. Convention of North Carolina in session at Durham, April, 1910. This and the remaining chapters were published editorially in the Biblical Recorder last year.

The book is printed on good paper from clear type, is attractively bound in cloth, and covers just 150 pages.

For Whom It is Designed.

As stated in the Foreword, "these messages, while intended to be helpful to all who may read them, are primarily designed as a spiritual appeal to intelligent Christian young people. Hence various phases of the developing life in Christ are here presented in more or less logical connection from the soul's emergence out of Philistia to the hastening of the Golden Age ahead. Beyond doubt, incomparable days are before us and it is of first importance that our young men and young women get right with God and lay themselves with true devotion upon the altar of His service."

This volume should prove a popular and valuable gift-book to young men and young women who ought to be key-persons in the Christian work of the future.

Its dedication page bears affectionate inscription to the churches which the author served as pastor: Morehead City, Winston-Salem, Monroe, New Bern, and Chapel Hill.

What Its Readers Are Saying.

"A splendid production," writes a State Mission Secretary concerning one chapter. Of another, a prominent lawyer writes: "I do not know when I have read anything that impressed me more." Of another, a good woman writes: "I have read it over and over and see more beauty each time; I wish that each young man and young woman in our State could read it." Of another, a pastor writes: "It is rhetorically fine, logically true, Scripturally right, and rich in historical comparison."

Of the work as a whole, Dr. H. A. Brown says: "I shall prize the book." Dr. J. C. Whiteside writes: "I appreciate the book very much. Chapter V. is expressed beautifully and well worth the price alone." Rev. W. F. Staley writes: "You have done us a kindness in presenting the neat little volume." Rev. T. C. Keaton writes: "I want to thank you for writing the book." Rev. Walter M. Gilmore writes: "In this volume you have rendered a distinct service to the Kingdom of God. I have perused its pages with great interest and profit, and I want to thank you for putting this valuable material in convenient form." Bro. S. W. Pearson writes: "It should be in every household."

How to Get It Free.

The price of the volume is 75 cents per copy, postpaid; or for \$5 we will send to one address ten copies by express, charges not prepaid.

But you can get a copy free if you will secure for us one new subscription for a year at \$1.50.

Write at once if you want a copy of The Man of Mark in the Church Tomorrow. The edition numbers only one thousand copies.

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Bible Study

CONDUCTED BY THE EDITOR

Sunday School

July 28.] [International Lesson.]

THE WHEAT AND THE TARES.

(Matthew 13:24-30; 36-43.)

Golden Text.—Gather ye together first the tares, and bind them in bundles to burn them; but gather the wheat into my barn.—Matt. 13:30.

Remember the scene of this sermon on the parables of the Kingdom: Our Lord seated on a boat with the disciples; the multitude lining the shore near them; the rippling sea, the sloping uplands, and the busy city of Capernaum, all within their view; and above them the calm and beautiful autumn sky.

In the Sower we saw the Kingdom in germ; in the Mustard, the Kingdom in development; and in the Leaven, the Kingdom in transformation. We are later to consider the Hid Treasure which shows the Kingdom in privilege, the Pearl which shows the Kingdom in appreciation; and the Net which shows the Kingdom in outcome. In the Parable of the Tares, which we study to-day, we have a picture of the Kingdom in struggle.

I.—The Parable.

In the Parable of the Sower we saw that the Kingdom in its establishment encounters opposition of the passive kind as exhibited in the three classes of unfruitful hearers. That, however, is but one side of the opposition. Inactive hindrances are followed by malignant resistance. Even the good seed in the good soil is not to flourish without a struggle.

This idea is set forth in a picture true to life in the Orient of Christ's day. A man sows good seed in a fruitful field. At night an enemy oversows the field with obnoxious darnel. The upspringing wheat and tares cannot be distinguished until the time of heading. Then the surprised servants ask if the tares must be rooted out. The householder recognizes the hand of an enemy and wisely postpones the separation until the harvest time when the bundled tares shall be burned and the winnowed wheat shall be garnered.

II.—The Explanation.

For the divine interpretation of this parable we are indebted to an inquiry on the part of the disciples. The explanation was given them privately after their return from the seaside to the house in the city.

It will be seen at once that there is a striking difference between this parable and that of the Sower.

The Sower and owner is the Son of Man.

The enemy is Satan.

The good seed are the sons of the Kingdom.

The tares are the sons of Satan.

The reapers are the angels.

The harvest is the end of the world.

But even yet there is room for divergence of opinion as to the real meaning of the parable. The Jews were expecting a kingdom to be founded that would at one stroke destroy all enemies of the nation and usher in a reign of unclouded peace. But Jesus here teaches that His Kingdom must exist through the coming ages in perpetual struggle. In the same world, certainly not designed though sometimes actually in the bounds of the visible churches, the wheat and the tares will flourish side by side. Only at the second coming of Christ will the ultimate separation be made. That inevitable con-

summation is embodied more fully in the Parable of the Net at the close of the present series. The point here is that the subjects of the Messiah need not expect rest from their enemies until the Lord comes again.

The Heart of the Lesson,

The soil of this world will produce tares as readily as wheat. The sons of Satan thrive as surely as the sops of the Kingdom. While truth and terror have no fellowship with each other, yet both are to be found abundantly in the same quarters. There is an intermingling of the good and the bad, sometimes in the visible Kingdom but always in the actual world. Hence Christianity exists in the midst of foes and must struggle onward and upward until at last the tares will be uprooted and burned while the wheat will be gathered into the granary on High.

Prayer Meeting

July 31.]

[Special.]

A QUESTIONNAIRE FOR SEEKERS.

Some years ago a young pastor during a season of revival in his congregation sent the following list of questions to a number of the unsaved who were seeking the way to life. The list may be suggestive to other workers and perhaps it may lead some unsaved reader into the light:

Can You Write "Yes" After Each Question?

- (1) Do you realize and regret that you are a sinner?
- (2) Do you believe that God punishes sin?
- (3) Do you accept the Bible's warnings and promises to you?
- (4) Do you believe that Jesus Christ is the Son of God and our Saviour?
- (5) Do you believe that you can be saved by trust in Christ?
- (6) Are you willing for Christ to save you now?
- (7) Will you at this moment receive Him as your Saviour? (John 1:12.)
- (8) Do you love God so that you wish to spend eternity with Him?
- (9) Do you love Christians and desire to be and work with them?
- (10) Are you willing to follow Christ in baptism?
- (11) Will you try to do your duty as a follower of Christ?
- (12) Will you join us in the worship and work of the Lord?

(Signed)

Date

If you can and will answer these questions in the affirmative, we will understand that you are a Christian and therefore eligible to membership in the church; and we will heartily welcome you at your earliest convenience.

B. Y. P. U.

July 28.]

[Missionary Meeting.]

MEXICO.

From various sources we quote the following pertinent facts:

(1) **The Land.**—Mexico is shaped like the fabled cornucopia, "the horn of plenty," and her natural resources are true to the symbol. It has 800,000 square miles of territory. It varies from the coast levels to the tableland (from 4,000 to 8,000 feet high) on up to Mount Popocatepetl

which is nearly 18,000 feet high. Its products include everything grown "from Cuba to Vermont." Its mineral wealth includes coal, iron, gold, silver, and precious stones. Its natives were once the richest people on the continent.

(2) **The People.**—About 16,000,000 people live in Mexico, one-fourth of whom are Indians or pure Mexicans, representing the tribes found here by Cortez. The other three-fourths are a mixed race. Among the foreigners are found French, German, English, and Americans, the latter predominating. There is no thrifty middle class. We have on one hand a few powerful land owners, and on the other the great mass of laborers living almost from hand to mouth.

(3) **Religion.**—Roman Catholicism was brought into Mexico by the Spaniards at the time of the conquest and is still the religion of the majority of the people. The fruit of Rome's three centuries of rule is seen to-day in the prevailing ignorance, superstition, and vice. The Lord's Day is a holiday instead of a holy day, a day of revelry, of bull fights, theaters, circuses, and army maneuvers. State and Federal elections are held on Sunday.

(4) **Revolution.**—Some benefits are: It means a better day for the poor who will never be oppressed as they were before. Mexico will have a cleaner administration. The army is being raised to a higher standard in every sense. "Diaz was behind his nation while Madero is far ahead of it, as all great reformers and leaders should be. By his clean record, his human and democratic spirit, Madero will be a great character-builder and will lift his people up on a higher level."

(5) **Protestant Missions.**—There are now in Mexico representatives of nineteen Societies of various denominations embracing a force of 294 missionaries with 529 native workers and a church membership of 25,046.

(6) **Baptist Missions.**—The Southern Baptist Convention has work in ten States, while the Northern Baptists have work in five others and the Federal District. This leaves twelve States in which there is no Baptist work of any kind.

Southern Baptists have thirty missionaries and about fifty churches, with something more than 2,000 members.

(7) **Our Needs.**—It is highly important that we increase the number of our schools and enlarge the capacity of those we already have. Madero Institute at Saltillo, our oldest college for women, is beating all past records. Our new female college at Guaymas on the Pacific Coast matriculated 100 students the first year. The two schools at Toluca have 129, and the number could be doubled if there were room and equipment.

We have been playing at Mexican missions long enough. The time has come when we must rise up and go to work!

STOMACH TROUBLES

Horsford's Acid Phosphate

Produces healthy activity of weak and disordered stomachs. An excellent strength builder.



Can you always eat all that you "can"?

After the work of "canning" do you find much of your fruit is spoiled? Then, why persist in using old-style, narrow-necked, tin-topped, screw-capped jars? That was the old way of "canning." The new way, the easier, safer, better way is called "jarring," preserving in the all-glass

E-Z SEAL JAR

Try putting up beets, beans, corn and tomatoes for winter use. It is fun when you use the E-Z Seal Jar. It has the sanitary all-glass cap—no metal at all. No twisting and turning—the cap clamps with a spring seal. It closes and opens with a touch of the finger. And—your fruit keeps!

Free Jar—Free Book

Cut out this coupon, take it to your grocer—he will give you one E-Z Seal Jar—FREE. Be sure and write us for FREE Book of Recipes—it tells many things you should know. Get the Jar from the grocer. Get the Book from us.



HAZEL-ATLAS GLASS COMPANY
Wheeling, W. Va.

1-Qt. E-Z Seal Jar DF
FREE for the Coupon

Please note—in order to secure free jar this coupon must be presented to your dealer before Sept. 1st, 1912, with blank spaces properly filled out.

HAZEL-ATLAS GLASS CO.,

Wheeling, W. Va.

This is to certify, that I have this day received one "Atlas" E-Z Seal Jar Free of all cost and without any obligation on my part. This is the first coupon presented by any member of my family.

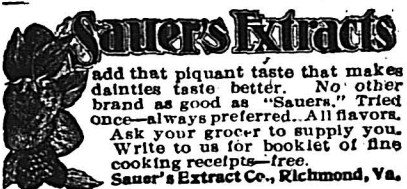
Name

Address

TO THE DEALER:—Present this to jobber from whom you received E-Z Seal Jar. All coupons must be signed by you and returned before Nov. 1st, 1912. DEALER'S CERTIFICATE. This is to certify, that I gave away one "Atlas" E-Z Seal Jar to the person whose signature appears above.

Dealer's Name

Address



Add that piquant taste that makes dainties taste better. No other brand as good as "Sauer's." Tried once—always preferred. All flavors. Ask your grocer to supply you. Write to us for booklet of fine cooking receipts—free. Sauer's Extract Co., Richmond, Va.

INSURED AND
AGENT DELIGHTED.

YOU get one of our big cash dividends annually beginning at end of first year, after taking a policy in the UNION CENTRAL LIFE INSURANCE COMPANY. This makes the net cost of your insurance LESS than in other companies. We know no reason why YOU should not have the very best.

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

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RALEIGH, N. C.

Woman's Missionary Union

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

W. M. S.

AFTER-GLEAMS OF THE ANNUAL MEETING.

III.

It is high time, however, that I should tell of the Annual Meeting itself, rather than reports and resolutions adopted there. But try as I will, I cannot help applying all of these to North Carolina. True, we are but a part of the Union but, I feebly confess, a very important part to me, so important that I hasten to tell you what actions have been taken that you may not only keep step, but do better than that—step into the front rank and lead.

It has already been told that the meeting was not a remarkably large one, there being only 209 delegates against a possible four hundred. But visitors from Texas and other nearby States filled up the number, and at the informal reception at the big, white, ten-story Lee-Huckins Hotel, which was the Convention headquarters, there must have been four or five hundred women.

This reception itself, now that it has been mentioned out of its chronological order, must have more than a passing mention for it was ideal.

By special request from Union Headquarters, there was no line, no full dress, no refreshments, but everybody met everybody, and no one waited for introductions, but dropped into conversation about missions or the people "back-home"—for only one woman present, so far as reported, was born in Oklahoma.

Such receptions are heartily recommended for Union Meetings, both General and State. They give the needed opportunity for social intercourse without expense to the entertainers or a "dress parade" on anyone's part, and if, as in one case, the magnificent dress worn at a recent wedding and brought a thousand miles for the reception occasion goes back unopened, so much the better.

If there was only one native Oklahoman at the reception, there were many more in the meeting itself.

All Southern Baptists know, or ought to know, that we had Home missionaries among the five tribes who were marched over the long and terrible miles from Georgia, North Carolina, South Carolina, Tennessee, and other Southern States to Indian Territory, marking their sad pathway with graves. This Christian work done among the five civilized tribes Dr. Tichenor used to say was equal in extent and result to that done in the Hawaiian Islands, but being near us we praised and marveled at one and forgot the other.

Now the visible fruitage of this work begun early in the last century was seen.

I remember especially two middle-aged Indian women—Cherokees. I think—who were introduced to me as representatives of their Woman's Missionary Society and who never missed a moment of the sessions, from the half-hour morning devotions, which opened the day, to the late hour of the afternoon closing. When they found that they were coming, I was told, they sent to headquarters for literature on all forms of Union work, and reading this diligently had come fully prepared to understand and appreciate. Another

Oklahoma example which, when needed, is most highly recommended.

But there were many more. If my eyes at first rested with superficial interest on a blanketed Indian woman in the gallery, whose interest never lagged and whose place was rarely vacant, I soon became accustomed to these red faces in the gathering. At one session we were visited for a short time by some Indian boys and girls from a Government School—the boys in gray military uniform, the girls with their smoot-black hair tied on either side, with big-red bows. All these were part of the meeting itself rather than part of the program, as the interesting "demonstration" of present-day Home Board work among the uncivilized or blanket Indians, the Osage, Pawnees, and Kiawa Indians on Sunday afternoon.

It was an unspeakable satisfaction to the presiding officer that these dark-faced sisters, as well as everyone else, could hear. Not one single cry for louder was sent to the desk from all that big church. It is almost unbelievable. Has some architect—may his tribe increase—arisen who can build a church where a whisper can be heard, or are women realizing what an injustice they do other women, poor things, who have left home with a hundred difficulties, only to sit with sad patience and see—not hear—other women talk? I think it was the church-building, to be quite honest, but any woman can make herself heard if she practices a little. If this is a digression, pardon it, but after many years of suffering for others who listened, and listened in vain, I do not think, but know, that the want of consideration and careful practice on the part of speakers at Woman's Meetings is the greatest drawback to their interest and enthusiasm! There is always room to practice in the empty church on week-day; or failing in that, a vacant ten-acre lot!

At Monroe they prayed for a quiet audience and ability to hear, and their prayer was answered beyond their hopes. But prayer and work must go together, and not one woman in fifty can make herself heard in a large, well-filled church without definite practice.

Nothing in all the sessions was heard with deeper interest than the Training School reports. This is always a high hour, and this time reached more than its usual level. Mrs. George Eager, President of the Louisville Board of Managers, and Mrs. Maude R. McLure, Principal, are both beloved, graceful, and clear speakers, while the progressive, continued story of progress, prayer, and propagation which they tell year by year never loses its interest. With them is always associated one of the Training School girls, whose view of the work from still another standpoint gives an all-round view of Training School life of unequalled interest.

This year Miss Nona Lee Dover, of Kentucky, was chosen to represent the student body, and I hope the editor of this department may secure for North Carolina readers her address on "The Meaning and Value of the Training School to Me."

What she gained, gracefully and beautifully told, is open to many earnest-hearted girls. Earnest-hearted is the right adjective for one of the points emphasized in the Training School Hour was that all girls at-

tending the Training School need not become missionaries. Note this, for many have been mistaken at this point. While it is one of the great missions of the Training School to train Home and Foreign missionaries, and more and more our Boards are holding it essential that all women appointed by them shall have had full and specific training for their work; another mission is to train the unofficial worker to be a better Sunday-school teacher, to give more efficient personal Christian service in her own neighborhood and, in a word, teach how to do effectively what we older workers have been trying to do with infinite blundering and effort without training. An illustration will suffice. There is a farmer in Indiana who is superintendent of a country Sunday-school. He is a widower and his attractive and beloved young daughter filled a most important place in the economy of his household. Nevertheless, to fit her to be his efficient helper in Sunday-school and church, he sent her to the Training School for two years, of course paying the full but very moderate charges. Was it worth while? I think so, compared with the finest and most expensive "finishing school." And so will many a girl besides this Indiana girl. Talking of this to a young North Carolina widow a week or two ago, she leaned eagerly forward and said: "Could I go? I have always longed for such training, but thought it was denied me because my mission was at home." Now she knows that the Training School doors are open to others like herself who are not only longing to serve, but serve most effectively.

FANNIE E. S. HECK.

Raleigh, N. C.

SIX WEEKS IN SANDY CREEK ASSOCIATION.

Dear Mrs. Moore: Miss Pearl Johnson has just finished six weeks work in our Association, organizing five new societies and encouraging the workers wherever she went. I think great good has been accomplished.

MRS. R. B. LINEBERRY.

Pittsboro, N. C.

WILMINGTON W. M. U. AT WATHA.

Dear Mrs. Moore: For the first time since the organization of the Woman's Missionary Society at Watha I now write you. Previous to this time we have had but very little interest to write beyond the fact that we enjoyed our meetings and while only a few in number we did all we could to help the cause by our loyalty.

The Union Meeting of the Wilmington Baptist Association met at our church on Friday before the fifth Sunday in June. The Board in session kindly gave to our society on Saturday one hour after the evening services were over.

The meeting was opened with singing and concert prayer. All members with the exception of a very few were present while many distinguished members from various localities were present who represented their societies. Among them were Mrs. George Leftwich and Mrs. Brock from Wilmington, Mrs. Johnson from Wrightsboro, and others.

With pleasure beaming from every lineament of her kindly face Miss Mary Lou Powers from Willard introduced as first speaker Mrs. Leftwich. Versed in all the rudiments of the society, posted with a thorough knowledge of its vastness she held the audience spellbound with her splendid style and superb exactness. It is due this excellent woman and sister to say this work must be her vocation—her mission. The method in which she presented the necessary requirements to make the work a success was plausible and effective.

The keynote of the whole was the sincerity she manifested. The impressions she created were beneficial and of very much aid to those who held the same issue at heart and were imbued with the same noble spirit. Especially fine and instructive were addresses by Mrs. Brock, Mrs. Liles and Mrs. Johnson. We were entertained and benefited by them throughout a perfectly harmonious and delightful meeting. They left us with our best wishes and a prayer in our hearts that the future may yield a blessing of the same texture. Nothing but good can result from their work.

Respectfully,

MRS. R. W. RIVENBARK,

President W. M. S.

Watha, N. C.

OUR TRAINING SCHOOL.

With the new problems of the new civilization has come, as a sign of religious progress, the belief that a woman expecting to enter any field of Christian work, whether Sunday School, Home or Foreign, should be specially equipped for service. The blessedness of fitting our women to do their highest and best Christian work was so strongly laid on your hearts that you have assumed this responsibility, and I bring you the glad news that your efforts are being rewarded, your prayers are being answered—our school is doing the work you planned it to accomplish.

One whom I greatly revered, once said, "Only living things grow. Rocks accumulate; they mechanically increase from without, making angular forms. Life, on the other hand, works from within. Plants, animals and souls develop into organic structure or rounded forms, through the agency of an internal circulating nutrition. In plants this power is sap, in animals it is blood, and in Christians grace. The favorite figure under which God's people are spoken of in the Bible is the garden, not a set of tools or a factory. They are called in Jeremiah, "the right seed," a "noble vine and vineyard." In Isaiah a "branch of God's planting" and "trees of righteousness." Christians must grow naturally, normally. We are not to be hot-house plants, but hardy plants." And it is for this steady, healthy growth that the Training School stands.

Perhaps I place too great emphasis on the practical mission work of the school, but after all, is not soul-winning the end to which the study and training lead? And can there be any higher ambition than to seek and to save the lost? Every Saturday afternoon is given by the students to visiting from house to house in the vicinity of the mission Sunday Schools, and I think no part of the week holds more interest than the hours spent in this way.

As I live among them and catch inspiration from the atmosphere which they create, as I see their sacrifices, their lives of consecration, their constant following of high ideals of service, I can but believe that, as the years go on, the students of the Woman's Missionary Union Training School will give to the world a sensible spiritual uplift, and will girdle the earth with an influence that cannot be measured.

MRS. MAUDE REYNOLDS McLURE.
Louisville, Ky.

The annual report of our State Commissioner of Labor and Printing, Hon. M. L. Shipman, shows that we have 306 cotton, woolen and silk mills and sixty-five knitting mills in North Carolina. In the first class employment is given to 54,207 people, wages for male employees ranging from 68 cents to \$2.08, and for female employees from 56 cents to \$1.35. The knitting mills report 64,475 employees.

FROM LITTLETON TO GREENSBORO.

When the time came for us to leave Littleton we found it hard indeed to leave those dear good people. They were exceedingly kind to us until the very last. Each day they gave us some token of love and appreciation. They made it hard for us to leave. No pastor ever served a more devoted people. Many came with us to the train when we left, and we could not keep back the tears as the train pulled out from the station. They had won our hearts by their love and loyalty during our pastorate there. The man they call to succeed us will find a united people, and one of the best little churches in North Carolina. They will stand by him. Then, the church is in fine spiritual condition. It is also in good financial condition, not owing a dollar to anything. We trust that a good man may be called to lead in the work there.

When we arrived in Greensboro we were met by a delegation from our church—the Asheboro Street Church—who took charge of us and we were soon resting in the home of Deacon E. J. Jarvis, where we remained until we were ready for housekeeping again. Here we received every kindness for our comfort.

On Sunday (the first Sunday in June) at 3 o'clock in the afternoon, all the leading pastors of the different denominations, together with a large audience, met in the church for a welcome service. Special music had been prepared which added much to the program. After the inspiring music and addresses all lingered for a few minutes to shake hands and to get acquainted. It all made us feel very much at home, and made us feel happy to know that our lot had fallen among such noble people.

On Tuesday night following, between seventy-five and one hundred people, headed by Bro. W. F. Staley, invaded our home and made their way to the dining-room where they left their burdens. Everything found in a first-class grocery store constituted the list of articles in this severe pounding. Then Brother Staley read appropriate Scripture and led in prayer, after which he and Bro. W. J. Hall made excellent talks which thrilled our hearts with joy. To this we tried to respond, but found words inadequate to express our gratitude for such tokens of kindness. We hope in future years to prove our gratitude for such tokens of kindness. We hope in future years to prove our gratitude by rendering faithful service as pastor of this consecrated people.

The work is moving off nicely, five having been added to the membership already. Large congregations greet us at each service.

Truly our lines have fallen in pleasant places.

ROBERT P. WALKER.
Greensboro, N. C.

THREE HUNDRED DOLLARS IN PRIZES.

Home Mission Week is to be celebrated by the Protestant Churches of America from November 17 to 24. The committee having this matter in charge is desirous of securing a series of articles on the twelve subjects which are to be presented each week during the three months' preliminary period. Twenty-five dollars will be paid for the best article on each of the topics. Following are the subjects: The Negro, Spanish Americans, The New Frontier (The West and the South), The Immigrant, The Problems of Country Life, City Problems, Women and Children in Industry, The Saloon and Temperance Reform, Social Movements Arising Out of Present-Day Social Conditions, The Church as a Social Agency, The Church as a Religious Force, The Churches in a Uniformed Program of Advance

These articles are to be used in the religious and the daily press and should be written in a popular manner. Their importance from the standpoint of the church should be distinctly brought out and they are to be limited to fifteen hundred words. The final date for receiving these articles is August 1.

Full particulars as to details will be given upon request. Address Charles Stelzle, Executive Secretary, 156 Fifth Avenue, New York.

"THE MISSION OF OUR NATION."

(By James F. Love, D.D., Dallas, Texas, Assistant Corresponding Secretary of the Home Mission Board of the Southern Baptist Convention, Fleming H. Revell Co., Publishers. Price \$1.)

After reading and re-reading Dr. Love's recent book, entitled "The Mission of Our Nation," I am prepared to say, here is a masterly, conclusive, overwhelming argument for Home Missions,—God's world-purpose in the life of the nation which is the Home Field; here is the most promising, prophetic, pointed program of world-wide missions,—for it calls for the evangelization of America as the easiest, quickest and surest way towards the evangelization of the world; and here is a whole library on Christian patriotism gathered into one modest volume, every sentence in which breathes with the breath of the Christian statesman, its author.

But we have somewhat against the author, that he left so important a treatise in the lecture style rather than in the finished, almost classic, literary style which characterized his former treatise, "The Unique Message and Universal Mission of Christianity." E. P. ALLDREDGE, Corresponding Secretary Baptist General Convention, Portales, New Mexico.

FIFTEEN NORMAL GRADUATES.

Last Sunday was a good day for the Baptist people at Spray. The morning service was devoted entirely to Sunday-school work. The Teachers' Training Class, which has been in progress since early spring, had its graduating exercises. The class numbered fifteen (including one who graduated some time ago, but had never received his diploma). Prof. J. Henry Highsmith delivered the address. Professor Highsmith was at his best, and every one was highly pleased with him. The interest in Sunday-school work is growing very rapidly. Several have asked me to start another class in the "Normal Manual," and almost all of the class

RECORDER PIANO CLUB.

The superior quality and durability of the piano which is now being offered to members of the Recorder Piano Club is shown by the following letter from one of the earliest purchasers of the Ludden & Bates Piano, away back in 1883. Mr. H. V. Coarsey, of Bradentown, Florida, writing under date of February 7, 1910, says: "I am the owner of Ludden & Bates piano No. 111, in rosewood case, and I take pleasure in mentioning that it has a good clear tone and a smooth, even touch, notwithstanding it was bought 26 or 27 years ago, during which time it has had constant service, considered by some an extraordinary amount of hard usage. This instrument has served two generations in our immediate family in a most satisfactory way and we have no idea of parting with it for any other piano."

If you would like to join the Club write for Club catalogue and full particulars. Address, Ludden & Bates, Recorder Piano Club Dept., Atlanta, Ga.

that have completed the first book are anxious to complete the whole course.

Perhaps a few words concerning the work in general would not be out of place. A few months ago we had Rev. S. N. Watson with us in a meeting. He stayed with us ten days. The meeting was a good one. There were seventeen additions while he was here, and others as a result of his faithful work. Brother Watson is a deeply consecrated man, and makes a good impression on the people. His work will long be felt here. The church has been greatly revived, and the attendance is keeping up well notwithstanding the hot weather.

W. EDGAR WEST.

Spray, N. C.

...The editor of the Saturday Evening Post, Mr. George Horace Lorimer, is a member of the Jenkintown Baptist Church, Philadelphia, of which Dr. George Cooper is pastor.

PHYSICIANS KNOW.

Some people take a great deal of pleasure in getting off uncomplimentary jokes on the doctors, but when disease overtakes them they call loudly to the doctor for help. The advice of a good physician is priceless in health or in disease. Physicians are quick to recognize and employ the best remedies for the relief and cure of disease, and when you find the leading doctors unanimously endorsing a remedy you can be sure that it possesses unusual merit.

It is this unanimous endorsement by physicians which commends Harris Lithia Water to intelligent people everywhere. In the treatment of diseases of the kidney, bladder, stomach and liver it has no equal. In gravel, gallstones, dyspepsia, rheumatism, gout and diseases due to an excess of uric acid in the blood, physicians report excellent results from the use of Harris Lithia Water. If you suspect any of these diseases ask your family physician about Harris Lithia Water. For sale at leading drug stores in original bottles, sealed and labeled "Harris Lithia Water." Descriptive literature containing letters of endorsement from prominent physicians will be mailed free upon request. Address, Harris Lithia Springs Company, Harris Springs, S. C.

FOUND

A cool place for the summer—The Blowing Rock Country in the mountains of Western North Carolina. Write for illustrated booklet with rates. Address, Manager Green Park Hotel, Green Park, N. C.

FEMALE HELP WANTED EARN \$10

weekly addressing postcards at home. Bunch of cards and particulars 10c E. B. Postcard Co. Station D29 Grand Rapids, Mich.

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Largest Bank in This Section.

Young People

WHO-OO?

I wonder if you have ever heard
Of the queer, little, dismal Whiney-bird.
As black as a crow, as glum as an owl—
A most peculiar kind of a fowl?
He is oftenest seen on rainy days,
When children are barred from outdoor
plays:
When the weather is bright and the warm
sun shines,
Then he flies far away to the gloomy pines.
Dreary-looking indeed, is his old black
cloak,
And his voice is the dismallest kind of a
creek.
And his whiney cry makes the whole house
blue—
"There's nothin to do-oo! there's nothin to
do-oo!"
Did you ever meet this doleful bird?
He's found where the children are, I've
heard.
Now, who can he be? It can't be you.
But who is the Whiney-bird? Who-oo?
Who-oo?
—Joan Halifax, in St. Nicholas

POLLY'S SERMON.

It was getting late in the afternoon, and there was no one in the church but Polly, who had slipped out of the nursery, and without stopping for hat or coat, had run across the green churchyard and walked in at the door, which was not yet closed for the night.

It was beautiful to see the long rays of sunlight coming through the stain-glass windows and touching everything with purple and blue and rose color. Polly placed herself carefully in the bright light and studied the effect of first a red apron and then a blue apron, as the different rays struck her. She held up her little hands in the glow and admired them as they, too, took on the varied hues.

How much nicer this was than sitting quietly in the pew on Sunday. She explored every corner of the building; then she climbed the few steps leading into the pulpit, and sat down in her father's chair.

At the back of the church the great door was slowly and cautiously pushed open, and a face peered in. Any one looking might have wondered whether it was an old face or a young one, for though its curves were round and soft and the eyes were very bright, yet it wore a pitiful look of suffering and want, and the cheeks and lips were white.

The church was growing dusky now and the intruder did not see Polly, who had dragged a stool in front of the reading desk, and was vainly endeavoring to reach the big Bible and give out her "tex." She had never had such a pulpit before, and she felt greatly the dignity of her position as she announced, all ignorant of any listener, "Let us pray," and then repeated the Lord's Prayer.

"They're good words," murmured the girl, and she listened with feverish eagerness as Polly sung, "I Are so Glad 'at Jesus Loves Me," and then said, impressively: "My tex' are in the fort chapter an' firs' verse. 'Suffer little chillun, for such are the kingdom o' heaven.'"

"My dear frien's, I will tell you a story. Once there was a good, kin' man, an' he had two little boys, an' one of 'em was good, like his farver, an' he stayed home an' helped 'round, an' never was c'ross nor scolded. The uver boy was naughty. He never did what his farver told him, an' he fought he knew ev'ying better'n anybody else. An' one day he said, 'I'm jus' goin' to wun 'way f'om this old stupid place an' have some fun'; an' so he asked for some money, an' walked down the road, whistlin' to himself.

"Well, he walked an' he walked, an' after while he came to a big city, an' w'en the people saw him, they said, 'Oh, what a nice young man!' an' they 'vited him to parties.

"He kep' on goin' to parties, an' he dwank lots of wine, an' he spent

all his money goin' to see circuses an' fings, an' buyin' new coats an' fine clo'es, an' he never bought any presents to sen' home. So one day he didn't have one single cent lef', an' nobody liked him any more, an' he didn't know what to do; an' at las' he walked out into the country, an' he saw some pigs in a fiel', an' he asked the farmer man, 'May I take care of your pigs?' an' the farmer man said, 'Yes.' So the boy went and set out in the field with the dirty pigs, an' fed 'em an' looked after 'em the best he could. His pitty coat got all torn an' ugly, an' he was drefful cold; an' he was very hung'y, an' no one gave him anythin' to eat, 'cept the farmer man's cook, an' she said: 'You can have what the pigs don't want, an' it's good enough for you.' So he tried to eat the old corn an' scraps, as the pigs had, an' it made him feel sick.

"Then one night he was lyin' down on some straw in the fiel', an' he began to fink 'bout his farver an' his home till he was so home-sick that he jus' c'yed an' c'yed. He 'memebered how nice an' warm it was in his farver's house, an' what a good bed he used to have, an' how comf'able ev'ysin' was. At las' he couldn't stan' it any longer, an' he got right up, an' said: 'The ole pigs can take care o' theirselves; I'm goin' home to my farver.' So he started to go home, an' his feet was so tired an' he felt so weak 'at he 'mos fell down on the road. An' he fought: 'What if my farver won't have me for his little boy any more? Then I'll have to be his servant.'

"Now, his farver was sittin' on his porch one day, an' lokoin' down the road—the way he always did—lookin' for his lost boy, an' he was always 'spectin' to see him comin' home. This time he saw a poor, lame tramp a-comin', dirty an' ragged, with his face all black with dus' an' his hair all mussed up. He didn't have any hat, an' his feet was bare an' bleedin' where the stones had cut 'em; but the farver knew who it was, an' he jus' wun wight down to meet him, an' the boy saw him comin', and fell down at his feet. Then his farver lifted up his naughty son an' hugged him hard an' kissed him, an' they went into the house; but the boy felt so glad to be at home, an' so sorry for bein' naughty, 'at he could hardly stop c'yin' all the time. Then they got him new clo'es, and pitty new shoes, an' washed him nice an' clean; an' his farver 'vited in all the neighbors an' gave a party, an' the bad son set nex' his farver in the bes' seat, an' had the bes' of ev'ying at supper. An' his farver kep' sayin': 'This my son was dead, an' is 'live 'gain. He was los', an' now he's foun'.'

The sermon ended abruptly, for the minister himself came in and caught the little preacher in his arms. "Why, baby, he said, as he looked down into the church and saw the still figure in one of the pews, "did you know you had two listeners? I must see who this is"; an' still carrying Polly, he went down the pulpit steps and stepped to the side of the stranger. The girl had laid her head down on the back of the pew in front of her, and was shaking with sobs. The minister's kind, gentle eyes looked pityingly down, and he laid a hand softly on the bowed head. "What is it, poor child?" he asked. When he saw the look in the white, tear-stained face upturned to his; when he read its story of suffering and despair, he said not another word, but reached out his hand, and, taking the girl's thin hand in one of his and leading Polly by the other, he took them home.

Polly has a new nurse now—a gentle, quiet girl with a face which, though thin and worn, wears a look of infinite peace and content; and

nothing she can do for the minister and his wife will ever be too much, for have they not led her out of the far country and into the Father's house?—Exchange.

"Don't use too long words," said F. Hopkinson Smith, the author, at a luncheon in Philadelphia.

"I was once on the way to Reading by train, and at a town nestling beside the river I came out on the platform and drew in deep breaths of the pure, delicious air.

"Isn't this invigorating?" I said to the brakeman.

"No, sir; it's Connhocken," said he.

Druggist Praises Tetterine.

E. A. Kennedy, Brooklyn, Fla., writes:—"I have never known it to fail when used as directed. Tetterine has quickly and permanently cured several very stubborn cases of tetter that came under my personal knowledge, one case of fifteen years standing. Tetterine quickly relieves Eczema, Tetter, Ringworm, Pimples and skin diseases, also itching Piles. 50 cents at drug stores or by mail from Shuptrine Co., Savannah, Ga.

NORFOLK SOUTHERN RAILROAD

Route of the "NIGHT EXPRESS"

Travel via Raleigh (Union Station) and Norfolk Southern Railroad to and from all points in Eastern North Carolina.

Buffet, Parlor and Sleeping Cars between Raleigh and Norfolk.

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

TRAINS LEAVE RALEIGH—
9:15 p. m. Daily—"Night Express." Pullman Sleeping Car for Norfolk.
6:00 a. m. Daily—For Wilson, Washington, and Norfolk—Broiler Parlor Car Service between Raleigh and Norfolk.

6:00 a. m. Daily, except Sunday, for New Bern via Chocowinity. Parlor Car Service.
2:40 a. m. Daily, except Sunday, for Washington.

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

TRAINS LEAVE GOLDSBORO—
10:15 p. m. Daily—"Night Express"—Pullman Sleeping Car for Norfolk via New Bern.
7:10 a. m. Daily—For Beaufort and Norfolk. Parlor Car between Washington and Norfolk.

3:10 p. m. Daily—For New Bern, Oriental and Beaufort. Parlor Car Service.
For further information and reservation of Pullman Sleeping Car space apply to D. V. COHN, General Agent, or Ralph Duffer, City Ticket Agent, Yarrowbrough Hotel Building, Raleigh, N. C.

W. B. HUDSON, Gen'l Supt. W. W. CROXTON, Gen'l Pass. Agent.
NORFOLK, VA.

WEEK-END EXCURSION FARES TO BEAUFORT AND MOREHEAD BY THE SEA.

Round Trip to Morehead City.	
From—	Week End.
Goldsboro	\$2.25
LaGrange	2.00
Kinston	1.75
Dover	1.65
New Bern	1.25
Oriental	1.75
Bayboro	1.50
Vanceboro	1.50
Washington	2.25

Rates to Beaufort 20 cents higher than fares to Morehead City.

Week-End Tickets sold on all trains Friday and Saturday, good to return until Tuesday following date of sale.

For particulars, ask any ticket agent.
W. W. CROXTON,
General Passenger Agent.
Norfolk, Va., June 28, 1912.

WEEK-END EXCURSION FARES TO NORFOLK AND VIRGINIA BEACH VIA NORFOLK SOUTHERN RAILROAD.

Round Trip to Norfolk.	
From—	Week End.
Raleigh	\$4.75
Zebulon	4.75
Wendell	4.75
Middlesex	4.25
Bailey	4.25
Wilson	3.75
Farmville	3.75
Greenville	3.75
Washington	3.75

Rates to Virginia Beach 25 cents higher than fares to Norfolk.

Week-end tickets sold for Friday night and Saturday morning trains good to return leaving Norfolk Monday following date of sale.

For particulars, ask any ticket agent.
W. W. CROXTON,
General Passenger Agent.
Norfolk, Va., June 28, 1912.

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



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Train Service.

Inauguration of Parlor Car Service Between Wilmington and Greensboro.

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

Atlantic Coast Line.

No. 53.	No. 52.
8:45 a. m.—Lv. Wilmington.	Ar. 8:05 p. m.
11:45 a. m.—Ar. Fayetteville.	Lv. 4:50 p. m.
12:10 p. m.—Lv. Fayetteville.	Ar. 4:45 p. m.
1:40 p. m.—Ar. Sanford.	Lv. 3:30 p. m.

Southern Railway.

No. 131.	No. 130.
2:18 p. m.—Lv. Sanford.	Ar. 3:20 p. m.
4:45 p. m.—Ar. Greensboro.	Lv. 12:50 p. m.
8:15 p. m.—Ar. Mt. Airy.	Lv. 8:45 p. m.

T. C. WHITE,
General Passenger Agent.

W. J. CRAIG,
Passenger Traffic Manager.

Seaboard Air Line Ry.

Schedule Effective January 3, 1912.

Trains Leave Raleigh.

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

For the South.	For the North.
No. 81..... 4:35 a. m.	No. 84..... 12:48 a. m.
No. 29 Ar 10:05 a. m.	No. 38..... 11:35 a. m.
No. 41..... 4:10 p. m.	No. 66..... 12:05 p. m.
No. 43..... 8:00 p. m.	

For rates, schedules, time tables and any other information desired, apply to J. F. Mitchell, City Passenger and Ticket Agent, Telephone No. 117.

Notice.—Above schedules published only as information, and are not guaranteed.
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H. S. LEARD, Division Pass. Agent.
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Opposite North Entrance Postoffice.
RALEIGH, N. C.

Southern Railway.

Direct Line to All Points North, East, South, West—Very Low Round Trip Rates to All Principal Resorts.

Through Pullman to Atlanta leaves Raleigh 4:05 p. m.; arrives Atlanta 6:25 a. m., making close connection for and arriving at Montgomery following day after leaving Raleigh 11:00 a. m., Mobile 4:12 p. m., New Orleans 8:30 p. m., Birmingham 12:15 noon, Memphis 8:05 p. m., Kansas City 11:20 a. m., second day, and connecting for all other points. This car also makes close connection at Salisbury for St. Louis and other Western points.

Through Pullman to Washington leaves Raleigh 6:50 p. m., arrives Washington 8:53 a. m., Baltimore 10:02 a. m., Philadelphia 12:23 noon, New York 2:31 p. m. This car makes close connection at Washington for Pittsburg, Chicago, and all points North and West, and at Greensboro for through Tourist Sleeper for California points, and for all Florida points.

Through Parlor Car for Asheville leaves Goldsboro at 6:45 a. m., Raleigh 8:35 a. m., arrives Asheville 7:40 p. m., making close connection with the Carolina Special, and arriving Cincinnati 10:00 a. m. following day after leaving Raleigh, with close connection for all points North and Northwest.

Pullman for Winston-Salem leaves Raleigh 2:30 a. m., arrives Greensboro 6:30 a. m., making close connection at Greensboro for all points North, South, East, and West. This car is handled on train No. 111, leaving Goldsboro at 10:45 p. m.

If you desire any information please write or call. We are here to furnish information as well as to sell tickets.

J. O. JONES, T. P. A.,
215 Fayetteville Street,
Raleigh, N. C.
H. F. CARY, G. P. A.,
Washington, D. C.

Home Circle

AFTER ALL.

We take our share of fretting,
Or grieving and forgetting;
The paths are often rough and steep, and
heedless feet may fall.
But yet the days are cheery,
And night brings rest when weary,
And somehow this old planet is a good world
after all.

Though sharp may be our trouble,
The joys are more than double.
The brave outrank the cowards, and the leal
are like a wall
To guard their dearest ever,
To fall the feeblest never;
And somehow this old earth remains a
bright world, after all.

There's always love that's caring,
And shielding and forbearing,
Dear woman's love to hold us close and keep
our hearts in thrall;
There's home to share together
In calm or stormy weather,
And while the heart-flame burns it is a good
world, after all.

The hush of children's voices,
The chances of happy choices,
The bugle sounds of hope and faith through
fogs and mists that call;
The heaven that stretches o'er us,
The better days before us,
They all unite to make this earth a good
world, after all.

—Margaret E. Sangster.

"GOD!"

Mr. Fred S. Goodman, one of the specialists on Bible study in the Men and Religion Movement, relates an incident which is of wonderful impressiveness as illustrating the vital reality of the presence and interest of God in the affairs of men, and the absolute safety and profit of reckoning him in all the plans and purposes of life. It is not a "stock story," but a bit of real life, and Mr. Goodman got it directly from the man most intimately concerned.

Some years ago, seventeen men who were engaged in the packing business set sail from New York to Europe, purposing while on the way to organize what has since been known as the "beef trust," and which has been the subject of so much investigation and prosecution by the Government. They carefully wrought out the details of an agreement into which it was proposed to enter for the control of the meat supply. When it was all done the question was whether all would agree to enter upon the arrangement. One man, a packer from the Middle West, said that his wife was a partner with him in all his undertakings, and he could not answer until he had consulted her. Upon the arrival of the ship in England, he immediately took passage back to America to talk over the matter with her. He laid it all before her, and for several days they discussed it before coming to a conclusion, he doing most of the talking, she thinking. Finally, Sunday night arrived, and the answer had to go across the water the next day. Once more he went over the matter, and there was silence for a moment, when the wife said: "Tom, you can't do it!" "Why?" he inquired. Solently she uttered one word: "God!" That decided the matter. Back of that one word was all of their conception of God and His requirements of those who professed to be His children.

The next day he wired his refusal, though he knew it would probably result in the ruin of his business, for the allied packers would wage a relentless war against him. It began very soon. Prices were cut, rebates demanded from railroads, and every means possible taken to destroy his business. Trade went down, and down, and down, until ruin stared him in the face. At last the time came when it seemed that he must put a \$20,000 mortgage on his home, which he pointed out to Mr. Goodman as it stood, a thing of beauty, on the hill-top. But while he was considering the mortgage, which he knew would hurt his credit, especially in his own community, a friend who was the general agent of a great insurance

company in which he had a large policy, to mature soon, came to him and said that money was over-abundant with the company, and if he would like, the company would be glad to pay him in advance a considerable portion of his accrued policy. He did not tell his friend the joy that filled his heart at the proposition, but calmly accepted it. It relieved the situation for the present; and then the tide of business turned. Men learned that the meats from that packing house were of the very finest quality. Business grew, and from one packing house there have come to be two branches. Men willingly pay a little higher price for the meat than they do for other, and prosperity has come to him, his home and his business.

Some time ago the Government was prosecuting the beef trust, and this particular packer was summoned as a witness. Attorney-General Knox asked him the pointed question: "How much rebate did you get from the railroads last year?" "Not a dollar," he replied. The answer was so amazing that Mr. Knox thought he was joking, and warning him that the matter was not one to be joked on, repeated the question with strong emphasis. Straightening his shoulders, and throwing back his head, he looked the prosecutor straight in the face and replied: "Not a dollar. I have never received a dollar rebate in my life." At once he was excused from the witness stand, and as he went out one of the other packers took him by the hand and said: "I would give a million dollars to be able to say what you did to-day."

And it all came through the mighty power of the one word—"God." Mr. Goodman used this illustration in emphasizing the fact that we should not only study the Bible, but apply it.—Zion's Advocate.

DON'T BREAK DOWN.

There would not be so many worn-out, fagged-looking women if we learned early the value of that ounce of prevention. With most of us prevention is like thunder—it comes after the danger is past.

Perhaps you are one of the persons who never take any rest. You look on life as a race to be run, forgetting that the strongest runner goes slow until the finish. Are you charitable to every one but yourself, and look upon letting up in your mad race as shirking? Are you one of those misguided beings who think monotonous plodding is duty, and crush out your longings for an occasional social outing lest you fall in some chimerical duty?

If so, readjust things. Learn to look on these things as "that ounce of prevention" without which smash-ups are inevitable. It is continual plodding that not only makes life stale, but brings wrinkles and narrow minds.

It does us all good to run away from duty once in a while. Variety is not to be measured by the ounce in its preventive value.

Do you ever stop to think what a break-down means? How many of the coveted pleasures or longed-for rests could have been had for the doctor's hire? Occasionally flight from the grind is better than skilled specialists to keep one well, which is the sensible modern woman's reading of "that ounce of prevention."—New York Times.

CARE OF THE HAIR.

To keep your hair from growing thin treat it gently; hold it with one hand above the portion being combed so as not to pull it from the roots. Do not brush it straight down, but out from the head, to free it from dust. Ventilate it at least once a day by running your fingers through it and tossing it out so that the air

will reach all parts of it and the scalp. Once a day, thoroughly massage it. Begin at the forehead by placing the finger-tips at the edge of the hair and moving the scalp in a circle; then move the fingers a little back until every part has been massaged. If the hair is dry, or is coming out, massage it once a week, first putting a little vaseline or crude petroleum on the tips of the fingers. Rub this into the scalp, getting as little as possible on the hair.

The hair should be washed about once a month, using an egg, slightly beaten, or a very little pure soap, then rinsing thoroughly. It may be quickly dried with warm towels. If the hair is dry and brittle, it may be cleaned thus: Sift together a pint of fine cornmeal and a half ounce of powdered orris root. Spread it on a large cloth, hold the head over it and rub the mixture well through the hair and into the scalp. Shake out and again rub in more of the meal. Repeat several times, then brush the hair, a little of it at a time, with a clean, soft brush, until there is not a trace of the powder left. It will make the hair clean, sweet scented and soft.

Frequently changing the way of dressing the hair tends to keep it in good condition. Wear it low in the morning and high in the evening, and part it freshly each time you comb it. If always parted in the same place the part soon widens. Combs and brushes should be washed at least once a week, and daily they should be shaken, wiped clean and exposed to sun and air—Ruth Brown, in Farm Journal.

Prayer is the bridge over temptation.—St. John Climachus.

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and a popular Southland drink, but, for every suggestion for its use as a beverage, you will find a parallel in a recipe for some dainty delicacy for the home table.

You can make a splendid fruit salad with it by slicing one pineapple, three oranges, three bananas and six peaches and covering them with powdered sugar. Then arrange the slices neatly and pour a pint of Welch's over them

For a dainty, unfermented punch, take the juice of three lemons, juice of one orange, one pint of Welch's Grape Juice, one quart of water, and one cup of sugar. Add sliced oranges and pineapple and serve cold.

Sample 4-oz. bottle by mail for 10c. Address Desk L for free booklet of recipes.

The Welch Grape Juice Co.
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ROBERT BOMERS, 150 DeKalb Ave., Brooklyn, N. Y.

Acknowledgments

Raleigh, N. C., July 24, 1912.

State Missions.—Tabernacle, Raleigh, \$200. Boone, 2.15; Wyatt's Grove, 1.00; Forestville, 7.50; Chadwick, 3.00; W. M. S. Chadwick, 3.00; Cool Spring, 21.00; W. H. Strickland, 3.00; W. M. S. First, Greensboro, 3.05; Y. W. A. First, Greensboro, 2.20; Jr. Y. W. A. First, Greensboro, 3.30; Sun. First, Greensboro, 1.74; Second, Goldsboro, 34; Edenton, 1.5; Lenoir, 11.65; Bethlehem, 3.63; Poplar Creek, 4.08; Creedmoor, 3.50; Marryes Chapel, 2.20; Arlington, 3.15; Second, Morganton, 1.09; Clayton, 2.10; Sun., Potocash, 1.31. Total this week, \$379.91. Previously reported, \$3,873.75. Total this year, \$4,244.69.

Foreign Missions.—Quamby, \$1.20; W. M. S. Anns Chapel, 5.35; W. M. S. First, Greensboro, 4.55; Jr. Y. W. A. First, Greensboro, 10.00; Burlington, 25.00; W. M. S. Gibsonville, 7.50; Creedmoor, 2.00; Marryes Chapel, 2.40; Red Mountain, 6.00; First, Goldsboro, 4.35; W. M. S. Denton, 3.10; Sun., Riverside, Asheville, 4.00; W. M. S. Robert's Chapel, 3.05. Total this week, \$126.10. Previously reported, \$32,509.62. Total this year, \$32,935.72.

Home Missions.—W. M. S. Chadwick, \$1.10; W. M. S. First, Greensboro, 3.05; R. A. First, Greensboro, 4.05; Mt. Zion, 4.50; Sun., Marion, 10.00; Mars Hill, 1.00; Brush Creek, 3.44; Poplar Creek, 4.07; Creedmoor, 3.00; Marryes Chapel, 2.00; Sunbeams, Aberdeen, 71 cents; Sun., Tolarsville, 1.00; Sun., South Henderson, 1.50. Total this week, \$39.32. Previously reported, \$15,310.50. Total this year, \$15,349.82.

Education.—Semora, \$3.70; Asheboro St., Greensboro, 10.00; Creedmoor, 3.50; Bladenboro, 13.51. Total this week, \$30.71. Previously reported, \$2,236.90. Total this year, \$2,267.61.

Sunday School Missions.—Jerusalem, \$1.26; S. S. Mt. Pleasant, 51c; S. S. Cary, 3.35; Sunday-school, Hinson's Cross Roads, 80c; Sunday-school, Berea, 1.50; Sunday-school, Gibsonville, 1.25; Woodville, 35c; Semora, 2.70; S. S. Pine Grove, 4.00; Asheboro St., Greensboro, 5.00; S. S. Calvary, 3.19; S. S. Mt. Zion, 75c; Ebenezer, 4.54; S. S. Marion, 3.89; S. S. Whaley Head, 2.00; Mt. Moriah, 30c; Cape Fear S. S., 5.00; S. S. Leaksville, 7.39; Red Mountain, 1.00; State B. Y. P. U., 55.66. Total this week, \$106.37. Previously reported, \$751.74. Total this year, \$858.11.

Ministerial Relief.—Meherrin, \$7.00; Ephesus, 30.00; Asheboro Street, Greensboro, 12.00; Poplar Creek, 3.65; Cliffsides, 9.06; Creedmoor, 5.00; Marryes Chapel, 2.50; Stony Ford, 2.57. Total this week, \$61.78. Previously reported, \$1,647.99. Total this year, \$2,009.77.

Total for all objects this week, 735.19. Previously reported, 60,006.17. Total this year, \$60,741.36.

WALTERS DURHAM,
Treasurer Baptist State Convention.

APPRECIATION OF REV. FRANK A. CLARKE.

We, the authorized representatives of Swansboro, Piney Grove, Enon Chapel, and Atlantic Churches, in assembly at Swansboro, May 19, 1912, do express our high appreciation of our dear Brother Clark and his good work.

We esteem him as a devoted follower of Christ and an earnest minister of the Word.

During his pastorate with us he has known nothing among us, but Christ and His Word of truth. He is thoroughly orthodox in the doctrines held by our denomination.

By his patient and wise leadership the churches have been strengthened. By his daily walk and conversation he has made others think more of the church and of the real Christ; therefore, be it—

Resolved 1. That in his resignation we feel a great loss in our churches and in our community, and deeply regret to part with him as our devoted pastor.

2. That we appreciate the great work he has done in molding Christian character and causing others to think much of the blessed Master.

3. That we give him up with reluctance and deep regret.

4. That while we give him up with sad hearts, we feel that he is doing what he thinks is the Master's will, and bid him and his God-speed in his new field of work, praying that he may win souls for Christ.

5. That we commend him to the members of the churches in his new place of honor as one who has the shepherd's heart.

6. That we shall ever remember

his devoted wife because of her life of consecration among us and commend her to the good sisters in their new place of usefulness. And may their lives be crowned with many blessings. B. H. MATTHEWS,

Secretary of Pulpit Committee
of the Swansboro Field.
Swansboro, N. C.

REVIVAL IN SCHOOLFIELD CHURCH OF DANVILLE, VA.

We have just closed a very good revival conducted by our brother, Rev. J. M. Page, of Rose Hill, N. C., eighteen new members were added to the church. This makes a total of 206 members received during the eighteen months I have been pastor here. It is a great pleasure to work with good people like these.

Our Sunday School is doing well—averaged over 300 for last month. We now have the banner given by the Baptist Sunday School Association of Danville, to the school having the highest percentage of church members in Sunday School. Ours was 39 per cent for last month.

A nice new parsonage has been built and the pastor and Mrs. Page are greatly enjoying the same.

The church has given this year to missions three times the amount it gave last year, and contributions along other lines have been increased.

In May the pastor had the privilege of assisting Pastor W. E. Dunnegan, of the Massey Hill Church of Fayetteville, in a revival meeting. Twenty-four members were added. Bro. Dunnegan is a good man to work with. We very much enjoyed being with him and his good people. He is doing a great work at Massey Hill.

We greatly enjoy the visits of the Recorder. Much love to the dear old home State.

Cordially, W. P. PAGE,
Danville, Va.

THE MINISTRY OR THE LAW.

A lawyer some time ago said to a young minister: "I thought once of preaching the Gospel, but when I thought that the lawyer has his starvation period at the beginning of his career but you ministers have your starvation period at the close of yours, I decided to be a lawyer." He made a right decision. No man should enter the ministry when he can do something else with a good conscience.

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R. L. MOORE, President, Mars Hill, N. C.

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The College grows steadily in resources and students. In recent years the endowment has more than doubled, and attendance has increased 100 per cent. All present buildings thoroughly renovated this summer. Steam heat and electric lights. New buildings to cost \$500,000, in course of erection.

Properly prepared students cordially welcomed. At Richmond College the individual is not lost in the crowd.

Session opens Sept. 19. For catalogue and information, address

President F. W. BOATWRIGHT, Richmond, Va.

When writing advertisers, please mention this paper.

NEWS AND VIEWS

The Emperor of Japan is critically ill.

Apricots are now being raised near Asheville and are for sale this season on the markets of that city.

By a vote of fifty-five to twenty-eight Senator Lorimer, of Illinois, has been driven from the United States Senate under the charge of fraud in securing his election.

The ministers of Raleigh have scored a moral victory for the city and community in inducing the management of the new Bloomsbury Park to eliminate amusement features on Sunday.

They say it has rained at Ridgecrest every day for the past forty-eight. We do not doubt it. But as these notes are written the clouds have flown and a season of fair weather is at hand.

The new Woolworth Building in New York will be fifty-five stories high, the apex towering 750 feet above mother earth. Of all the world's structures only the Eiffel Tower will exceed it in height.

We appreciate the following invitation: "The Faculty and Senior Class of the Appalachian Training School invite you to be present at the graduating exercises, Friday, July nineteenth, nineteen hundred and twelve."

Prize-fighting is not so popular since Johnson, the black champion of the ring, trilled out a white opponent July 4. This brutal, unmanly sport, irrespective of the color line, has long since been under the ban of right thinking people.

The North Carolina Press Association is in session Tuesday to Thursday of this week at Morehead City. If we were not up among the blue and breezy peaks we would certainly join the brethren of the quill "down by the sounding sea."

The bridge of the Atlantic Coast Line Railroad over the Chowan River at Tunis, this State, 260 feet long, was burned recently, together with depot, wharves, tank and other property belonging to the railroad company, causing an estimated loss of \$75,000. The fire was caused by a negro drawing gasoline to fill a motor boat tank. He struck a match and the explosion blew two men overboard. They were not found.—Exchange.

The Southport Harbor Company, with principal office at Bakersville, Mitchell County, was chartered July 6 with two million dollars capital authorized and \$1,000 subscribed, for the development of harbor terminal property at Southport, presumably for the Carolina, Clinchfield & Ohio Railway Company, and possibly the Seaboard Air Line. The incorporators are Fred Johnson, J. J. McLaughlin, of Johnson City, and W. L. Lambeth, of Bakersville.

D. L. Gore, of Wilmington, has sold to Ralph Page, of New York, 27,600 acres of sand hill land, the consideration being \$216,000. It is understood that Mr. Page, who is the son of Walter H. Page, the publisher, is acting for some New York capitalists. The tract of land lies in one body in the counties of Richmond, Scotland, Hoke, and Moore, and was purchased by Mr. Gore less than ten years ago for considerably less than \$1 per acre. The plans of the New Yorkers are not known.—Exchange.

Dr. David Starr Jordan, of California, delivered in the First Baptist Church of Raleigh last Sunday evening one of the most powerful addresses ever delivered in this section. He made "The Case Against War" so convincing that in the opinion of many of his hearers the address should be printed and placed in the hands of the rulers of all civilized nations. Every tax-payer should read the address.

The reinforced concrete roof is being placed to-day on the splendid \$250,000 fire-proof State building at the head of Fayetteville Street, fronting Capitol Square, which means that the exterior work on this handsome limestone building is about completed. The inner fire-proof partitions are being placed and the plumbers, electricians and other sub-contractors have their work well underway. The plasterers and tile men will begin their work within the next week. The members of the State Building Commission are well pleased with the building as far as it has gone and its handsome appearance and perfect harmony with the Capitol building are a subject of pleasing comment by the people generally.—Raleigh Item.

A recent Washington City dispatch states that the Treasury Department has turned over to the Department of Agriculture 32,000 acres of Government land in Graham and Clay Counties, North Carolina, for an Appalachian Park. Nearly forty years ago the tract of land donated to the forest reserve was forfeited to the Government. By a recent act of Congress the Treasury Department was authorized to transfer it to the Department of Agriculture. Added to what the Appalachian Park Commission has contracted for, this makes a total of 78,000 acres in North Carolina for the reservation. Government engineers are now on their way to survey the Graham and Clay County lands and mark out the boundary lines. The land will immediately be put under the administration of the forest reserve.

This is the latest news of the hookworm campaign: "The last quarterly report of the State Director of the campaign against hookworm disease shows that the names, post-office addresses, ages, etc., of 47,906 persons who have been treated for hookworm disease by the State Board of Health's representatives are on file in Raleigh. In addition more than 3,100 general practitioners representing every county in the State have sent in written reports which are also on file of treating 33,752 persons for the disease, making a total to July 1, 1912, of 81,658 treated persons. Forty-three counties have made small appropriations providing for the local express of free treatment for all infected applicants, the sum total of which is \$10,100. The county free dispensary campaigns are now in progress in Wilkes, Catawba, Jones, and Gaston Counties. The work in Burke, Caldwell and Surry Counties is to open soon. Lincoln and Lee are the last two counties to provide for the valuable and popular free treatment."

Years ago Rev. Jas. B. Taylor wrote in two series the "Lives of Virginia Baptist Ministers." These books had a wide sale not only in Virginia but also in other Southern States. Just now a "third series" of this book is about to be published. This book will come from the press during this summer. It is written by Rev. George Braxton Taylor, of Hollins, Virginia. Many in North Carolina will probably want this book. Subscriptions should be sent in at once to the publishers, J. P. Bell Company, Lynchburg, Va. The book will cost \$1.50 plus postage. The book will cover the period beginning at 1860 and coming down to about 1890 or 1895.

BACK FROM THE OLD DOMINION.

Dear Recorder: I want to write you a few lines to tell you that I am back again in the Old North State.

I came to my new field—Woodland, Sandy Run, and Pleasant Grove churches—the first of May. Moved my family to Woodland, first of June, and soon after their arrival we were severely pounded and the pounding has continued since that time in the way of nice fresh vegetables and fruits. We cannot express in words our appreciation of such kindness.

but pray that God will bless our union and that through the guidance of His Spirit I may be enabled to accomplish some good for the people whom I shall try to serve. They have made it possible for me to go to the encampment, so I leave today (July 4) with my family to spend a week at Virginia Beach.

With best of wishes for the Recorder, I am,

Yours sincerely,

J. W. DOWNEY.

Woodland, N. C.

SUNDAY SCHOOL LITERATURE

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Obituaries

TYSON.—William Gray Tyson was born in Cumberland County, August 31, 1883, and died in Greensboro, N. C., May 31, 1912. The interment was in the family graveyard, in Cumberland County. He was baptized into the fellowship of the Bladen Union Baptist Church, August 16, 1897, by Rev. J. W. Cobb, and lived a consistent Christian life until his death. He came to Greensboro in 1907, and united with the Forest Avenue Church in 1909. For quite a year falling health prevented as regular attendance upon the services of his church as he was wont to do. A father and mother, four sisters and three brothers, survive him. Their loss is his gain, and while they sorrow they sorrow not as those who have no hope of a happy reunion on that shining shore. Let this blessed thought be an abiding solace to them in the days of separation and an incentive to consecration to the Master's service.—R. G. Kendrick, Jr., Greensboro, N. C.

JONES.—Deacon James E. Jones was born in Hillsboro, N. C., December 31, 1841, and died in Greensboro, N. C., June 2, 1912. The funeral services were held in the Hillsboro Baptist Church, where he was for a long time a useful member, and were conducted by his pastor. The large and beautiful floral offering, and the long procession that followed his remains to their last resting place in the town cemetery, bore unmistakable evidence of the high esteem in which he was held. Truly he was a man not without honor in his own country. His career was that of a merchant. Returning home at the close of the Civil War, where he spent four years, enlisting at seventeen, he began life as a clerk. But he soon began business for himself in which he prospered from the beginning. So steadily was the growth of his influence as a citizen and business man that when he retired from business and moved to Greensboro some ten years ago he was easily one of Hillsboro's leading citizens and business men.

He was thrice married. Miss Pattie Glenn, Miss Pogue and Miss D. C. Kanouse each became his wife in the order named, and with each he lived most happily until the union was broken by death. His last marriage was much the longest—lasting only four days of completing twenty years. To him were born three children—all by his first marriage. Two of these, a son and a daughter, with his widow, survive him. His religious life was long and pronounced. Converted at thirteen and baptized into the fellowship of the Hillsboro Baptist Church, he at once began to prove the genuineness of his profession. He early became a leading spirit in his church, serving as a deacon, and the Sunday-school as teacher and superintendent. Coming to Greensboro he united with the First Baptist Church. But when Forest Avenue came into existence he cast in his lot with this band, feeling that his life would count for more as a member here.

And it is his own testimony that no period of his Christian activity was happier or more fruitful than his service as deacon and Sunday-school teacher in the Forest Avenue Baptist Church. His heart went out for the neglected, the unfortunate, and the needy; and his last years were full of his ministry. The poor boy struggling against poverty and ignorance to make something of himself found in him a true friend, and many such to-day call him blessed—among whom are preachers of the Gospel. To give a true estimate of his worth and his character is beyond the ability of his pastor. So him Brother Jones approached as nearly the ideal Christian, Baptist church member and officer, and general Christian worker as any man it has ever been his privilege to know. He is a better man and a more consecrated servant from having known, even for a few brief months, this saintly character. The actor is beyond the ability of his pastor. To whose character his bore such a striking analogy, may well be supplied to him! "Happy the dead which die in the Lord from henceforth: yea saith the Spirit, that they may rest from their toils and their works do follow them."—R. G. Kendrick, Jr., Greensboro, N. C.

HUME.—Dr. Thomas Hume, our brother beloved, distinguished educator and preacher, is no more. He fell asleep at 8:30 o'clock Monday morning, July 15, 1912, in his home at Chapel Hill, near the close of his seventy-sixth year. He had been long hampered by physical infirmity; but for the two years past he was a close prisoner of the Lord. The present pastor never had the pleasure of his gracious and stimulating presence in the church, but in the sick room he has enjoyed many hours of the invalid's brilliant conversation. Never did his mental power and vivacity seem to share in his physical weakness. This last, fatal attack came suddenly, and in three days, the tragedy closed while a great peace fell on his spirit. All citizens were grieved as the news flashed through the town, and at noon the old University bell tolled out the community's common grief.

On Tuesday morning at 7 o'clock, brief and tender services were held at his home; our beloved deacon, H. H. Patterson, and professors of the University, his cherished friends, acting as pall-bearers. The remains were carried to Waynesboro, Va., for interment, accompanied by Mrs. Hume, her son and two daughters. According to the Doctor's expressed wish, made long before his death, Dr. R. H. Pitt, editor of the Religious Herald, Richmond, Va., was asked to take charge of the funeral service on Wednesday, July 16.

Thus closes a distinguished career. His gifts and culture always commanded wide and genuine admiration, as many of his devoted friends and students will speedily testify. The beautiful reverence shown for his memory this morning, by the University faculty and officers, shows in what esteem he was held. Dr. Hume organized the first B. Y. P. U. here in our Baptist Church, and felt a just pride in the fact. A lovely wreath of flowers from the Union was an eloquent expression of affection for the author of a

great Christian movement. Sympathy for the bereaved family rises in every heart, and a prayer that the God of all consolation may lead them gently through the valley of the shadow.—W. R. L. Smith, Chapel Hill, N. C.

Money With Holes In It.

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But you must get good trees. Poor trees will not bring the results. Buy them where they are grown true to name and free from disease. Then you will be sure of success if you do your part.

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My young trees I got of you, now only two years old, are loaded to the tips with peaches.—**D. H. SHIELDS, Lincoln, N. C.**
I wish to start a peach orchard. When I get ready to put out this orchard I expect to buy the trees from you, as I have had enough dealings with you to know that you have first-class stock and that you will do just what you say you will do.—**L. A. NIVEN, Asst. in Hort., Clemson College, S. C.**

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