

BIBLICAL RECOVER

JOSIAH WILLIAM BAILEY, EDITOR.

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AT THE TIME OF PLANTING.

The low price of cotton a few years ago induced thousands of families to leave their unprofitable farms and make for the towns. Many of them found work in cotton factories. This brought about a balance, relieving the farm of its surplus labor and supplying the demand of the industrial awakening. Now, however, the factories are reducing their output, the high price of cotton rendering their business unprofitable; while the farmers are enlarging their planting areas and are thus creating a large demand for labor. One will now observe some families moving from the cotton factory to the cotton field. Such is the ebb and flow of commerce, bearing upon its bosom many a helpless soul.

There is no little likelihood that the extraordinary price of cotton will bring distress instead of happiness to our farmers. Remember the experience of the tobacco farmers. There was a day when fortune was promised the producers of tobacco. But they grasped at it too eagerly. They enlarged their plantings. This fall, fortune turned her back and distress fell upon them. In the midst of prosperity they are without compensation. Times are hard with them. They are buying high and selling low. The present prosperity in cotton will ensue in a repetition of this history, if our farmers do not exercise more restraint than they have done heretofore under similar conditions. Well may they pray for common sense in this spring's planting.

This editorial is written in full time before spring planting, to entreat our farmers to plant cotton and tobacco only after their home supplies shall have been provided for. There is not a farmer in North Carolina, whether he be cropper enslaved in the lien system—and a lean system it is,—or planter with thousands of acres, that does not know that it is money in his pocket to produce the supplies for his home and his stock. He knows that if he buys these supplies he must pay five times as much for them as they would cost him. He cannot, be he ever so successful and be prices ever so high, hope to make enough in cotton or tobacco to justify him in buying his supplies. Let him therefore look well to this.

Moreover, while there is no safety in cotton or tobacco, there is an ever-increasing demand for food, meat, poultry, eggs, etc. One runs more risk in over-producing cotton and tobacco than in over-producing these foods. Our population is greater in towns than ever. Roads are improved. The farmer is almost everywhere nearer to his produce market. On the other hand there is good prospect that the price of cotton will not be so high as it now is; and as for the price of tobacco, we share the suspicion that the Trust alone knows about that. In Presidential years money takes on a certain timidity and reserve. Besides, we may be sure that the Gulf States will do their best to produce the world's supply of cotton. Labor is not so scarce in the far South as it is in the upper States; and it is not likely to be so scarce in North Carolina as some think. If the factories continue their policy of curtailing, we shall find the ranks of white labor considerably augmented. Already, by the way, the number of white farm-laborers in the South is greater than the number of colored farm-laborers. Nor may we rely upon the boll-weevil to paralyze the strong arm of Texas. She will plant early this year and may escape to a large extent.

We grant that these causes are calculated to limit the output of cotton; but we have pointed out the other side of the argument.

There is one other consideration. The farmer gets more for a small crop than for a large crop. A limited supply demands a high market. The farmer may, therefore, get about as much money from a small acreage as from a large acreage, and have, moreover, both the saving in expense and the benefit of the supplies produced on the rest of his land. This is one argument for intensive farming; it is also an argument for diversification.

Finally, brethren, bear us witness that we have not often endeavored to write to our farmers about their business, although we have more farmer readers by count than any paper in North Carolina. We freely grant that they may know far more about their business than we. These suggestions are offered merely as the views of one who looks at the farm from the outside, whence also he has opportunity perhaps to view more clearly certain outside conditions of importance to the farmer, and with the sympathy of one who understands that the prosperity and peace of the entire population and all its activities are bound up in the work and wisdom of the farmer.

CARRYING ONE'S CROSS.

Life is not easy for any one, and to many people it is very hard. They are carrying every ounce of burden they can possibly carry. They sometimes almost totter beneath their heavy load. Now suppose that, instead of saying cheering words to these people, heartening words which would put new hope and courage into their spirit, we do nothing but criticize them, find fault with them, speak in harsh, unloving way of them; what is the effect upon them? It can only be hurtful. It makes their load all the heavier. Or, rather, it takes out of their heart the enthusiasm, the hope, the courage, and makes it harder for them to go on.

"Carrying one's cross" means simply that you are to go on the road which you see to be the straight one, carrying whatever you find is given you to carry, as well and as stoutly as you can; without making any faces or calling people to look at you. Above all, you are neither to load nor unload yourself, nor cut your cross to your liking. But all you have really to do is to keep your back as straight as you can, and not think about what is on it; above all, not to boast of what is on it. The real and essential meaning of virtue is in that straightness of the back.—Ruskin, in "Ethics of the Dust."

NOT BULLETIN BOARDS.

The reading of secular notices from the pulpit is a jar to the services: is exceedingly objectionable to a large number of people, writes Edward Bok. These folk rightly feel that secular matters should be kept as far removed from the Sabbath services as possible. And they are perfectly justified in taking that position. It is a bit disturbing when a minister announces that a fair will be held on such or such a day, or that a strawberry festival has been arranged for a certain evening. All our churches cannot abolish pulpit announcements too soon; many of them have done so already. They have never had a place there: they are not in keeping with the dignity of the pulpit. Of course, where a church is absolutely too limited in its finances to have the most modest sort of a leaflet printed there is some reason for the continuance of the method. But whenever it is possible the pastors of our churches should be allowed to adopt the circular plan. The minister should not be turned into an advertising medium under any pretext whatever. Nor should the pulpit be dragged from its high place and its lofty purpose. It is not a bulletin-board.

VIA CHRISTI.

No broad and flower-bordered way is this,
But it leads on to heavenly bliss.
Hot suns bask on it, and the nights are cold—
But at the end gleam gates of gold.

Sometimes it crosses deserts wild and drear,
But angels whisper comfort there;
Sometimes through floods whose waves almost
o'erflow,
Yet it leads Homeward and we dare to go.

Through shadowy valleys? Yes, but He is near
And never evil hurts us there;
Though Hate and Envy thrust their poisonous
sting
To harm us, Love relief doth bring.

And there are heights along that heavenly way
Where sunlight glorifies the day,
Where far from noise of busy life we rest
With Peace within our heart as guest.

Where foretaste of the joy that is to be
Fills waiting souls with ecstasy,
And where no thought of bitterness or sin
Can mar the peace that dwells within.

O blessed Way! Oh happy pilgrim he
Who faces Heaven steadfastly,
Who patient treads the way his Savior trod
Assured that it leads up to God!
Winston-Salem, N. C. O. H.

THE LONELINESS AND FRIENDLESSNESS OF YOUNG MEN.

Mr. W. J. Dawson, a well-known Congregational minister in London, has for nearly sixteen years conducted a correspondence column in the Young Man, a monthly magazine conducted in the interest of young men. He has received many hundreds of letters from strangers laying bare their hearts as in a confessional as men seldom do except with their most intimate friends or under the veil of anonymity. He says:

One of the clearest impressions produced by these letters was the loneliness and friendlessness of young men. Many of those who wrote me lived in great industrial cities. They were too poor to belong to clubs, they had few associates, and they felt that no man cared for their souls. They had a hard struggle to endure, with few or none to help them. Some of them had sought in vain the help of the churches. They had failed to find any public ministry that uplifted them, or they had been repelled by the coldness or unfriendliness of average well-to-do church-goers. From the first I found that the most disquieting problems with great numbers of young men were problems of religion. Some knew just enough of the difficulties of faith to be skeptical, and very few knew any one who was able to suggest the solution of their difficulties. With others, the baffling problem of life was the social problem. They felt keenly the social injustice of life, and complained that the public teachers of religion had nothing to teach them on such questions. Others were trying to follow an intellectual life under immense disadvantages. They had few books; they did not know what to read, and they felt themselves excluded from the pursuit of culture. And always, behind all these problems, there were the yet more agonizing problems of conduct; how to be pure amid daily incentives to impurity; how to be honest amid the unscrupulous tricks of trade; how to maintain conscience and integrity among companions who made a scoff of both; how to secure the imagination from the defilement of evil thoughts; how to maintain that perfect equilibrium of physical health which is the true guarantee of both mental and spiritual virility.

AS A FETTER.

A North Carolina judge has decided that separate Bibles shall be used in his court for swearing white people and negro witnesses. We suppose the whites object to kissing the same book which the blacks kiss. It would relieve the situation somewhat from its grotesqueness if a clean Bible should be provided for each witness, but it would, we think, promote religion in North Carolina to quit using the Scriptures as a fetter.—Congregationalist.

Raleigh Sixty Years Ago.

BY ARACHEL.

A few reminiscent notes, concerning the Baptist preacher of a half century ago, may not prove entirely uninteresting to the brethren of to-day.

My first acquaintance with a Baptist preacher began in 1844, when my mother became a member of the Raleigh Baptist Church—a brick building then standing at the corner of the block diagonally opposite the southeast corner of the capitol square.

I do not, in this statement, include the acquaintanceship of one of my uncles who was a Baptist preacher; for I never thought of him in any other light than that of a relative.

There was another person of whom I could never think as a preacher. He was the chief of the Cherokee Indians of the western part of our State, who was brought to Raleigh, about the date mentioned above or, perhaps, a few years later. He preached in his native language, very much to the amusement, not only of his youthful auditors, but to that of the grown people also. I thought of him only as a curiosity. Brother Rickman, a Baptist preacher, from what is now known as Swain County, was the companion and interpreter of the Indian preacher. Brother R. brought him to our house on his rounds of visiting the few Baptists, then members of the little church.

My brothers and I stood in awe of him—his copper complexion and long black hair giving him a ferocious expression. But I remember having a longing desire to see him shoot a bow—having read about the marvellous marksmanship displayed by these sons of the forest, with bow and arrow.

Brother Lewis Shuck, Sr., a few years afterwards, exhibited a native Chinese preacher, who made similar impressions upon us.

But, what I may term, the real Baptist preacher of that time was a man, not only gifted with much "liberty" (as they called it) in the pulpit, but also noted for his patience, perseverance and pluck. His life was devoted to his work. His pay was very meagre. He traveled on horse back, with a pair of large leather saddle bags, in place of a valise or trunk. Every one that came to Raleigh, somehow or other (at that time I wondered how they came to know our residence) found his way to my mother's home. And, strange to us, she always loved to have them come. They all seemed to be very poor—dressed exceedingly plain and with shoes that always seemed to lack blacking. We always had reading of Scripture, with expository interruptions, and a long prayer, in the parlor, every night before going to bed. Why my mother seemed to enjoy these occasions and was always asking for repetitions of the visit, I could not understand. These visitors were always hearty eaters, and caused a prejudice to lodge itself against them in our minds, by frequently making some one or more of us boys to "wait" for our meals.

These visitors never failed to preach in the church when they came to Raleigh, and all the larger children of the family were required to attend the meetings—sometimes "protracted" through the week. The negroes called these "distracted meetings." The slaves held membership in the same church with their owners and were given seats in the gallery. But on Sunday afternoons they occupied the seats below, while the whites went to the gallery. I remember one Sunday afternoon performance—one never to be forgotten. Elder Finch (they called the preacher "elder" in those days—and I think it is the only true title yet) had just become pastor. It was his first Sunday afternoon experience. Bro. Finch was a good preacher—no-

ted for his great piety and love for his fellowman. He was always in "dead earnest" in everything he did or said. He always warmed up with his subject, and preached straight to the heart and the affections. The house was crowded with the colored people. The day was warm—in August—it was hot. I remember how suffocatingly hot was the air in the gallery—the sun pouring in upon us from five or more windows. The preacher had reached a very warm place in his sermon, when suddenly, as suddenly as the lightning's flash, a scream, as of mortal agony, arose from the crowd below us. A negro woman had arisen and was violently gesticulating and shrieking out, "Praise the Lord!" "Glory! Hallelujah!" and other such cries. Then she turned swiftly, sweeping down, with her arms, three or four other women near her, prostrating them to the floor. Then she threw herself upon the floor and rolled up and down the aisle, screeching in such blood-curdling tones as to frighten me. Immediately the whole house was in an uproar. It seemed that nearly every negro in the house was on his or her feet, bellowing and howling and rolling upon the floor. That heat became more stifling, suffocating and odorous to a degree.

Brother Finch, stupefied with astonishment, looked on in hopeless despair. But, in a very few moments, he understood. He called to them to be seated, and after several vain efforts to calm the tumult, he succeeded in restoring order, with one exception—the epileptical woman was rolling and yelling yet. At the pastor's request, she was taken up bodily and carried from the house. He then said: "We will never have anything of this sort again; I will never preach to you again if you act in this way."

He was never again interrupted in his Sunday afternoon services. But very few ever came again to hear him. They had always been allowed to shout (as they called it) before, and Marse Finch didn't have no religion no how."

Elder Finch made an excellent pastor, remained with the church as their pastor till very feeble health compelled his resignation. He died not long afterwards with consumption.

In my next, I will give some reminiscences of my first Sunday-school and how it was conducted in those days.

Elder Bristoe's Work.

There are times in the journey of our existence here when we have to part with best friends. It has been so from time immemorial, and will continue throughout all ages. Such is the case just now with Republican church. In the loss by resignation of our beloved pastor, S. C. Bristoe, who has served the church faithfully and truly without a shadow of cause for complaint against him; therefore

Resolved 1. That notwithstanding the separation between him and us, we would beg him to remember that he will have a host of friends that will never forget him for his faithful and Godly service in our midst.

2. That while it is painful to part with our beloved pastor, we pray Him who doeth all things well to rule the separation to his good and to the honor of God and His worthy cause.

3. That a copy of these resolutions be spread upon the minute book of Republican church.

In addition to the above resolutions we would say that he has left the church in better condition financially than I have ever known it at this season of the year, out of debt which is a sufficient recommendation of him to other churches without saying another word.

J. RUFUS CHERRY.

Drew, N. C.

Loyalty.

BY W. F. WATSON, PASTOR AT MONROE.

In defining the caption of this article the recognized meaning given by any first-class lexicographer will do. We have consulted the Standard Dictionary and find a concise and definite interpretation of the word, making it signify to be "constant and faithful in any relation implying trust or confidence," and with this understanding we desire to discuss the term with reference to its bearing on Christian Character, Christian Doctrine, Christian Conduct.

IN CHRISTIAN CHARACTER.

The Christian life of some people may consist in spasmodic efforts to be Christlike and to serve the Christ, but the true conception of Christian living is imbedded only when we attain to continuous service and faithfulness to the King and His commands. of continuous service and faithfulness to the King and His commands.

Constancy is a gem of purest ray serene and adorns too few Christian characters. "Ye did run well for a season, who hath hindered you that ye should not obey the truth?" is the gentle rebuke administered by Paul to a people who had grown cold and were falling off in their zeal and loyalty to the cause of Christ.

Loyalty to Christ, or true faithfulness in all the relations imposed upon us when we first felt that He had forgiven our sins gives strength to Christian character, inspires confidence in the divine power to save and keep, and successfully silences a gainsaying world. On the other hand, if we forget our relation to the blood and our obligation to the Christ, and live, not as Christian freemen, but as worldly serfs, our Christian characters become effeminate and the world will justly hold us in contempt for professing to possess a thing while we persistently deny its power.

IN DOCTRINE.

Christian Doctrine constitutes a large part of the agreement existing between the believer and his Lord and a want of loyalty to the distinctively taught doctrines of the Word is a sad defect in Christian life and has a tendency to weaken the character of the man or woman wanting in this respect. It is not a matter of indifference what you believe or how you contend for it. The doctrine is written plainly, and you as a child of God are exhorted to contend earnestly for it, and to give it out to others. If it is good for you it is good for the world. If you believe the truth polemically, then the man whose faith antagonizes yours in that field is misled and you owe it to him and to Christ to maintain your conviction and lead him into the light of the way.

The devil never wielded a more successful weapon with which he frequently cripples influence and ruins Christian prospects for service and renders weak and unhappy men and women who otherwise would be useful and helpful Christians, than, "it doesn't matter what you believe so the heart is right." Be liberal and neighborly and let believers differing with you see that you live on a high plane and that little things, such as what God's word says about the great doctrines of the church, do not trouble you or get in your way because the heart is right.

The truth is, that such a heart as that is not right and cannot be so long as it is willing to compromise God's truth for the sake of peace. The only right heart is the heart that believes the truth and uncompromisingly stands for it. If anything will do in Christian doctrine, then nothing is preferable, for the whole thing under those circumstances would simmer down to a meaningless fabrication, and the world were better off without it.

IN CONDUCT.

Christian conduct will naturally be formulated by Christian character and Christian doctrine, and the man or woman, who has learned how to be loyal in his relations to Christ as his Savior and to Christ as his Great Exemplar and Teacher, will find it most difficult not to be loyal to the church of Christ in all her work and labor of love, and support her in all her appointments.

The man who will attend a meeting of the lodge when his church doors are open, finds his loyalty to his lodge surpassing that of his loyalty to his church. The man who attends the meetings of some outside affair, though they be conducted in the name of Christ, at the same hour when the members of his church are engaged in the regular meetings of the church, finds himself more loyal to some floating fad than to his church vows assumed in baptism.

The man who finds it easy to pay regularly his dues to the lodge and hard to assist in supporting the church with his means, is easily more loyal to the one institution than the other, and the man who can give liberally to support the peripatetic evangelist and niggardly to his church is sadly wanting in his loyalty to his church. We plead for loyalty to Christ, loyalty to faith, loyalty to church, for the sake of His great and glorious name, who died to emancipate us from the thralldom of sin.

From Leesville.

On the third Sunday and Saturday before, I filled my first appointment at Mt. Hermon Church. This church is in excellent working condition, and they are doing some work, too. Under the leadership of Bro. S. W. Bennett, of Wake Forest, whom they have just had to give up as pastor, they have undertaken to support a native foreign missionary. In doing this they do not neglect Home and State Missions, the Orphanage and other objects.

I try to preach at Peace's Chapel, in Granville County. We have a splendid people to serve at this place. As an indication that there is some progress among these people, the number of subscribers to the Recorder occasionally increases.

On January 21st, at the home of the bride's father, Bro. W. J. Chappell, Mr. Clarence W. Stallings, of Durham, N. C., and Miss Lula Chappell, were united in matrimony.

Leesville High School is progressing very nicely. There is some prospect of some new buildings being added very soon.

A. C. SHERWOOD.

Flint, N. C.

New Bethel Meeting.

On the second Sunday night in October we began our meeting at New Bethel church, in Vance County. The Lord was with us from the beginning, and many were added to His kingdom. Rev. Geo. T. Watkins, of Roxboro, N. C., was with us and did the preaching. Seldom have we ever heard the gospel preached with more power than did Brother Watkins.

As a partial result of the meeting twelve have been baptized and two have been restored.

In many respects this was a great meeting. Our people fell in love with Brother Watkins and they want him to come back again.

Rev. Geo. W. Coppedge, one of the first pastors of the church, was with us and rendered valuable service. May God bless him and give him many more years of usefulness in His service.

R. P. WALKER.

The Bible is the sheet anchor of our liberties.—General Grant.

A VETERAN YET IN HARNESS.

Seventy-five Years of Age and Winning Souls; A Church Under Water; Founding Churches; Happy Converts.

Since my return from my trip through the State last spring, I have preached nearly every Sunday, and have been in several meetings.

In August, I was in a meeting of nine days near Central, South Carolina, an old church, once flourishing, but well nigh gone down. I preached twice a day with Bro. Lewis Lyday, the pastor. We had a glorious revival meeting with some bright converts, and some additions to the church. Then I was in a meeting eight days at Union, Transylvania County, where there were some strong men added to the church, who are now working manfully for the cause of Christ. Then I preached eight times in a meeting at East Fork—church considerably revived and some converts.

The second Sunday in this month I preached at Hogback school house, near the great Toxaway Lake. Here was once New Prospect meeting house, with a good membership, but it has well nigh gone down. I have undertaken by the help of God to save and build up the old church. The site where the old church stood is now forty feet under water, covered in the great Toxaway Lake, said to cover two thousand acres of land.

A building committee has been appointed to secure a lot and build a nice comfortable house. They will secure a beautiful site which overlooks the great lake, and in full view of the magnificent hotel. There is no more beautiful place on earth to baptize believers than in this lake, you have any depth of water from two to fifty feet, and thousands can witness the scene. I have my place picked out now, and can hardly wait for the time to hold a meeting and baptize some believers. I expect to hold a meeting there next spring or summer when there will be hundreds of visitors there from the four quarters of the earth to witness the big baptising. I preached there last Sunday a week ago, and fifteen stood up for prayer—some strong men.

From Hogback School House, I went to Whiteside Cove in Jackson County. In this Cove live about a dozen families of good people. They have a school house and a little Methodist society there, and had been in a large measure destitute of the earnest, faithful preaching of the gospel, had not had a revival there in ten years. I was there nine days and preached 14 sermons. There were nine as bright hopeful conversions as I ever witnessed, five lovely daughters, three young men, and one husband and father. It was one of the old-fashioned meetings. We had the mourner's bench with the deepest and most powerful convictions for sin, and then the brightest evidences of deliverance from the power and dominion of sin. On Sunday I preached on repentance, faith, baptism and the Lord's supper, and showed just how they are linked together in the New Testament. The parents of two of the converts, lovely sisters, are Presbyterians, and the parents of one of the other converts, a very bright, sweet daughter from Massachusetts, are Methodists. But they said I showed the way so plain on Sunday, repentance toward God, and faith in the Lord Jesus Christ, buried with Him in baptism, and then to the Lord's table, that they could not refuse, nor delay to follow their blessed Savior. So they were all received for baptism with four others, four young ladies and three young men.

Last Wednesday morning we met on the bank of the head waters of Chattooga River, right under the great Whiteside mountain, a solid granite rock, to administer the beau-

tiful ordinance of baptism, the grandest, and the most romantic scenery I have ever beheld. The water was clear as crystal, just the right depth, and the bottom solid rock. I could not help thinking of what Jesus said to Peter: "Upon this rock will I build my church and the gates of hell shall not prevail against it." And then as I looked upon the majestic towering mountains, I thought of David, where he said: "As the mountains are round about Jerusalem, so the Lord is round about His people from henceforth even forever." Ps. 125:2. And as the spirit came down at the baptism of the Savior, so the Holy Spirit was present on this occasion. I have never seen a happier number of converts go down into the water, and when those sweet girls were raised from the liquid grave, the spectators said they never saw such beautiful faces and heavenly countenances on earth. And like the Eucharist, they came up out of the water, and went on their way rejoicing. A Baptist church will be organized here soon, and I expect to baptize the whole Cove.

I am now in my 74th year, and old and feeble as I am, I have preached this year 101 sermons, have witnessed quite a number of happy conversions to God, am doing what I can to win souls to Christ, and to save the cause, and the churches from decay and ruin.

Am really doing mission work for a very small compensation as to temporal things.

F. M. JORDAN.
Calvert, Transylvania Co.

Death of Benjamin Sanders.

By the death of "Uncle Ben" Sanders, the Lilesville Baptist church loses her oldest and most influential member, and the community one of the most highly esteemed citizens. The news of his death will carry sorrow to many friends in various parts of the State.

He was born April 18, 1812, and died December 3, 1903, at his home near Lilesville, having attained the ripe old age of ninety-one years. "Uncle Ben" was a preacher of the gospel who labored faithfully in serving his Master's cause in destitute places. Like many of our pioneer preachers, his educational advantages were meagre, and he was in the fullest sense of the term a self-made man, attaining by his intelligence and study such a knowledge of the Scriptures, of men and affairs as made him both efficient and useful. I have known him only a little less than a year as pastor and friend. And yet it is my privilege to see him in the rich maturity of life, retaining his mental powers till the last, in almost unabated vigor. His love for his church was beautiful and touching. He was always present at its services when he was able to go, and never enjoyed anything more than talking about her history; and his personal experience and memory carried him far back into the long reach of more than a hundred years of this church's history. And how he loved the Biblical Recorder! For the last twelve or fifteen years he was blind; but he enjoyed hearing the Recorder read to him; and talking about the Recorder's past, present and future, to his friends. And his were conversational powers of no mean order, carrying us back to the rich history of the Recorder's early days, in racy, charming manner. No one was a warmer friend, nor more loyal supporter of the Recorder than this noble man.

The last conversation we had together was impressive. He was advising his pastor, in wise and tender words, how best to foster harmony of fellowship in the church. He spoke tenderly of the brethren and sisters, showing how deep flowed the current of Christian love in his heart.

Now that he has gone to his re-

ward we can better see the completed life, in its rich, well-rounded fullness. Now, too, the power of that life is seen perpetuating and increasing the good done in past years, seen under almost cloudless skies; and it declares that wisdom is fully justified of (by) her children.

L. N. CHAPPELL.
Lilesville, N. C.

Daily Bible Readings

CONDUCTED BY
Pastor T. J. TAYLOR, Warronton, N. C.

SEARCH THE SCRIPTURES.

Readings From February 22—28, 1904.

Monday, February 22.—Happenings in the land of Moab. Num., chapters 30, 31.

Tuesday, February 23.—Request of two tribes. Recapitulation. Num., chapters 32, 33.

Wednesday, February 24.—Final instructions. Num., chapters 34, 35, 36.

Thursday, February 25.—The story of the journey rehearsed. Deut., chapters 1, 2.

Friday, February 26.—The story continued. Repetition of laws. Deut., chapters 3, 4, 5.

Saturday, February 27.—The story continued. Deut., chapters 6, 7, 8.

Sunday, February 28.—The story continued. Deut., chapters 9, 10, 11.

Book of Numbers.

LAST SEVEN CHAPTERS.

Chapter 30 shows that vows, except in certain specified cases are binding. Chapter 31 gives an account of the defeat of the Midianites, the slaying of Balaam, the method of purifying officers, soldiers, and spoils, the division of the spoils, and the giving of a valuable, voluntary thank-offering. Chapter 32 tells of the arrangement by which the tribes of Reuben and Gad received their inheritance on the eastern side of the Jordan. Chapter 33 briefly reviews the fifty-two stages of the journey from Egypt to the banks of the Jordan, contains instructions for subdividing and dividing the land, and sets forth the penalty of disobedience. Chapter 34 gives the boundaries of the land, and the names of the men appointed to divide it. Chapter 35 tells of forty-eight cities that were to be provided for the Levites, six of which were to be cities of refuge, and also contains laws respecting murder. Chapter 36 contains the law concerning the inheritance of daughters.

Deuteronomy.

THE BOOK.

Deuteronomy is the last book of the Pentateuch. It is composed of three addresses or orations, and the song of Moses, and also an account of the solemn appointment of Joshua as his successor, to which is added, by Joshua or some later writer, an account of the death and burial of Moses. Moses delivered the contents of this book in the land of Moab, just before his death, and during the eleventh month of the last year of the wanderings.

The addresses that compose Deuteronomy rehearse the story of the forty years journey, and recapitulate sundry laws and ordinances, adding some new laws, and failing to mention some previously given. As the name indicates it is largely a book of repetition, but it is more than that. We not only have the law repeated, but the principles that underlie it developed and applied.

DIVISIONS.

Deuteronomy may be divided into three parts. The introduction in am-

braced in chapter 1, vs. 1-5. Then follow the addresses. The first is an historical rehearsal, containing also exhortations and warnings. The second address begins with the ten commandments, reviews, develops, and applies the ethical principles of the law. The third address includes the renewal of the covenant, and sets forth blessings and curses. Then comes his last charges, the deliverance of the law, which he had written, to the priests, the song of Moses, and finally his death and burial.

CONTENTS OF CHAPTERS 1—11.

Chapters 1, 2 and 3, contain the history of the journey which could have been made in eleven days, but which, on account of the sins of the people, required forty years. Chapter 4 contains an exhortation, warnings, and promises, and closes with an account of the designation of three cities of refuge on the eastern side of the Jordan, and the beginning of the recapitulation of the law. Chapter 5 repeats the story of the giving of the law. Chapter 6 sets forth the principles involved in the moral law, and exhorts obedience. Chapter 7 enjoins the destruction of the inhabitants of the promised land, and prohibits all communication with them. Chapter 8 earnestly exhorts the people to obey. Chapter 9 rehearses the sad story of Israel's shameful rebellion. Chapter 10 tells of the restoration of the two tables of the law, and gives an account of journeys and mercies. Chapter 11 encourages obedience by recounting the blessings that shall reward it.

Look for Christ in the daily readings, and search for words of wisdom to use in your daily life.

QUESTIONS AND ANSWERS.

C. L. G.—The "mete-yard" mentioned in Lev. 19:35, is a yard-stick. J. A. E.—Lev. 5:1,2,3,4, refers to ceremonial uncleanness or guilt caused first, by refusing to testify in Court when called upon, in the usual way, to do so; second, by coming in contact with an unclean object consciously or unconsciously. "If it be hid from him," means if he were unconscious of the cause of defilement. "When he knoweth it," implies that although ignorant of his defilement and the cause of it, he might afterwards become aware of it, and then must comply with the law provided for ceremonial cleansing, or the removal of guilt.

Blowing Rock.

Please allow space in your paper to say to the Baptists of the State that we are making arrangements to begin building a Baptist Church at this place early in the spring, and we want all the Baptists in the State to have an interest in it, as we feel like there is not a place in North Carolina where there is needed a Baptist Church worse than at Blowing Rock. We have a great many Baptists who come to Blowing Rock to rest in the summer, and we hear them ask why there is not a Baptist Church here. I am sure that a church here would be alive to all the departments of our missionary work that we all want to engage in. So brethren please help us and we will have a good house built here this year. We have one of the nicest lots for a church bought and a deed for it.

We are ready for the work to begin. If we had a good house here we are sure there is a bright future for our denomination at this place. Let the Lord work through us that His cause may prosper.

J. D. BROWN,
Church Clerk.

Blowing Rock, N. C.

The Bible is a library and where it enters into the fabric of a man's character it makes him truly cultured.—F. B. Meyer.

News Notes.

...Will you sign the pledge?

...Elder W. B. Rivenbark changes his address from Taylorsville to Magnolia.

...Correspondents should now address Elder R. D. Carroll at Williamston, not Elm City.

...Twenty-two Oxford girls have returned to finish the course offered by Mrs. Lacy and the other teachers.

...Why not make March 13th a temperance Sunday indeed by circulating pledges, in every Sunday-school?

...Every Sunday-school worker must follow Brother Moore's department. By means of it he will do much good.

...Freemason Street Church, Norfolk, has called Elder Vines, of Asheville, and it is thought that he will accept.

...Iredell County is preparing to organize thoroughly against liquor. It is the only way to stamp out the evil.

...We read in the daily papers that Elder Kuykendyll, a Baptist minister, fell dead in the pulpit February 7.

...We are glad to see that Bro. Taylor has received two questions. Inquiries indicate interest and thoughtfulness.

...The N. C. and S. C. Interstate Y. M. C. A. will meet in Spartanburg, S. C., February 20-23. The theme will be "Service."

...Elder J. B. Richardson is now pastor at Aberdeen and Star; and the people in these places are enjoying the strong meat of the Gospel.

...Will the Southern Baptist Convention never recognize the fact that Baptists have an educational mission as well as an evangelizing mission?

...Elder Flanders, of Charlotte, will spend March and April in Georgia and Texas witnessing to the Christ. In the summer he will serve the Master in Western North Carolina.

...Elder R. D. Haymore, of Mt. Airy, will aid Pastor Mashburn, of Louisburg, in a meeting. He is one of our most effective pastor-evangelists, and our pastors may wisely engage his assistance.

...We congratulate Elder W. G. Hall, pastor in Person County, upon his good fortune in marrying Miss Callie Rae, daughter of Mr. and Mrs. William H. Stubbs, February 16th, at Plymouth, N. C.

...We have pleasure in announcing the marriage, February 16th, of two representative young Baptists, Hon. H. B. Parker, of Goldsboro, and Miss Helen Adair, daughter of Mr. and Mrs. T. E. Vann, of Como. We give them our best wishes.

...Sixth Annual Tabernacle Conference, Atlanta, Ga., February 23-March 6. It will probably be the last opportunity to hear the great expositor, Dr. Campbell Morgan. Mr. Neil Johnson has a prominent place on the program. The Georgians will find him the ablest man in his work in the South.

...Bro. C. C. Wright reports the cause at Straw prospering under the ministry of that devoted little giant, W. R. Bradshaw. The Sunday-school is particularly flourishing. Brother Wright is Superintendent of the Wilkes schools and he says that they are doing better work and are more largely patronized than ever.

...Baylor's Theological Department (Texas) will put Biology in the Theological Course. Good. This is quite a recognition of Mr. Kesler and his teacher, Mr. Poteat, who suggested this in his Gay lectures.

...The debt is paid; and so far as we know for the first time in ten years, or twenty for that matter, we North Carolina Baptists have not a debt of any kind in sight. We may say: "Owe no man anything, but to love one another."

...Seven of North Carolina's Congressmen declare themselves in favor of the Hepburn-Doliver bill (National anti-jur law), three express themselves favorably; and two have not been heard from. We have reason to hope that these two are also in favor of the bill.

...Next week in Concord Pastor Smith will conduct a series of meetings, having a new speaker each night. Messrs. A. Johnson, J. W. Bailey, Hight C. Moore, C. J. Thompson, R. J. Willingham, J. Q. Adams and L. Johnson will be the speakers.

...The strategic point of Baptist progress in North Carolina, and probably in your church, reader, is the pastor's salary. We are advocating a general increase, not for the pastor's sake, though we might justly do so; but for the sake of the cause.

...Elder A. D. Hunter, of Cary, writes: "To those persons and churches who made pledges for our church house at Fuquay Springs at the Raleigh Association, please send me the amounts real soon. I wish to do what I can to aid this important point, and will turn over same to the church."

...Elder J. N. Boothe, of Hertford, writes: "I am happy in my new field, and things move along slowly, but they move. I have been pounded once, and they keep the thing up all the time since. From indication, our Association (Chowan) will come up all right on the Orphanage building."

...We print this week a sketch of Elder Benj. Saunders, one of the saintliest soldiers of the Cross that our denomination has known. He finished his life, and when toward the end, he was urged to live a little longer, he said: "No, I am tired. I want to rest with my Master. It is well with me."

...Mr. and Mrs. R. T. Vann send us the following note: "Under the heavy affliction which has recently befallen us there have come to us letters and telegrams of condolence from all over the State, and from many other States; while Raleigh has poured out its heart in all gentle and tender ministries. All ranks, creeds and conditions, and both races, have spoken. It would be pleasant to send each of these friends a personal acknowledgment. But since this is denied us we beg in this manner to express as fully as we can our grateful sense of this generous kindness. Such a general outburst of sympathy has rendered sympathy sweet, and our common humanity beautiful."

...Elder C. J. Woodson writes that our Shelby Church is in tears because her pastor, Elder W. D. Hubbard, has resigned to accept a call to Troy, Alabama, where he will serve one of the leading churches of that State. Brother Woodson bears witness that the utmost harmony exists between the church and her pastor, and expressions of regret are universal. He has served this church well, and has also done fine work in the Kings Mountain Association, having visited nearly all the Cleveland County churches. Personally, we regret Brother Hubbard's departure from the State. During his pastorate in Raleigh we have found him a good friend; and in Alabama we hope the very highest success will attend his labors.

...Scotland Neck Church has called Elder G. T. Lumpkin, formerly of Weldon and Roanoke Rapids, but more recently of the Seminary. He made his mark while pastor in the Tar River Association as a particularly consecrated, bright and energetic pastor and preacher, and this call is in the nature of a recognition of good work. We print a photograph of Brother Lumpkin in this paper.

...Editor Ivey, of the Raleigh Christian Advocate, has issued a Year Book for the Methodists of great value. He has laboriously made maps of every District in the State. The only thing in the book out of date is an article endeavoring to prove that infant sprinkling is baptism. The intelligent world has long ago abandoned this position, and it is about time North Carolina Methodists were coming around frankly.

...Interesting exercises took place at the Moriah Church on Sunday, the occasion being the retirement of Pastor Adams, who goes now to Eastville, Va. Messrs. Pullen, Simms and the new pastor, S. J. Betts, were present and took part. We regret that we could not be present. Brother Adams' friends—and he has many, having labored in every part of the State—will follow him with every good wish to Virginia. We commend him heartily to the Virginia brotherhood.

...When you were growing up did you not read in every mawkish Sunday-school book—now forever out of date—of the brave, well-dressed, face-washed, high-collared and polite youth that came on the scene just in time to deliver a terrible blow to the bully who had one or more youths under torture and the little girls standing by weeping? We do not know what book it was in; but it seems now that it was in all save "Alice in Wonderland," wherefore, blessed be "Alice." Well we have at last found out who the original hero of that story was. He is alive today, and edits a Baptist paper. It was Dr. Folk, of the Baptist and Reflector; for in a recent number of his paper he says so himself—or words to that effect.

...We are glad to have this cheering note from Bro. James M. Justice, of Santiago, Cuba: "Dr. H. L. Morehouse, Secretary of the Home Mission Society, arrived here this morning from Porto Rico where he has been for some weeks visiting the mission stations of the island. He purposes visiting those of Eastern Cuba during the coming three weeks. I am rejoiced to read of the revival of religion and growing interest in Bible reading in the States. Cuba is showing signs of hope. At a meeting just closed in Songo, eighty-three presented themselves for baptism, among them the judge, the mayor and his family, and, in fact, the most influential people of the town. At a similar meeting in Bayamo sixty-six came forward to join. While Dr. Morehouse is with us three new chapels will be dedicated."

...We again have the people who go to the daily papers for religious news on the hip. Recently the big head-lines carried the news that President Harper had declared the University of Chicago not a Baptist institution. Then the uninformed and semi-intelligent began to write editorials and make remarks with a vengeance. The truth is it is fixed in the charter of the University of Chicago that the institution shall be forever presided over by a Regular Baptist, and that two-thirds of the trustees shall be Regular Baptists, and further that these provisions shall never be changed by any power or authority whatever. Mr. Rockefeller himself requested that this be fixed in the charter. Now President Harper did say that the University does not exist for the Baptists. Of

course not. A Baptist church loses its mission when it begins to exist for the Baptists. So does a Baptist college. So does a Baptist Orphanage. Our denomination exists not to serve itself, but to serve humanity in Christian service. Our colleges exist to make men and women; to be a Baptist should be—and truly is, if one is a true Baptist—to be the noblest type of Christian, man and citizen. Let us not fall into the destructive, partisan and pharisaical delusion that our denomination exists or establishes any institution for its own sake. Nothing could be more foreign to the Christ idea.

...Missionary Ginsburg writes from Pernambuco, Brazil: "I enjoyed the last number of your paper. It arrived yesterday and I just devoured those excellent articles on Bible Study at Home. You are making a fine paper and your aspiration for 10,000 new subscribers ought to be satisfied and doubled. We have just finished a splendid year of work. Brazil will present a glorious report. This Mission alone had two hundred and seventy-five additions. I remember ten years ago in all Brazil there were hardly three hundred Baptists. Now, what a change. Our theological class, too, is doing well. Brother Cannaday is very much encouraged. But we need to develop this work. We urgently need a good evangelical school, and to begin that we need a good teacher. Is there none in North Carolina? Pray for us."

...We regret that Mr. R. B. Glenn, who is now running for the nomination for Governor, was invited to make an address before the B. B. B. of the Raleigh Baptist Tabernacle; and we regret that Mr. Glenn accepted the invitation and made the address. It may be quite harmless in itself and it may seem a very small matter. But the precedent is certainly not to be approved. It is no matter that Mr. Glenn is a Christian, and made a "highly moral" address, and has been in the habit of making such addresses. During one's campaign for office one should not even appear to use churches. We cheerfully acquit Mr. Glenn of any but high and unselfish motives, and we hope that this unintentional breach of propriety will not in the least affect his chances for the nomination. While we are on the subject we will remark that the statement is incorrect that Mr. Glenn was invited to speak at the Baptist Orphanage when he was a candidate for the United States Senate. He spoke at the Orphanage a long time before that contest had started and a year or more before he announced his candidacy. We have no motive in this matter save to preserve the ancient dignity and sanctity of the churches.

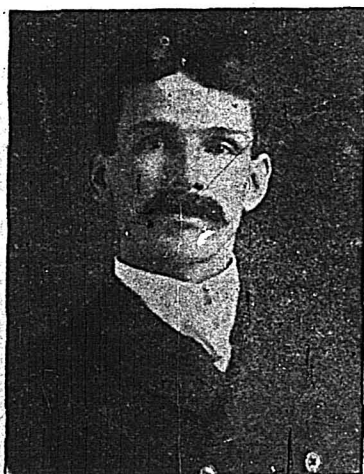
...The great fire in Baltimore did not destroy any of the churches; nor did it destroy the Mission Rooms of the Woman's Missionary Union. There will be, however, some interruption, as the business of the great city is for a time upset. Miss Armstrong announces that literature may not be received and distributed promptly, and begs the Societies to go ahead with their great spring's work whether it comes or not. We take the following description of the fire from her letter: "The fire started on Sunday at 10 a. m., in the heart of the wholesale dry goods district, a gasoline tank making destruction swift and sure. Almost from the first, the fury of the flames made resistance seem useless. While we have an efficient fire department, Washington was called on for assistance and, in thirty-five minutes, responded with aid. Philadelphia and other cities followed, but all to no purpose. Dynamite was used ahead of the flames, but great chunks of fire were hurled through the air, carried by the high winds,

which prevailed to a greater or less extent, for thirty hours duration of the fire, making all human effort unavailing. The entire wholesale business, and part of the retail, sections of the city have been eaten out. Nearly all the banks and trust companies have been reduced to ashes. The wharves are blackened ruins. Fortunately the city hall, post-office and court-house have been saved. All estimates of loss are unreliable, varying from \$100,000,000 to twice that figure. Then there is the stagnation of business! In the midst of this terrible calamity, which has brought sorrow and suffering, to all classes, we who represent the work of Southern Baptist women, have, at times, stood appalled at the thought of what might be the influence upon results of W. M. U. effort this year. So great has been the destruction and so sudden the changes, that the mind suggests and seeks no other explanation than is found in the words of Scripture: "Be still and know that I am God."

Wake Forest Anniversary.

The Wake Forest Anniversary exercises last Friday were as delightful as ever. Indeed, thanks to the Glee Club, led by Professor Eatman who in all ways has proved himself a most happy addition to the College, the occasion was more lively and joyous than any of the other sixty-eight Anniversaries. The question for debate was: "Resolved, That Compulsory Arbitration offers the Best Settlement of Disputes between Capital and Labor;" and the debaters, Messrs. D. H. Bland and A. L. Fletcher for the affirmative, and R. D. Marsh and J. H. Vernon for the negative. The judges, Messrs. Joseph Daniels, F. P. Hobgood, Senior, and R. N. Simms, gave the decision to the Affirmative.

At night Messrs. John William Whisnant and Burrows Allen Critcher, representatives of the Euzelian and Philomathesian Societies delivered creditable orations; and then followed the time-honored reception in the halls of the Societies, notably informal and democratic, and therefore highly typical of Baptist social conceptions.



ELDER G. T. LUMPKIN.

Formerly pastor at Weldon and Roanoke Rapids, called to Scotland Neck.

A Beloved Mother.

Mrs. Roxanna M. Lynn, wife of J. J. Lynn, Sr., died December 18, 1903. She was a faithful member of Midway Baptist church. Her husband preceded her to the grave six months and one day. He was a faithful member of the Christian Church and a prosperous farmer near Raleigh. Four sons and three daughters survive them—Mr. J. J. Lynn, Jr., O. W. Lynn, I. H. Lynn, K. T. H. Lynn, Mrs. S. D. Harp, and Misses Eva and Jenny Lynn.

S. S. Department.

OUR OPPORTUNITY AND OUR OBJECT.

Through the kindness of Mr. Bailey our Sunday-school work is given a special department in the Recorder. We thank him for the courtesy and will seek to use the opportunity in the interest of the 1,200 Baptist Sunday-schools in the State.

Now we want to fill these two columns each week with brief, pertinent, juicy articles, original and copied. They are to deal mainly with matters technical, but also with themes inspirational; in all cases we hope they shall be interesting, instructive, and popular.

The Secretary will give some report of the work he is doing; will note matters of interest in our Sunday-schools over the State; call attention to plans in successful operation elsewhere; answer inquiries as he may be able; make brief mention of the best books on Sunday-school work and Bible study; in short, he will aim to bring into this department as much as possible of everything a Sunday-school worker ought to be and know and do.

Now for a long, strong, steady pull in behalf of the teaching work of our churches!

Wanted: Brevity and Brightness.

Our space is limited, and we believe ten sort articles are preferable to one long one; hence readers of this page shall not be wearied with lengthy disquisitions. Pointed, pertinent, practical inquiries and suggestions always welcome; but correspondents should confine their contributions to a postal or a page of note. Alas, how many articles are born in the ink-pot only to be buried in the waste-basket!

Our Superintendents—Who and Where?

The Secretary wishes the name and postoffice address of every Baptist Sunday-school Superintendent in the State. In search of this information he has recently examined the 1903 minutes of 43 of our 59 Associations. In 32 of these the desired list is given and the searcher was gratified. Five contained some Sunday-school statistics, but gave no list of the Superintendents. Five gave the names of the Superintendents but withheld the postoffice address. One is without any Sunday-school statistics whatever. What the remaining minutes have in store is a matter of forecast. Of course no minutes should fail to give full Sunday-school data; we shall hope and work for improvement.

The May Union.

Some of our Associations have Sunday-school Conventions and some of them have no Unions, but to many it will be convenient to have the next fifth Sunday meeting occupied with a discussion of our Sunday-school work in the State. Some have been favorably heard from already and several others will doubtless co-operate. It is suggested that a uniform program be prepared, containing a kind of syllabus of the topics while at the same time sufficiently flexible for special local discussion. These meetings should quicken our existent Sunday-schools and result in wise plans for larger work.

Some of the Secretary's Bible Themes.

One of our program forms will center about Bible study. The Secretary has gathered some material in this department which he will use among the brethren as there may be occasion. Following are some of the themes:

- The Way Our Bible Came.
- The Roll Consumed.
- Reading the Bible.
- Search the Scriptures.
- The Bible by Heart.

Teaching the Bible.

The Bible and the Young People. The Old Testament for Today.

Here are also some half-hour illustrations of various methods of Bible study:

A Paragraph Study.—Matt. 11:20-30.

A Book Study.—Job.

A Doctrinal Study.—A Brief of Baptist Faith.

A History Study.—From Genesis and Matthew.

A Biography Study.—Life of Christ.

Field Notes.

The Secretary greatly enjoyed two days at Wake Forest recently.

We have as yet noted but one Association in the State that has more Sunday-schools than churches.

The first contribution of the year sent in for the Sunday-school work came from Lysira in Chatham County, one of Rev. A. D. Hunter's splendid country churches.

The South River saints are planning for a Sunday-school Convention at Salenburgh, March 30-April 3. The Secretary has promised to be with them.

Pastor J. C. Hocutt, faithful shepherd of 600 or more souls, says that for sixteen years the Spring Union of the Mt. Zion Association has been devoted to a consideration of the Sunday-school interests of the churches.

The classes in the Chapel Hill Sunday-school bear the names of noted missionaries and prominent mission fields. A good idea.

The Atlantic Messenger (which, by the way, has more brilliancy and business about it than ever before), is going to make its March issue a Bible Study number. We commend Editor Rich and felicitate his readers.

Many others may have done so, but Mr. J. Henry Highsmith, of the Second Baptist church, Durham, is the only Sunday-school Superintendent we have ever seen press upon his school the gospel invitation and give them opportunity to make professions of faith. And there was response, too. Is there not room and demand for more of this kind of thing?

Prof. Neil Johnson is doing a magnificent work for the Raleigh Sunday-school teachers. He meets them each Tuesday evening, takes up first his course in the Life of Christ, and follows with a thorough study of the next Sunday's lesson from the teacher's point of view. He is an expert, and in this work emphasizes and applies the most approved pedagogical principles.

Though most books on Sunday-school science excuse pastors from regular class work, it is likely that many of our North Carolina pastors are active and regular Sunday-school teachers. And it is well. For instance, Pastor Walker, of Morehead City, on taking charge of our church there January 1st, began vigorous work in the Sunday-school. He now has a class of 30 men, heads of families, and the class is growing. Such work reacts marvelously on the church life.

Our Work in Goldsboro.

Since the first of October last, I have been ministering in spiritual things to the good saints of the Goldsboro First church. My relations with the church and the people of the city have been especially pleasant from the very first. On the second Sunday night after I came the other denominations brought their congregations to our church and participated in giving both a formal and a cordial welcome to the city.

The kindness of the members to us has been marked since the first hour that we came. In addition to a most elegant and abundant pounding there has hardly been a day but some

of them have remembered us in some substantial way.

As to our congregations they have been large at the preaching and prayer-meeting services all the time. The prayer-meetings have been especially well attended. The Sunday-school is not so well attended as it ought to be. It is growing perceptibly, however, and we hope soon to get more of our members interested in this part of the church's work.

It has been my pleasure to see a number unite with the church since my coming. Quite a number by letter and not a few by baptism. Nine of the number baptized were from the Odd Fellows' Orphanage Home, and sweeter or more intelligent children one would not easily find.

At the Second Church Bro. J. B. Jackson is doing good, solid, lasting work. He has a membership of between sixty and seventy, and it goes without saying that they know what an earnest, faithful undersherpherd they have. It will be some time before this church is a real strong church either in numbers or in finances though it comprises some of the best people in Goldsboro in its membership.

In the northeastern part of the city is Edmundson Chapel. This was built largely by Bro. E. L. Edmundson, and busy man that he is, he still gives them much of his time, both in Sunday-school and prayer-meeting. Goldsboro is steadily growing, and if I have judged matters correctly the Baptist cause is keeping pace with the city's material growth.

Cordially,

W. F. FRY.

Fruitland Institute.

I am on a visit to my church at Fruitland and have had the pleasure of looking in on the school here, our Fruitland Institute. Have been greatly impressed with the present year's work, which excels by far that of any previous session in the history of the school. During the past two weeks fifty-seven new students have been enrolled, and still they come.

I have rejoiced in seeing the recitation rooms completed, and this splendid new building finished and out of debt.

The only debt hanging over the school now is on the girls' dormitory, the success of which building under the present management has made its increased efficiency indispensable to the future growth of the school, especially for girls who board, since it will be filled to its utmost capacity during the present spring term.

Prof. W. F. Powell and his corps of efficient teachers are evidently accomplishing a great work—the uplift of which is being felt throughout Henderson and adjoining counties.

My heart is made glad as I look upon the body of noble young men and young women studying here and see in their attentiveness to their work and their excellent deportment the promise of future service for the State and our dear Master.

The outlook for our church here is exceedingly encouraging. Much interest is manifested at every service on the part of the unsaved.

The church having called a presbytery for the purpose of examining Bro. W. F. Powell, with a view to ordaining him to the full work of the gospel ministry, after a thorough and satisfactory examination last Sunday morning he was duly ordained, the presbytery consisting of Elder A. I. Justice, and the pastor, with the deacons of the church.

E. ALLISON.

VICK'S YELLOW PINE

is the germicidal Cough Syrup and Lung Healer, preventing consumption by destroying the bacilli. 25c. at Pescud's and other druggists.

Home Circle.

The Good Housekeeper.

How can I tell her?
By her cellar.
Cleanly shelves and whitened wall.
I can guess her
By her dresser;
By the back staircase and hall,
And with pleasure
Take her measure
By the way she keeps her brooms:
Or the peeping
At the "keeping"
Of her back and unseen rooms.
By her kitchen's air of neatness,
And its general completeness;
Where in cleanliness and sweet-
ness
The rose of order blooms.
—Lester Leigh, in Good House-
keeper.

Conversational Bores.

Everybody knows people who talk and talk, who might as well be stone deaf for all the attention they pay to any remarks of yours. These persons are usually enormous egotists, and they are never really liked. When you make your modest remark after listening to a quarter of an hour's speech, and find that, without taking the slightest notice of it, your companion begins another oration; your hand does mysteriously move to the poker. —Claudius Clear.

If You are a Wife.

Always remember that you are married to a man and not a god; be prepared for imperfections.

Be a companion to your husband if he is a wise man; and if he is not, try and make him become your companion. Raise his standard; do not let him lower yours.

Once in a while let your husband have the last word; it will gratify him, and be no particular loss to you.

Anticipate the discovery by your husband that you are "only a woman;" if you were not he would not care about you.

Let your husband know more than you do once in a while; it keeps up his self-respect, and you will be none the worse for admitting that you are not actually infallible.

A Hint to Mothers.

On one of the trains entering New York on a recent Saturday a woman afforded her fellow-passengers an unconscious, but powerful, object lesson. With the woman was a little girl about six years old. The day was warm, and through the open windows the dust drifted in a fine gray cloud. Every passenger was exceedingly uncomfortable, but each forgot his discomfort in the spectacle of that suffering child.

The mother began operations by seating her little daughter beside her with a thump that made the infant's teeth rattle. Then, at intervals of one or two minutes during the weary journey, she paid the child these maternal attentions: She took off her hat; she smoothed her hair; she put the hat on again; she removed the child's little jacket, and put it on again; she straightened her collar; she wiped her face with her handkerchief; she removed an imaginary cinder from her eye; she smoothed her hair again; she took off and retied the ribbon on her hair; she stood her up and smoothed her down; she unfastened the bow at her neck and retied it.

Over and over she followed this program, with the awe-struck passengers looked on. The child accepted the situation with grim endurance. Evidently she had been used to it all of her short life. The world to her was a strange place, where mothers exhausted their nervous en-

ergy in useless attentions to little girls. Her small face was pathetically sad and tired. When the journey's end was reached she rose wearily, was put through it all once more, and got languidly off the car.

Among those who watched the scene was a prominent New York specialist in nervous diseases. He turned to the writer and summed up the entire situation in one sentence, which has in it a sermon for every American mother.

"Each touch," he said, grimly, "pushes that child a little nearer to the doors of a sanitarium that will some day open for her."

There were others on the train. Perhaps they took the lesson home. —Harper's Bazar.

He Homed to Die.

I once saw a scarlet tanager flash across the very faces of three young gossips in a maple path; they did not see it. I once saw a scholar trample calmly through a heavenly acre of blue-bells. "Look at the posies!" he said; he did not see them. Even with the select the incidents are frequent. One had a long list of spring arrivals, among which was the Louisiana water-thrush. "Was he singing?" I asked, and he answered with a naive surprise, "Why, yes, he was doing some twittering." It is of course the very whimper of sentiment to object to the collector's gun: I have seen without remorse the ruby-crowned kinglet fall from his fairy madrigal, crimson not only at the brow; but once I was near homicide over a similar incident. The bird was a Wilson's snipe, and we approached incredibly near, where he probed with his long bill in the autumnal marsh edges, so near that we could see every embroidery of his rich fabrics. "Ah, I understand!" said my comrade, and then he shot him; the bird was blind of one eye. And let me tell another story of a tanager, that upon the full pomp of May-day returned, not in his wonted manner. Fire of the tree-tops, I all but touched him, finding him in the least thicket of the budding copses, a foot from earth, in exile, silent, motionless, hardly avoiding my hand. In the afternoon he was found dead on the slope; there was no mark upon him; a perfect specimen, said the ornithologist who gathered him in. Well, I heightened nature; I committed Ruskin's pathetic fallacy; I made him to myself more beautiful than he appeared to the other man. He has homed here to die. I thought, a broken heart. —J. R. Taylor, in the December Atlantic.

Old Men Who Work.

Chauncey M. Depew says: "When a man from fifty upward retires, as he says, for rest, his intellectual powers become turbid, his circulation sluggish, his stomach a burden. Bismarck, at seventy-five, ruling Germany; Thiers, at eighty, ruling France; Gladstone, at eighty-two, a power in Great Britain; Simon Cameron, at ninety, taking his first outing abroad, and enjoying all the fatigues as well as the delights of a London season, illustrated the recuperative powers of hard work. Such men as these never ceased to exercise to the full extent of their abilities their faculties in their chosen lines."

To the above we might add Oliver Wendell Holmes at eighty-four, Neal Dow (as full of fight as ever), at ninety, our ex-Governor Boutwell, at eighty-five, John W. Willard, clerk of our Superior Court, in his eighty-sixth year, John W. McKim, our Judge of Probate, about eighty, Mary A. Livermore in her eighty-second year, Archbishop John J. Williams in his eighty-first year, and Pope Leo XIII., ruling in his ninety-third year.

In addition to the above, we find on our table this morning an interesting article in the Salem Evening

Observer of May 3, from the Rev. Samuel C. Beane, in which he describes his call upon three of his former Salem parishioners, Mrs. James Fairfield, in her ninety-first year, Mrs. Daniel C. Merriam, in her ninety-sixth year, and Miss Elizabeth Archer, in her one hundred and first year—all, he says, as animated and optimistic as though only one-half their present ages.

We believe that nothing helps more to prolong life than constant, pleasant occupation of the mind, and a determination that you will live as long as you can.—Ex.

Eight Lessons from the Bee.

1. The bee teaches us to be industrious. No bee ever shirks his work.
2. He teaches us to be loyal and obedient. Bees obey and love the queen who rules them.
3. They teach us to be fond of our homes. No bee leaves his home except for a time, if he can help it.
4. They teach us to be clean. Nothing can be cleaner than the home of the bee.
5. They show much sympathy or kind fellow-feeling for each other in distress, and will never leave a friend in trouble without trying to help him.
6. They are very early risers.
7. They delight in fresh air.
8. They are very peaceful, and seldom quarrel or fight among themselves.—Exchange.

Chocolate Loaf Cake.

Melt two squares of chocolate and add to it half a cupful of warm water and one teaspoonful of vanilla extract. Beat together one egg, one cupful of sugar, one tablespoonful of butter, one and one-half cupfuls of flour with two teaspoonfuls of baking-powder. Add the hot chocolate, beat well and bake twenty minutes in a moderate oven.

Do not try to sweep an invalid's room, but wring a clean cloth out of cold water to which a few drops of ammonia have been added, and carefully wipe the carpet, matting or floor, turning and rinsing the cloth and changing the water as it gets dirty.

There's Health in Lemon Juice

Various experiments by eminent scientists have proven the great value of lemons in destroying the germs of typhoid and other fevers. Germs of diseases are deposited in the system by the failure of the bowels to act regularly. MOZLEY'S LEMON ELIXIR is an ideal laxative, made from the juice of pure lemons, and has no equal for cleansing the system of all impurities. It acts promptly on the bowels, liver and kidneys, and does not gripe or cause any unpleasantness. 50 cents per bottle at all drug stores.

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Had Given up All Hope of Ever Making Any Cure.

"My little girl has been suffering for two years or more from eczema, and during that time I could not get a night's sleep, as her ailment was very severe.

"I had tried so many remedies and spent much money, deriving no benefit, I had absolutely given up all hope of making any cure. But as a last resort I was persuaded to try a set of the Cuticura remedies, and to my great delight a marked change was manifested from the first application. I gave the child a bath with Cuticura Soap, using a soft piece of muslin cloth. This I did twice a day, each time following with the Cuticura Ointment, and at the same time gave the Resolvent, according to directions. One box of the Ointment and two bottles of the Resolvent, together with the Soap, effected a permanent cure. I submit this for publication if you desire, hoping it will add to your success and assist so many thousands of sufferers in curing themselves." Mrs. L. B. JONES, ADDINGTON, IND. T.

The first step in the treatment of the chronic forms is to remove the scales and crusts and soften the skin, by warm baths with Cuticura Soap. The scalp, ears, elbows, hands, ankles and feet will require frequently a thorough soaking in order to penetrate the thickened skin and crusts with which these parts are often covered. Dry carefully, and apply Cuticura Ointment, lightly at first, and where advisable spread it on pieces of soft cloth and bind in place. Take the Resolvent, pills, or liquid, in medium doses. Do not use cold water in bathing, and avoid cold, raw winds.

Sold throughout the world. Cuticura Resolvent, 50c. (in form of Chocolate Coated Pills, 25c. per vial of 60), Ointment, 50c., Soap, 25c. Depot: London, 27 Chancery Lane S. E. Paris, 5 Rue de la Paix, Boston, 137 Columbus Ave. Foster Drug & Chem. Corp., Sole Proprietors. Send for "How to Cure Eczema."

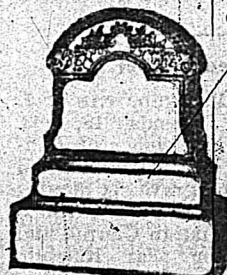
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Young People's Page

Picture Books in Winter.

Summer fading, winter comes,
Frosty mornings, tingling thumbs,
Winter robins, winter rooks,
And the picture story-books.

Water now is turned to stone
Nurse and I can walk upon;
Still we find the flowing brooks
In the picture story-books.

All the pretty things put by,
Wait upon the children's eye,
Sheep and shepherds, trees and
crooks,
In the picture story-books.

We may see how all things are,
Seas and cities, near and far,
And the flying fairies' looks
In the picture story-books.

How am I to sing your praise,
Happy chimney corner days,
Sitting safe in nursery nooks,
Reading picture story-books?
—R. L. Stevenson.

Don't Fall Short.

A cable three thousand miles long
would not serve the purpose for
which it was designed if it fell short
only twenty-five feet of reaching the
receiving instrument.

It isn't the first end that counts.
It's the last end. The starts is nothing.
Every contestant starts in a
race, but how many finish? Almost
any horse can begin in a race. With
a few trials, even an old plug may
get away from the wire all right, but
it's the coming under the wire for the
last time that counts, it's being in
the race to the finish that is alone
valuable.

A great many things in this world
are made to begin well enough, but
they fall short.

An Amusement for Children.

I fancy that if questioned, most
people would say that a sheet of paper
would not float for any length
of time on water, and certainly would
not bear any weight. But experiment
proves the contrary. Indeed,
the number of things that can be
done with floating paper will not only
surprise old people, but will furnish
amusement for children. A sheet
of ordinary writing paper, if properly
adjusted, will float for an appar-
ently indefinite period. Four half-
sheets which I floated by way of a
test were as dry on the upper surface
after having been on the water for
ten days as when I first placed them
on the liquid.

But what surprised me most of all
was to learn the weight these floating
papers can carry. One day while I
was experimenting with them I rather
carelessly placed a large wooden
spool on one of the half-sheets, ex-
pecting, of course, to see the paper go
to the bottom immediately. This did
not happen, however, and my aroused
curiosity prompted me to add greater
weight. Recklessly I laid my four-
bladed pen-knife on top of the spool;
to my astonishment the paper still re-
mained floating; and even when I
placed on more freight, in the shape
of four one-cent pieces, if obstinately
refused to sink.—Meredith Nugent,
in the June Woman's Home Com-
panion.

"Old Jim."

Little boys, do you know that you
cannot be cross to a horse without
his telling on you? But then, he is
just as ready to tell when you are
gentle and kind. Do you wonder how
a dumb animal can "tell"? Well, let
me tell you a true story and see if you
cannot find out. My brother, who is
a doctor, bought "Old Jim" from a

gentleman who was slightly disabled
in both arms, that is, they were not
very strong. He frankly told my
brother that he was selling the horse
because it was so restless and nervous
he was a little afraid to drive him.
Indeed, he could only be kept still
long enough for any one to get into
the buggy by the hostler's standing
at his head and keeping tight hold
of the bit. After my brother bought
him, his whole nature seemed gradu-
ally to change. His new master at-
tended to him entirely himself, and
as he was the gentlest, most patient
of men, Jim never heard a harsh
word, nor experienced anything but
kindness. The consequence was, he
soon became as gentle and patient as
his master, would stand for any
length of time without being fasten-
ed, and scared at nothing. We all
wondered greatly at the change, hard-
ly knew how to account for it, until
one day the man who had formerly
taken care of him was called upon to
drive him home for the doctor. When
the man came in front of him and at-
tempted to pat him on the head the
horse started as if a snake had bit-
ten him, and hardly waiting for him
to get hold of the reins, was off with
a bound, prancing and dancing and
plunging in the same nervous man-
ner as before we got him. Nobody
could doubt that this boy had been
cross and cruel to the animal in the
stable. So you see a horse can tell
his story very plainly in his face and
by his actions, to those who choose to
look for it.—Exchange.

Bumblebees as Toppers.

The monotonous drone of the bum-
blebee as its rapidly moving wings
balance it in air before the small
round hole giving entrance to its
nursery and nest in rail or post or
weather-boarding is a lulling sound
in spring and summer to all save the
small boy. The bumblebee is the
boy's natural enemy. It excites him
to deeds of daring and slaughter, for
the black head's sting is as active as
the needle of a sewing machine, while
the white-head's zigzag bluster, harm-
less though he is, is eye-blinking and
leg-stimulating.

The first money I ever earned was
by killing "black-heads," at a cent a
dozen.

The board covering of barns and
wooden stock shelters is often badly
pierced and damaged by the black-
headed female bumblebees. The small
hole made by them gives entrance to
a circular boring of larger diameter,
from four to six inches long. It
runs lengthwise of the timber, and,
being close to the surface, rain finds
its way in, and decay of the timber
follows. In consequence, the farmer
is often put to the expense of renewal
or repairs. Hence, value to him of
dead bumblebees.

My father believed in making work
pleasant and instructive to his boys:
pulling weeds was botanizing; pick-
ing stones off the mowing fields a les-
son in mineralogy; destroying cater-
pillars and hurtful insects instructive
in entomology; but killing bum-
blebees gave real, financial reward. I
have made as much as ten cents a
day!

The white-headed bumblebee does
not bore or do anything else. He
wears a small square spot of white
upon his forehead as badge of his
sex. He is the gentleman of the
family. Last spring I discovered
that like many other idlers, he got
on sprees and died in consequence.
On and about my house were num-
erous wistarias—beautiful, graceful
vines first introduced into this coun-
try from China by Professor Casper
Wistar in 1818. The long purple
panicles are familiar to all lovers of
spring's choicest fancies.

One morning I heard the familiar
hum that once to me meant wealth.
It was even now seductive. I seized
a bit of board, my youth-time valor
returned, and my arm was nerved for

slaying. I traced the sound to a stout
wistaria twined about a post like a
monstrous snake, and spreading its
many-branched top as a vast flower-
covered umbrella. Above the pendu-
lous racemes hummed several bum-
blebees. Upon the flowers were many
more, probing to the honey-sacs with
their long tongues, and gripping with
desperate greediness the purple cha-
lices. The sight was strange to me,
for the insects were in various stages
of intoxication. Upon the ground
were dozens (from early habit I
reckon bumblebees by dozens) dead,
dying, drunk, helpless; some waving
their many legs and buzzing as they
lay—feet up—their farewell song to
life. They were all white-heads
(males). There was not a black-head
to be seen.

I watched the bacchanalian feast
in astonishment. The wistaria was an
insect grog-shop; the "white-heads"
its chosen patrons. The tiny nectar
goblets of the seductive flowers con-
tained their death draughts.

In many places and often I sought
and watched the wistaria and its
crowd of humming revellers. Every-
where the story was the same—de-
bauch, death. Strange to say, where
the wistaria grew I never saw a fe-
male bumblebee. Perhaps they left
their dissipated lords. Perhaps they
shunned the neighborhood of the
slums their lords frequented. Be that
as it may, the planting of the wis-
taria will soon relieve the farmer of
the pest. But from killing the bum-
blebees loss may arise—the red clover
will not be so well fertilized.—From
"Bumblebee Taverns," by Charles Mc-
Ilvaine, in the July Chautauqua.

The Care of Silver.

In the care of silver the work of
polishing becomes easier if the whit-
ing is made into thin paste with wa-
ter to which a little ammonia has
been added. First put the silver in-
to a bath of hot soap-suds, and then
use the paste, rubbing it off with a
piece of chamois. When the silver
is not much discolored, rubbing with
a little dry whitening after the soap
bath will be sufficient.—Mary Gra-
ham, in the December Woman's
Home Companion.

Cheese-cloth or silkoline makes
good dusters, and windows or box
draperies that are no longer fresh
and attractive should be cut into
squares and neatly hemmed for the
purpose. There should be a sufficient
number on hand that they may be
washed as regularly as the face tow-
els, as they last longer and give more
satisfactory service with frequent
washings.

"Jesus can make a dying bed
Soft as downy pillows are,
While on His breast I lean my head
And breathe my life out sweetly
there."

NATURE'S GREATEST AID.



An interesting letter to our read-
ers from Hon. H. L. Dunham, ex-
Mayor of Dover, N. J.

Dover, N. J., Nov. 12th 1902.
I had both kidney and liver trouble for over
three years. I tried the best physicians in
Washington, D. C., Pittsburg, Cincinnati and
Chicago, and regret to say that I received
very little benefit until I commenced taking
the great kidney, liver and bladder remedy,
Dr. Kilmer's Swamp-Root. After taking the
first bottle I noticed quite a change, which
satisfied me that at last I had found the right
medicine. I continued on until I had taken
four bottles; by this time I noticed such a
marked improvement in my health, in every
way, that I felt satisfied I was cured. But, to
be positive beyond a question or doubt, I was
in Chicago during July, 1902, and went to the
Columbus Medical Laboratory, No. 108 State
St., and had them make a thorough and
complete microscopical examination, which
showed my kidneys and liver to be perfectly
well and healthy. I have their written report
in my possession, signed by the doctors of the
above Medical Laboratory, which is recog-
nized as one of the best in the country.
Very truly yours,

H. L. Dunham
Ex-Mayor of Dover, N. J.

The mild and prompt effect of Dr.
Kilmer's Swamp-Root, the great kid-
ney, liver and bladder remedy, is soon
realized. It stands the highest for
its wonderful cures of the most dis-
tressing cases. Recommended and
taken by physicians, used in hospitals
and endorsed by people of promi-
nence everywhere. To prove what
Swamp-Root will do for you a sam-
ple bottle will be sent absolutely free,
by mail, also a book telling all about
Swamp-Root and its wonderful cures.
Address Dr. Kilmer & Co., Bingham-
ton, N. Y., and be sure to mention
reading this generous offer in The
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If you are already convinced that
Swamp-Root is what you need, you
can purchase the regular fifty-cent
and one-dollar size bottles at the
drug stores everywhere. Don't make
any mistake, but remember the name,
Swamp-Root, Dr. Kilmer's Swamp-
Root, and the address, Binghamton,
N. Y., on every bottle.

Works of love are words of life.—
Ram's Horn.

IT IS YOURS
for the asking without one cent of cost.
This is no deposit scheme; no 30 days trial scheme.
You simply send us your name and address and we send you the Belt. It is
yours to keep forever and we under no circumstances ask for or accept any money
for it either now or in the future. This is a plain, simple, positive statement of
facts. We guarantee it THE BEST ELECTRIC BELT MADE. Five minutes' trial will prove
to you its power, a wear of it will restore to you all lost vigor, giving to you
strength and manhood which is your birthright. Many forms of
NERVOUS, RHEUMATIC, KIDNEY AND LIVER DISEASES
such as Impotency, Varicocele, Spermatorrhea, etc., yield at once to its magic influence. We
give it away free to all who can be cured by the one great curative agent, Electri-
city. After you are cured your friends will each want one and from
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TO THE BAPTISTS OF NORTH CAROLINA: A WORD OF THANKS.

On Wednesday, February 10th, we took out of the bank the last note against the Baptist Female University, and cancelled the mortgage on our property. After four years of struggle God has graciously given us victory. Brethren and sisters, you have borne the burden through these years, and in this day of rejoicing I give you hearty congratulations. I wish I could express to you my appreciation of your whole-hearted co-operation, your self-sacrificing devotion, and your unfailing loyalty. Many have given over and over again, and some to the point of real sacrifice. Nor would I forget the many who, unable to contribute money, have given so richly in sympathy and prayers.

The labors of T. E. Skinner, J. B. Boone, and O. L. Stringfield, in the earlier and harder years of our struggle, still linger in the grateful memory of our people. But in this last effort perhaps more than to any other one man credit should be given to W. N. Jones, who as Chairman of the Central Committee last year, rendered such arduous and valuable service to the cause, and without cost to the denomination. It was not given him to finish the work, but it was given him to make our present success possible.

R. T. VANN.

TO SUNDAY SCHOOL PEOPLE.

That is to everybody; for all our readers are Sunday-school people, to be sure.

This week Mr. Moore begins a Department for Sunday-school workers. It will be rich; for he has no superior in this line.

We desire every Sunday-school worker in our churches to follow Mr. Moore.

Our weekly discussions of the Sunday-school lesson will continue. These, with Mr. Moore's department, go far toward making the Recorder the Sunday-school worker's paper.

SIN NO MORE.

Such was the word of Jesus to a poor man and woman He had helped. It is the word of Jesus to every one that He has helped. It is His word to you: Sin no more. What a word of hope and help it is. It is if He said to you just now, "Here is a fresh start for you; sin no more. I forgive the past. Forget it and begin anew."

Preach not your doctrine of your inherent sinfulness in answer to Him. He understands that. It is no excuse for giving up. Yours it is to sin no more. You are sinful by nature, it is true. You were born in sin. But shall that justify you? If it might, wherefore have we need of an Advocate with the Father, even Jesus Christ the Righteous? Plead not your sinfulness in behalf of your sins. Plead Jesus rather; and pleading Him as your defence, accept His Word: sin no more.

You are not sinless; but there is not a man of us but might sin less. There is not a sin that we have committed but we might have escaped. There is not one of us but should rise up this hour to sin no more. This is the Christ's will for you and me, that we shall sin no more. For His sake let us take a fresh resolution to sin no more. Our sinfulness is bad enough without our sins.

Sin no more. Forget the past. Lay hold on the moment. I am a sinner, I am sinful, but I am not sinning now, you say. Well, carry that "now" onward with you moment by moment. It is ever present; and ever present is He, and ever present is His will toward you that you shall sin no more.

The man that goes forth convinced that he is bound to sin is apt to fulfill his conviction. Christ would have you go onward with His will to sin no more. At the last day there shall be some that say, "It was not our fault; God made us to sin. Our sins be upon Him." There will be others saying, "Lord, we were sinful, but we heard Thy word saying, 'Sin no more.' We are sinful, but we have kept Thy will the best we

could for Thy sake. Saved by Thee, we have served Thee."

Where will you stand, brother? Amongst those that blame the Lord or those that praise Him?

The true follower of Jesus recognizes his sinfulness, but also recognizes his duty so far as in him lies to sin no more.

ON THE EDITOR'S TABLE.

As we read our mail last week, we were impressed with the suggestion that we might wisely share some of our letters with the Recorder's readers. Let us see—

Here is a friend who sent us quite a long communication which, on account of the demands upon our columns, we have had to omit. He inquires:

"The reason or reasons why you treated a communication from one of your subscribers in such a way."

We have given the reason. We wish, however, to point out for the general benefit the fact that we cannot print communications merely because their authors are subscribers. That would ruin any paper. We print communications on their merits. They must be interesting, appropriate and helpful.

Here is a brother writing in appreciation of the good things the Lord has given him:

"It does seem to me that I should be the most grateful man in the world. God has not only given me life, health and friends, but He has also given me work to do and prospered the work in my hands. Thus it shall be with every one whose hope is in Him."

Nothing wonderful about that, you say. Very well. But gratitude is a great and blessed quality. The grateful man is happy within. This man has by no means so much as you might think; but he has more than any ungrateful person in the world—for he has gratitude.

Here is a brother who has done well in his pastorate. But he is heartsick, and with reason:

"The work here is doing well, except my salary. There would be no trouble about that if we had some one to look after it. To me, it is so humiliating. I can't run around and collect. I have done my best for the work."

Think on that will you—a church thoughtlessly subjecting her pastor to this hardship on one hand and humiliation on the other. But the young man should not read in this a call to leave. Let him rather set the matter right. And then, if he must leave, let him leave. No man can do good work in the church until some one gets it in the habit of paying the pastor's salary without ever a word from him.

Here is a saintly woman—a modern Presbyterian saint.

"As you know," she writes, "our dear pastor has been called up higher, and our church is temporarily closed. We went on Sunday to hear Dr. Brown, who is dearer to me than ever, since he paid his exquisite tribute to our pastor and his friend. He preached an ideal sermon, in my estimation, from Rev. 22:4, first clause. Tender, earnest, faithful, carrying us up on a mountain apart where we did indeed seem to behold His face. I saw then why he is so beloved of all inside and outside his own congregation."

Well, what of that? A compliment to Brother Brown of Winston? Not that. Man, here is the great secret of the preacher and the hearer. Read it again.

Another—not a Baptist:

"We are in an appalling condition over here, being simply enveloped by the liquor traffic. It is a very dark cloud now hovering over our town and community. Here we have less than 500 inhabitants with two bar-rooms and two distilleries, and much to our deplorable situation, no police regulation. A few of us are still in the fight."

Here is heroism. Here is patriotism. And here is a picture of the situation in the small towns in North Carolina that will not, or cannot, protect themselves from the saloons and distilleries.

And another of like tenor from a town of less than two hundred and fifty inhabitants:

"We have eight steam distilleries in this vil-

lage besides rectifiers; and they sell, ship and receive all here at the churches, and one of them incorporated against the sale of liquor within one and a half miles. The whole town is in the hands of liquor."

Think on that, brethren. What a place to live in! What a sore on civilization! If there is remedy against this business, it must be applied.

We come now to a letter the like of which we frequently receive, and we never know what to do with them: It is a poor woman writing, "a poor little suffering girl," she says, "who has suffered almost death." Her father is sick and in poverty. Her mother struggles hard to make a living. "It is so hard to visit them and see how it grieves her mother that she cannot pay the doctors," etc., etc.

Well, what can we do? Print this letter? If so, we should receive a thousand such appeals in a month. But it is hard to hear the cry of the helpless for help. And hard for a Christian journal to suppress it, is it not? And yet . . . !

Now comes a preacher who has resigned his pastorate:

"If the Master wants me there or anywhere else in the ministry I hope the door will be opened, but if He cannot use me for His own glory I pray that the door may be kept closed and barred. I do not want the priest's office for the morsel of bread that is connected with it."

Do you reckon he will ever have trouble finding work? Never. We have looked on ten years. There is room for the consecrated man; for the man who would rather not open than that any but the Master should. In a time when so many are pulling at the door is not this a refreshing spectacle?

Our difficulty is to stop. We shall print others now and then. These are not extraordinary letters. Next week there will be others like them. Why, we have not given even a fair representation of the life that passes across our table. It is life. And one's heart softens and his mind broadens as the experiences of his fellows are opened to him.

Finally here is a word from Bro. Josiah Elliott, the man of God:

"God bless the Recorder. I do think more people pray for you than any man in the State."

So may it be. This work here is glorious. The man that complains of it is not fit for it. But it is a work in which the worker, tempted oft and oft perplexed, does need more prayers than any man he knows. And for once he will confess that he is so grateful for nothing as he is for the prayers and the sympathy of a great army of the Lord's people.

I DESIRE MERCY, AND NOT SACRIFICE.

Bible Lesson for February 21. Matt. 12:1-13. (Luke 6:1-11; Mark 2:23 to 3:6; Matt. 9:18-34; John 5.)

What wonder now that Jesus, realizing the incorrigible formalism of the Scribes and Pharisees, perceiving that by no means may He make Himself understood, since they will not and cannot understand, so immersed are they in self-conceit and stupid formalities,—what wonder that He makes the first allusion to His death (Mark 2:19), and recalls the prophet of the broken heart, rejected 700 years before Him, and repeats that word of exquisite beauty and pathos and luminous truth, "I desire mercy and not sacrifice"! Hosea 6:6. Many a day in His youth has He felt strange sympathy with this man of sorrows. Now He understands Him in the fellowship of suffering even as one later came to understand Jesus.

That is the supreme word of every interpreter of the religion of the spirit; the task at which Moses and Hosea and Isaiah and Jeremiah and John and Jesus and Paul broke their hearts; and the difficulty that today breaks the heart of every true preacher of the knowledge of God. That understood, all else is unlocked and revealed. But the people cannot understand because they will not or because they think they understand quite well, or because they do not know what it is to understand. And again now the teachers and prophets of the religion of the spirit will on coming Sabbath raise this high pathetic note of the ages—"I will have mercy, not sacrifice; and the knowledge of God more than burnt offerings."

Let us once again pray and strive that we may catch the meaning so plain to the true child of the spirit—even to the babes and sucklings; so hidden from the wise and the mighty who have

not been wooed of that Spirit of Truth and Comfort, Who alone can instruct the spirit in man, it is one of the highest expressions of God's character and His will for men—"I will have mercy, not sacrifice; and the knowledge of God more than burnt offerings."

But first, to the regular order.

Facts of the Lesson.

Get the facts of the Scripture well in mind. Since our last lesson Jesus has further provoked His self-constituted critics, the "ecclesiastical martinets" of His day, whose tribe is by no means extinct. Remember they were shocked beyond measure that He assumed to forgive sin. Since then He has called Matthew the tax-collector to be His disciple. That is bad. He has actually eaten at a feast of this Publican. That is worse. But worse yet, He has declared Himself especially sent in behalf of sinners rather than great and righteous religious leaders. Then, too, He does not observe fasts as they do. He is not pious, therefore. And yet He claims to be Messiah. Monstrous, say they. And they begin to plot His death. What is His offense? He has not their sort of religion. What is their motive? Intolerance—the self-same spirit of hell that lingers in dark corners of Twentieth Century civilization. From actual objections they quickly move to mere pretexts. He goes through a field on the Sabbath; and His disciples pluck some heads of wheat and eat them. They are indignant. He heals a man on the Sabbath. And they are outraged. But He answers them. Now these facts and His answers are the body of our lesson. Let us take it up.

The Sabbath.

The Sabbath is more than a day. It is an institution; and it is more than an institution—it is a state of the inner man. It is not of outward keeping, but of the heart. In nothing was God more strict than in ordaining the Sabbath, both the day and the condition. See Exodus 20:10,11; 35:3; 31:16; Deut. 5:15; and teach your pupils why God set apart a "Sabbath of solemn rest," and emphasize the word "solemn." It is evidently essential to the upward progress of the race. (Mark 2:27.) No one can blame the Pharisees for being jealous for the Sabbath; their mistake was in putting their emphasis upon the manner of keeping it rather than upon the spiritual reality without which all the observances are void and with which all the transgressions of the law are covered. But beware that in disapproving their mistake you do not go to the other extreme and destroy its real meaning. One may pharisaically condemn the Pharisees.

Take now the three answers of Jesus. I grant, says He, the facts that you have cited; I have broken the letter of the law. But I deny your cruel and wanton accusation that I am a Sabbath-breaker. He argues first, from their own standpoint, that worthy necessity (David's great need of food) rises above the law; second, and again from their own standpoint, that the law is to be interpreted reasonably and not mechanically. (The priests sacrifice on the Sabbath and thus break the letter of the law, but you understand them and make no complaint. Vs. 5.) Third, and this from His own standpoint, God wants not the Sabbath of law but the Sabbath of the heart, not the observance but the condition, the solemn spirit, the day apart in which the Spirit of God may commune with the spirit in man. Doubt not He would have every day a Sabbath. God looks to the heart, in all things, He says, and not upon the outward things. And herein is why the worship of Abel was more pleasing than that of Cain. This is the central and main position of Jesus on this matter. Fourth, I am lord even of the Sabbath day. Fifth, which is an application of the principle laid down in the third answer, "It is lawful to do good on the Sabbath day," as it is on any day. Goodness in obedience to God is superior to any rule or law. Plain goodness is better than mere legal (letter) piety.

Such is the teaching of Jesus concerning the Sabbath. It is summed up in the word "I desire mercy (heart-response) not sacrifice" (formal obedience or worship).

But here are teachings concerning Himself also.

Concerning Jesus.

1. Jesus and the Old Testament. Observe His respect for it and His acquaintance with it. He had much fellowship with Hosea. Vss. 3-5.

2. I am greater than the temple. So is any man, since Jesus came. But we doubt not He meant this in its full sense with regard to Himself. It is another assertion of His Messiahship. Consider how astounding such a declaration must have been.

3. But He makes it more explicit in v. 8: The Son of Man is lord even of the Sabbath. That is

a direct announcement of His divinity, and in the circumstances amounts to a challenge.

4. The method of Jesus. In His answers Jesus makes three separate appeals: (1) To Scripture, Mark 2:25; (2) to the moral sense of His hearers, Mark 3:4; (3) and to their own practices, Luke 13:15. And He maintains a poise and calm that speaks of His strength.

5. His power. Another miracle, notable because He performed it in response to a challenge from His enemies.

We cannot doubt that these Pharisees perceived, prejudiced and blinded as they were, that they were in the hands of a Master. And seeing that they could not entrap Him or refute Him nor win the people from Him; they took counsel how they might kill Him. All in the holy cause of religion and their own supremacy. But force never yet could put out the light of truth nor break the power of error. When will the race learn that?

Mercy, Not Sacrifice.

Now, finally, let us return to the great principle in the mind of Jesus, and see if we may not in some sort apprehend it. "But if ye had known," said He, "what this meaneth—I desire mercy, and not sacrifice,—ye would not have condemned the guiltless." It was at this point that His critics misunderstood Him and the Sabbath law and God and their mission. It is at this point that we are all likely to misunderstand. To apprehend this verse is to apprehend the great principle of our religion of the spirit, the true religion. This is one of those verses that contain a supreme revelation of God, and one that lifts Bible religion above any other.

"Mercy" means more than pity. It is the word for what we call heart—genuineness, love, truthfulness, tenderness, responsiveness to God; child-like ingenuousness in our attitude toward and our relations to Him. And "sacrifice" means more than gifts or burnt offerings; it includes prayers or church attendance or regularity or orthodoxy or conformity to standards and authority. It stands for all manifestations of religion. It is, therefore, as if He said, "Put aside the law and the letter and the religious standards and conventionalities, and let thy heart turn to Me in genuineness. I will have nothing artificial or mechanical." It is not the keeping of a day, but the coming into thy life of a "Sabbath of the heart;" not rules, but principles; not letter, but spirit; not doctrines but life; not going to church, but worship in thy heart; not contributions, but love; not alms, but charity; not prayers, but true communion with Me; not the gift in thy hand, but thy soul for My temple and dwelling. Such is the religion of the Spirit. Such is this religion which began to be revealed in Eden; which all through Israel's history God patiently revealed to stupid generations; and which in Jesus found its consummate revelation. He being One at last who succeeded in giving forth a life of mercy and not sacrifice; thus fulfilling the law and the prophets, the yearnings of the spirits of men and the will of the Spirit of God.

Still stands thine ancient sacrifice, and humble and a contrite heart.

Lo, the keynote of the religion of the spirit!

AN ADDRESS TO THE FRIENDS OF TEMPERANCE.

I am authorized by the State Central Committee to make the following address to the men and women in North Carolina that are interested in all reasonable endeavors to save our people from the curse of strong drink.

THE SALOON IS GOING

We are encouraged by the growing sentiment in opposition to the saloon. The saloon is going, and it must go. We must press on in this field of endeavor. The saloon is one chief aggravating source of the drink evil. Under its fostering care the amount of liquor consumed per capita in the United States has doubled in twenty years. This is sufficient to alarm every citizen. The saloon destroys annually more than one billion dollars of wealth and more than 100,000 men, and with them the peace and happiness of hundreds of thousands of innocent parents, wives and children. The saloon now takes for its share one boy in every five. The saloon is now demanding the right to divide our Sabbath day with the churches and it also demands an ever-enlarging influence in our halls of legislation. Intelligent citizens must agree that they cannot afford to acquiesce in the policy of the saloon; but on the other hand that they owe it to themselves, to their own welfare, to our country, to their children and to God Almighty, to take measures to put the administering of the traffic in liquors either beyond the recognition of law or in a system that will tend to restrain rather than to increase that traffic and its inevitable woes.

I am hopeful that the present year will record

the passing of the saloon in its last strongholds in North Carolina. From every quarter I receive assurances that the people are rapidly coming to agree that the saloon is the one agent set for the increase of the drink evil, and that, therefore, common sense as well as love for humanity impels them to arise against it.

PLEDGES: PERSONAL WORK.

But our work must not stop with this. No man's full duty is public. Every man has a personal duty. When we shall have closed the saloons and even while we are endeavoring to close them, we must seek to save the drunkard himself and also to save the rising generation from the curse of drink. Advocates of saloons and distilleries have often bidden us to do our duty, attend to our business and preach temperance. We propose to take them at their word. To this end we are now instituting a personal campaign. This will be our most effectual and inspiring service.

In a word, we would revive the old-time good and noble work of pledging ourselves and our friends and our children against the use of intoxicating liquors as a beverage. We expect every genuine friend of humanity to enlist in this cause. We call upon every pastor in North Carolina to preach a temperance sermon and to have pledges circulated amongst his people. We call upon Sunday-school Superintendents and Sunday-school teachers and day-school teachers also, to enlist in this most noble work of bringing up in our Commonwealth a generation safe-guarded against strong drink. We likewise call upon mothers and fathers. Let it be understood that we are not abandoning our work against the saloon. We are reinforcing that work with this personal enlistment of a vast army pledged against it. Nor are we abandoning the drunkard. Save him wherever possible; but let us be wise and save our children from becoming drunkards by pledging them against drink now in the day when they may be saved.

I am having 100,000 pledges printed; and I have an indefinite order with the printers. Call upon me for as many as you can use.

We desire that this work shall begin as early as possible, and by all means that throughout March and April it shall be most energetically carried on.

I suggest that wherever possible the leaders get up a Temperance Rally, and, if it seems wise, organize a permanent local temperance league.

Nothing short of a campaign which will reach every soul in the Commonwealth will suffice to acquit us of our obligation in this most important matter. We have the workers in every community. We have churches and schools and good people everywhere. Let every one do his or her duty. This is a work in which only one can be of service; and it is the very highest possible work. Let us go into it in full view of its high meaning. Let us understand that God calls upon each of us with the highest motives that He has at command, namely His love for us, our duty to Him, His love for others, the Coming of His Kingdom upon earth and the saving unto Him of the creatures of His making. And let us understand that in that day He will not hold us guiltless if we have withheld our own from His cause. And so, seeing that it is no small matter, but exceedingly great and noble, and seeing that it appeals to every Christian with the very power of God, I look for an awakening and an enlistment from one end of our beloved Commonwealth to the other.

Sincerely,

JOSIAH WILLIAM BAILEY,

Chairman.

Raleigh, N. C., February 11, 1904.

Local papers kindly copy.

HOW THE CONFEDERACY WON.

In an address at the decoration of Confederate graves in Murfreesboro cemetery, Dr. W. J. Mc Murray, of Nashville, Tenn., stated that the South furnished 464,000 soldiers for the Federal army and 600,000 for the Confederate army, and his conclusion was, that it was really not a fair sectional fight, as the South furnished nearly as many for one army as for the other, and, in addition, the Federals had 2,250,000 from the North, while the Confederates had scarcely any from that section."

NOT ORGANIZED FOR VICTORY.

Churches that have splendid piety are failing today for lack of a little common sense. They are incapable of taking a new grip on the situation, of facing new facts and changed conditions. They are not organized for victory; they do not deserve it. Think for me, says Christ; study facts for me. Cast your burden upon the Lord. Yes, but take up the burden He casts on you. Think for the kingdom, organize for the kingdom, give for the kingdom.—Rev. C. Silvester Horne.

W. M. S. Department.

Edited by Miss FANNIE E. S. HECK, President of Woman's State Central Committee of Missions, Raleigh, N. C.
(Corresponding Secretary of Central Committee, MRS. W. N. JONES, Raleigh, N. C.)

New Societies.

Carolina Association—W. M. S., Saluda; President, Mrs. R. T. Jones; Secretary, Mrs. S. E. Robertson, Saluda. Members, 12.

Tryon—President, Mrs. J. B. Hester; Miss May McFee, Tryon.

Mt Zion Association—W. Chapel Hill; Secretary, Mrs. A. J. McLade; Chapel Hill, N. C. Members, 20.

Eastern—Mrs. C. M. Beach, Delway; Secretary, Miss Mary Carlton, Delway.

Pilot Mountain—Deep Springs; President, Mrs. T. B. Lindsey, Stoneville; Secretary, Miss Annie Scott Lindsey, Stoneville, N. C.

Sunbeams, Deep Springs; President, Miss Florence Trogden; Secretary, Miss Annie Scott Lindsey, Stoneville, N. C.

Johnston County—Clayton, Y. L.; President, Miss Letta Cable, Clayton, N. C.

Mitchell County—Cane Creek, W. M. S.; President, Mrs. Manning Buchanan, Clarissa; Secretary, Miss Agnes Greene, Clarissa. Members, 14.

Raleigh—Raleigh Branch Church; Miss Minnie Hodges, Dayton, N. C. Sandy Run—W. M. S., Bethany; President, Mrs. C. C. Yates, Gulf; Secretary, Mrs. M. J. Jordan, Gulf, N. C.

W. M. S., Bethel; President, Miss Ella Prevett, Ellenboro; Secretary, Mrs. O. R. Coffield, Ellenboro.

South River—Fayetteville Sunbeams; President, Mrs. J. W. Atkinson, Fayetteville, N. C.

South Yadkin—Chestnut Hill, W. M. S., Miss Addie West, Salisbury; Mooresville, Mrs. G. G. O'Neill, Mooresville; Spencer, Mrs. Lee Armstrong, Spencer; Mocksville Sunbeams, Miss Leonora Taylor, Mocksville.

Stanly—Locust Church; President, Mrs. Mary Simpson, Locust; Secretary, Miss Ada Burris, Garmond. Members, 5.

Norwood—President, Mrs. R. J. Turner, Norwood; Secretary, Miss Birdson Harris, Norwood. Members, 13.

Liberty—President, Mrs. G. P. Harrill, Thomasville; Secretary, Miss Cora Morton, Thomasville. Members, 12.

Tuckasee—Dillsboro; President, Mrs. J. T. Watkins; Secretary, Miss Dovie Parrish, Dillsboro. Members, 25.

Tar River—Stoney Creek Church; President, Mrs. Lilla Melton, Rocky Mount, R. F. D. No. 3; Secretary, Miss Minna Griffin, Rocky Mount, R. F. D. No. 3. Members, 18.

Tarboro, W. M. S.; President, Mrs. M. S. Whitehurst, Tarboro.

Union Association—Waxhaw Sunbeams; President, Miss Ola Broom; Secretary, Miss Sarah Smith, Waxhaw.

Association Unknown—Morgan Hill; President, Mrs. Sallie Morgan, Morgan Hill.

Bynum—President, Mrs. S. H. Poe; Secretary, Miss Lula Thomas, Bynum.

The Mystery of Grace.

When a weary, selfish heart comes to the Savior the Savior meets his need by saying: "Take my yoke upon you." "But, Lord, he is tired and weary already; another yoke will crush him." No, no; he has just been carrying himself, and himself only, and that is the heaviest of all loads, heavier than any one man can bear. But strange it is, that if he adds another burden, his own burden will become light. That is the mystery of grace, that the burdens of a selfish man are lightened by adding more. "Take my yoke upon you." And

what yoke is that, Lord? "The yoke of other people's needs—the burdens of the blind and the deaf, and the lame and the lepers—the burdens of other folks' sorrows; put them on to thy shoulders—take my yoke upon thee—increase thy burden, and thy burden shall become light, and instead of weariness thou shalt find rest."—J. H. Jowett, H. A., in "Apostolic Optimism."

Points About Korea.

The number of Korean women who can read is estimated at two in a thousand.

Until recently wheeled vehicles, with the exception of a clumsy sort of sedan chair, were unknown in Korea.

Wild flowers are numerous all over Korea. The yellow clematis and white honeysuckle grow profusely along the hillsides.

Korea now uses kerosene oil, but light was formerly had by means of the fish-oil lamp or the dim rush wick in paper lanterns.

Koreans write in Chinese characters, but speak the Korean language. Korea is the only country in Eastern Asia that possesses an alphabet.

The dead are laid away in the most beautiful places, generally on the hillsides. One who passed his life in a mud hovel will be given a tall, grassy mound on some breezy, tree-covered slope.

Koreans are great eaters. They make much noise while they are eating. In this way they think they show their appreciation of the food. One man often eats as much as three pounds of beef at a meal. A great deal of red pepper is consumed.

On the eve of her marriage a Korean girl has her eyes tightly glued together. She goes through the ceremony in this manner. She is carried to the bridegroom's house with her eyes still sealed. Afterwards she is returned to the home of her parents, where the paste is removed.

Korean homes have little furniture beyond straw mats, screens, and the straw or wooden pillows on which the people sleep. In the men's rooms, in addition to the mats and pillows, are large red-and-green hat cases hanging from the rafters, in which the great straw and crinoline hats are stored away.

Among the curious customs is one, mainly of Chinese origin, of dressing the dying person in his best clothes when death is near. The very poor are buried coffinless in a wrapping of straw, and are carried by two men on a bier, the nature of the burden

being concealed by hoops covered with paper.

Meals are served on small circular tables a few inches high, one for each person. Rice is the principal diet, and is served in a great bowl; but besides this, there are seldom fewer than five or six glazed earthenware vessels in which are other eatables. Chopsticks and small flattish spoons of horn are used.

On the morning of his wedding day a Korean bridegroom goes to the home of his bride's parents, mounted on horseback and arrayed in a pink or purple robe. Two men walk before him, one carrying a big white umbrella and the other a goose with a scarlet thread run through her beak. The man carrying her is also dressed in scarlet, which is the color of rejoicing in Korea. The goose is an offering to the bride, and is an emblem of domestic happiness.—Selected.

LAMP-FITS.

How do you know what chimney fits your lamp? Your grocer tells you. How does he know? He don't.

Do you then? That's about how lamps are fitted with chimneys by people who don't use my Index; and they complain of bad chimneys! Lamp-Fits indeed! Do you want the Index? Free.

MACBETH, Pittsburgh.

CABBAGE PLANTS.

Now ready for delivery, ten million Cabbage Plants of the following varieties: Henderson, Succession, Flat Dutch, Selected Extra Early Jersey Wakefield, and Charleston large type Wakefield. Also Alexander Seed Company's Augusta Early Tucker.

Price—\$1.50 Per Thousand.

5,000 to 10,000 at \$1.25 per thousand.
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Terms Cash with Order or Sent C. O. D.

These plants are grown in the open air on the Sea Coast of South Carolina. They are stocky and hardy, and when replanted will stand severe cold without injury. I have a special low rate with the Southern Express Company and plants can be delivered at any point on their line at a rate of 20 to 40 cents per thousand; minimum charge on single package, 35 cents.

I am distributing agent for Glenn Springs Mineral Water. Prices and circulars sent on application.

WM. C. GERATY, Young's Island, S. C.

Telegraph and P. O.



We are going to the Christian Endeavor Hotel, World's Fair, St. Louis.

Because it will be the headquarters during the Exposition for Christian Endeavorers, Baptist Young People's Sunday Schools, Educators, etc. Adjoining the Fair Grounds, with street cars direct from Union Station to hotel. It fits for perfect safety and comfort. Capacity, 3,000 daily; Auditorium 3,000. Backed by men of highest standing; endorsed by St. Louis Clergy. Charter Certificate, series A, issued on receipt of \$1.00, a title holder, to reduce rate of \$1.00 per day for lodging, or \$2.00 per day for lodging and board. For full particulars, address at once Christian Endeavor Hotel and Auditorium Co., CHEMICAL BUILDING, ST. LOUIS, MO.

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Nothing will heal old sores, or any inflamed surface as quickly as Acid Iron Mineral. Try it on an external sore and watch its magic healing. It acts in exactly the same way on all internal inflammation, such as Dyspepsia, Indigestion, Rheumatism, Kidney Disease, Stomach and Bowel Troubles. Numerous testimonials that it cures when all other remedies fail.

Weak, bloodless, broken down women begin to build up at once when using it. No equal for diseases peculiar to women. Tones up the entire system. Four weeks treatment, only 50cts. If your druggist cannot supply

you, write to ACID IRON MINERAL CO., J. H. Garst, Gen. Mgr., Salem, Va. P. H. HALTIWANGER, Pres., Columbia, S. C.

R. E. LUMSDEN, Raleigh, N. C.: My wife used Acid Iron Mineral for indigestion, and it has done her more good than anything else she has ever tried. She has been a chronic sufferer with indigestion for fifteen years.

DR. C. W. BURKETT,

Professor of Agriculture in the A. & M. College, Agriculturist of the North Carolina Experiment Station, author of "Agriculture for Beginners," and one of the foremost agricultural authorities in all the South, is one of the new directors and editors of

THE PROGRESSIVE FARMER, Raleigh, N. C.

His authoritative and intensely practical articles (his letters on stock-raising alone being worth the subscription of \$1), are only one of the many invaluable features of the biggest, brightest and best farm weekly ever printed in North Carolina. Believing that the visits of this paper would brighten the home of every farmer who reads the Recorder, we have arranged a special cut-rate club offer, and if you are not taking THE PROGRESSIVE FARMER, we will send

The Recorder and The Farmer Both 1 Year for \$2

In other words, add 50 cents to your \$1.50 renewal to the Recorder, and get this great farm and home weekly one year. THE FARMER will refund your money if you are not satisfied. ADDRESS

THE BIBLICAL RECORDER, RALEIGH, N. C.



Sunbeams' Corner.

Conducted by Miss ELIZABETH N. BRIGGS,
Band Superintendent for North Carolina.

A Letter and Program

We have this week a letter and program from Miss Moore of Asheville, whose very interesting talk on Sunbeam work was so much enjoyed at the Convention. The Asheville Sunbeams meet every Sunday to study missions and to prepare for their monthly entertainment.

One prayer-meeting night of every month is given to the children for this entertainment and generally essays on the missions for the month are prepared and read by the older members. This not only helps the children to remember but is an effective way of bringing mission news before the church.

We thank Miss Moore for this letter and programme, and shall look forward with pleasure to the promised one on Africa.

E. N. BRIGGS.
45 So. French Broad Ave.,
Asheville, N. C., Feb. 1, 1904.

My Dear Miss Briggs:—You asked me to send you a program of one of our missionary entertainments, and I fully intended sending the first we gave this year. However, we used several selections from the January Foreign Mission Journal, and, therefore it will not be as interesting as the one we hope to have on Africa, next month.

I enclose a copy of an essay on the Sunbeam Society here, as read by one of the older children, that may give you an idea of what we are trying to do. Also, I will give you an idea of the program, but not send a copy of the selections.

Since the Convention several ladies have written me concerning Sunbeam entertainments; so, for their sake, I am anxious for you to have the next program in full.

Yours in the work,

FANNIE E. MOORE.

"A SKETCH OF OUR SUNBEAM WORK."

(Read at the Missionary entertainment given by the Sunbeam Society of the First Baptist church, Asheville, N. C., January 27, 1904.)

Perhaps a few words pertaining to the Sunbeam Society, and its work, will be interesting to those present.

The last Sunday in March, 1903, this Sunbeam Society—or the Children's Missionary Society, was organized by Miss Fannie Moore, with eleven children present. Mattie Davis was elected Secretary, and plans were made for the work in the future. Our aim was to raise money and pray for Foreign, Home, and State Missions, at the same time learn all we could about the mission fields and their laborers; and strive to "grow in wisdom and grace and in understanding of God's word." Our leader tried to impress upon us that by doing this we would be more useful church members when we are grown, and be more full of the missionary spirit than the majority of the present church members.

The name of our Society has meant a great deal to us. After studying the word "Sunbeam," we found that it was a ray of light from the centre of the solar system, or a ray from the sun, without which there would be nothing; no light; no heat, no flowers, no fruit, and, in fact, no life at all. Therefore, we want to be "Sunbeams for Jesus," or rays of light from the center of all spiritual life, shining not only in our own town, but in the darkest parts of the earth. Though we are too young to shine as we would like, we have raised \$87.95 for the Lord's cause and feel that He has heard our prayers, and has made us stronger than we were.

Has the Society grown? some may ask. Yes, it has. We now have one hundred and twenty-four members, with an average attendance of sixty.

At the first "monthly missionary entertainment" only twenty-three took part—tonight there are seventy-five. During the year two of our members have ceased to respond to roll-call, and their light on earth has gone out. But tonight we know that little Myrdice Stradley and Leon Bostic are representing our little Band in Heaven. Perhaps they have told Jesus what we are trying to do, and if they could speak to us, I am sure they would say: "Work for the night is coming; please hasten the gospel to the dear heathen children so they may learn of our blessed Savior and finally come to rest and live with Him."

PR OGRAM

"Stand Up For Jesus."—Audience. Prayer.
Male Quartette.
Piano Solo, "Nearer My God to Thee" (variations).—A little girl.
Vocal Duet, "Moonlight."
Recitation, "I'm Glad I'm a Little Girl."

"How to Save the World."—Four small Sunbeams.

Recitation, "The Best She Knew."
Motion song, "What Birdie Sings."
—Fifteen Sunbeams.

Dialogue, "Little Foxes."—Two brothers.

A Sketch of Our Sunbeam Work.
—One of the older Sunbeams.

"The New Arithmetic and Its Application."—A girl and boy.

Vocal solo, "A Foolish Little Maiden."—A very small girl.

Recitation, "When Mother Looks At Me."—A very bright six-year-old boy.

Dialogue, "Collecting for Missions."—The President and seven Sunbeams.

Chorus, "When the Bells, Merry Bells."—Entire Society.

HAPPINESS.

What is your opinion of happiness?

What are the essentials upon which you think it depends? Money, love, health—nine out of ten persons would say. Reverse the order of the three and you'll have them as they should be. You cannot be happy if your health is bad. Neither can those around you. Ever notice how grouchy a man or woman is who has dyspepsia or any form of stomach trouble? They cannot help it. It's the result of weakened nerves. Don't judge him too harshly. You cannot expect to find a sunny disposition where pain is gnawing away the body, mind and nerves.

Some of them try to get cured—try hard, but finally give up in despair. Vernal Palmettona (formerly known as Vernal Saw Palmetto Berry Wine) has restored more of these people to health and happiness than any other remedy on earth.

It is a purely vegetable remedy which roots out the cause of the trouble at the very start. It is a positive and permanent cure for ailments of stomach, liver, bowels, kidneys, heart and blood. It doesn't act like harsh purgatives and cathartics. It does its work gently, thoroughly and with no shock to the nervous system. We want you to try this grand remedy at our expense. Write for a free sample bottle today. Gladly sent postpaid. Learn for yourself what it will do, before you buy. We know what it has done, what it will do. You do not. We take this way of showing our confidence in it. Address, Vernal Remedy Co., 530 Seneca Building, Buffalo, N. Y. On sale at leading drug stores.

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Other medicines treat symptoms; *Rheumacide* removes the cause, and, therefore, its

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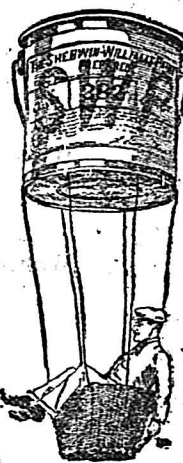
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Read This Notice.

We are securing positions for our graduates without charge. If you are interested in a Business Education and wish to become a Stenographer, Typewriter, Book-keeper or Banker, write to us for our free catalogue.

The Lanier Southern Business College,

Macon, Ga., and 234 Peachtree Street, Atlanta, Ga.

Notice of Administration.

Having qualified as executor of the estate of George L. Horton, deceased, this is to notify all persons having claims against said estate to present the same to me for payment on or before the 18th day of January, 1905, or this notice will be pleaded in bar of their payment. Persons indebted to said estate will please make immediate payment.

ROBERT L. HORTON.
Raleigh, N. C., Jan. 18, 1904.

When writing advertisers please mention this paper.

THE NEWS.

So far 541,146 bales of cotton have been ginned in North Carolina.

Senator Overman will vote against the Panama treaty on moral grounds.

Senator M. A. Hanna, of Ohio, is at the point of death. He is the most notable figure in National politics save the President and Mr. Cleveland.

The maintenance-of-way laborers on the Atlantic Coast Line have gone out on a strike.

The State Normal College reopens the 23rd. The fire cost the institution \$60,000 or more.

We observe with pleasure that the moral forces in Durham and Wilmington have succeeded recently in impressing upon the authorities their duty to suppress houses of ill-fame.

Upon finding somewhat of a sensation—and yellow journalism nowadays makes a sensation of everything possible—made of his refusal to approve an invitation of students of the University to Mr. W. J. Bryan to speak there, President Venable sent a polite and elevated note to the press indicating that he felt competent to attend to his own affairs and would do so without their aid, and declaring that on the eve of a campaign he would invite no advocate of special policies to the University, whether Bryan Democracy, plain Democracy, or Republicanism. He sets an illustrious example which we heartily commend. It is also worthy of remark that the press made haste to drop the matter. So much for a man that knows his business and will not brook meddling.

The Recorder rejoices when politicians begin to discuss questions from the moral standpoint, but we deplore the use of the moral appeal for what is called grand-stand play. (We trust the reader understands.) It will bring sincere moral efforts into disrepute. From certain quarters objection is raised to the ratification of the Panama treaty on "moral grounds." Of course there are people who sincerely subscribe to this position. We merely warn them lest they be hoodwinked. There is a school of politicians who make a habit of deceiving commercialism; and they are usually the most sordid men in the land. They are in politics for the salary attached to the offices. It is only a new catchword of the demagog. So in this "moral" cry relative to Panama. The President may have gone too far in forbidding Colombia to land forces. If he did, he did so with honest purposes. But the fact remains that Panama is now a universally recognized nation; and the fact remains that she controls the isthmus of Panama; and the fact remains that if we are to build the Panama Canal we must build it by treaty with Panama. Now if one wishes to build the canal through Nicaragua, very well. But do pray, let him argue for the Nicaragua project on its merits and not on morality. One canal is no more moral than another. By the way, public attention has not been called to the fact that the position on this question of the senior Senator from North Carolina is identical with that of the minority leader in the House, Mr. Williams of Mississippi. The Panama treaty will be ratified within a few days.

B. F. U. Collections.

Cash collections on the B. F. U. debt for the week ending January 13, 1904:

General Fund.—Thos H. Briggs, \$125; Hector's Creek Church, per D. P. Robbins, \$5; J. Schwartz, \$16; Mrs. N. J. Absher, \$100; J. D. Boushall, \$148; S. W. Brewer, \$47; Jho. E. Ray, \$96.50; J. M. Broughton, \$47; W. J. McLendon, \$93.75; West End Church, Asheville, pledge in full

\$5; A. B. Thomas, \$1; W. H. Woodall, \$10; Leaksville Church, through Rev. C. A. Jenkins, \$25; Kinston Church, through Rev. Geo. N. Cowan, \$35; Wilmington Church, \$5. Total, \$759.25. Previously acknowledged, \$3,935.05. Total receipts to the General Fund, \$4,714.30.

President Vann's Special Fund.—A. D. Ward, \$50; W. J. Slayden, \$100; W. R. Crawford, \$10; Miss Annie Yates, \$10; J. P. Ware, \$10; T. L. Chisholm, \$50; S. R. Townsend, \$25; Dr. H. A. Royster, \$50; J. H. Alford, \$19.25; John Ellington, \$25; R. L. Deaton, \$25; J. S. Schenck, \$125; R. H. Marsh, \$50; Noah Biggs, \$200; J. Whitehead, \$50; J. H. Tate, \$50; D. S. Martin, \$25; First Ch., Raleigh, \$12.75; Mrs. A. V. Purefoy, \$4; Miss Ida Potéat, \$1; H. F. Schenck, \$125. Total, \$1,017. Previously acknowledged, \$8,717.32. Total receipts, \$9,734.32. Grand total of receipts, including discounted notes, \$14,448.62.

Corrections: C. E. Holden should have read C. E. Holton, \$25; W. C. Stradley, \$25; should have read, First Church, Asheville. The following, under the General Fund, should have been placed under the Special Fund: C. J. Thompson, \$25; M. S. & M., \$25; W. M. Bostic, \$50; First Church, Durham, \$100, should have been under General Fund.

L. D. WATSON, JR.,

Treasurer.

A Fine Kidney Remedy.

Mr. A. S. Hitchcock, East Hampton, Conn. (The Clothier), says if any sufferer from Kidney and Bladder Disease will write him he will direct them to the perfect home cure he needs. He makes no charge whatever for the favor.

WANTED.—A white girl, about nineteen years old, to nurse in a Christian family—child two years old. A good home. Address W. A. Box 507, Raleigh, N. C.

Wanted—5000 "Scuppernon Grape" cuttings, fourteen inches long of the New Wood; also some two-year-old rooted vines. These are for a California nursery, and bids must be very low and no delays. Address, J. H. HARRILL, San Jose, California.

TEN GALLONS OF THE .. BEST .. Mineral Water ON EARTH FOR 50 CENTS.

One 8-ounce bottle of Echols' Piedmont Concentrated Iron and Alum Water contains all the medical properties of 10 gallons of the water as it comes from the spring. Condensed and concentrated by a scientific process, it is the most convenient and effective form in which mineral water can be used.

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Cures indigestion, dyspepsia and all other forms of stomach and liver troubles, kidney and bladder disease and all diseases arising from impure or impoverished blood. At all good drug stores.

J. M. ECHOLS CO.,
Lynchburg, Va.

When writing advertisers please mention this paper.

Free Catarrh Remedy.

Trial Sample of Dr. Blosser's Catarrh Cure Mailed Free to Any One Suffering from Catarrh

Dr. Blosser, the celebrated Catarrh Specialist of the South, offers a trial sample of his valuable remedy to any one suffering from Catarrh, Bronchitis, Asthma, Catarrhal Deafness, etc. The remedy is applied in the form of a medicated smoke-vapor, which, being inhaled, makes a direct treatment of the diseased parts.

Wonderful success has attended the use of this remedy. Thousands of cases have been cured—many of them were of 15, 20, 25 and even 40 years standing. The cost of the treatment is very moderate, and a three days' treatment will be mailed to any sufferer who will write at once. Address, Dr. Blosser Co., 90 Walton St., Atlanta, Ga.

Educate for Profit.

NELSON'S is endorsed by leading business houses of Middle West. During 1903 we had 558 calls for stenographers, bookkeepers, etc. Great many of our students are from other business colleges throughout the country. Every thing up to date. Teachers are experts. No guarantee humbug. Send for free catalogue.

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Spring 1904

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The White Vogue will continue and the new numbers in White Wash Goods are irresistibly tempting. Dainty Organdies, Swisses, Dimities and Batistes, Mousselines de Paris, Washable Chiffons, Hand woven Batistes, Fancy Mercerized Jacquards, Voiles, Pique Francs, etc. etc.

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That Bear Fruit

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TRUE TO NAME.

Do Your Spring Planting In
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Write for our free illustrated catalogue, also pamphlet on "How to Plant and Cultivate an Orchard" Gives all necessary information.

Everything good in Fruit, Shade and Ornamental trees. Largest stock, best trees. Now is the time to plant family and market orchards. Beats farming two to one. Try it.

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We grow also cut flowers, and furnish same for funerals, weddings, etc. Write us.

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Hard to find a dealer without them. If so, write us, and we will tell you where to find them.

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HICKS' CAPUDINE never fails to cure
HEADACHE AND COLDS
It is the great remedy also for Indigestion and Sour Stomach. Has no effect on the heart. For nervousness and brain fog it is unequalled.
AT DRUGGISTS, 10c., 25c., 50c.

EVERYTHING for the GARDEN

is the title of Our New Catalogue for 1904—the most superb and instructive horticultural publication of the day—190 pages—700 engravings—8 superb colored plates of vegetables and flowers.

To give this catalogue the largest possible distribution, we make the following liberal offer:

Every Empty Envelope
Counts as Cash

To every one who will state where this advertisement was seen and who encloses Ten Cents (in stamps), we will mail the catalogue, and also send free of charge, our famous 50-Cent "Henderson" Collection of seeds, containing one packet each of Sweet Peas, Large Mixed Hybrids; Peas; Giant Fancy Mixed; Asparagus; Lettuce; Early Ruby Tomato; Early Cardinal Radish; In a coupon envelope, which, when emptied and returned, will be accepted as a 25-cent cash payment on any order of goods selected from catalogue to the amount of \$1.00 and upward.

PETER HENDERSON & CO

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Tobacc -Habit Cured or Money Refunded.

It is not filthy, expensive and harmful. The Rose Tobacco Cure is Absolute. Your Rose Tobacco Cure gives perfect satisfaction.—J. S. Beasley, M. D., Rayville, La. I have certificate that one box cured four persons.—Rev. J. W. Hatcher, Hatcher, Ala. Price \$1 per box. Order of ROSE DRUG CO., Watts Bldg., Birmingham, Ala.

War Between Japan and Russia.

Japan, exasperated by Russia's dallying (it has been going on more than two years, and it has been under a tense strain two months) suddenly recalled her minister to St. Petersburg, and within a few hours made an attack on the strong Russian fleet anchored under the Russian strong-hold—Port Arthur—on the night of February 7th. The attack was made by torpedo boats and was terribly successful. Three of Russia's ablest fighting ships were so greatly damaged by torpedos that it is not likely they will be used again in six months if indeed they shall be used at all, while a number of others were more or less seriously damaged. A few hours later the Japanese fell upon the Russian warships at Chemulpo, an important Korean port, and destroyed them. One of the ships was the Variag, the pride of the Russian Navy. A second attack was then made on Port Arthur, and a number of other Russian ships were injured. On the other hand, Japan's losses have been so slight that a report of them would seem insignificant. The losses in men on either side have not been reported. Battleships are more than men in war. It is thought that several hundred Russians were killed.

For suddenness and success this stroke of Japan's has few parallels in history. It practically assures Japan's success in the war by sea, but important as this is, it only makes possible for her a fair fighting chance by land. With equal rapidity, however, she has landed between 50,000 and 100,000 soldiers in Korea and they are ready for battle. Indeed there are daily rumors of battles.

It may be well to see what Japan is fighting for. First, she is fighting for her "sphere of influence" in Korea; second, she is fighting for the evacuation of Manchuria by the Russians. It must be remembered that during the Boxer outbreak Russia occupied Manchuria, which is a province of China. When the Powers agreed to withdraw and leave China whole, each taking an indemnity, Russia agreed with them. But she has not withdrawn, again and again promising to do so. If Russia should hold Manchuria she would control Korea. Controlling Korea she would dominate Japan. Japan is therefore fighting for her life and her future greatness. It is David vs. Goliath; but David happens to be the heathen and Goliath the Christian.

Japan has been criticised for striking a blow without declaring war. Her defence is that she was dealing with a most treacherous nation. Of course every one will wish she had made a formal declaration, as her course if followed would bring on an absolute disruption of the international code and international law. Suppose, for example, Spain had sneaked a fleet into Hampton Roads and made an attack while negotiations were yet pending with the United States?

But the sympathy of the people of the United States is heartily with Japan. She is fighting a monster, a bully, and a nation notable for its treachery. Japan, on the other hand, has a notably honorable and enlightened record as a nation. There is, moreover, a conviction that Russia's triumph would mean a set-back for all Asia. And it would. But it is by no means assured that victory for Japan will mean anything better. She might take charge of China, call out a vast army and sweep Asia with the cry, "Asia for the Asiatics."

Russia, it must be remembered, moves slowly. She has a record of losing at the start and winning at the end. She will make a great fight by land. She may give trouble by sea; but with the best of her ships out of battle and it being impossible

for her to send her Black Sea fleet, she cannot have great hopes of naval success. She will probably await the hour when the Japanese invade Manchuria.

The war assumes a graver aspect in the fact that each of the nations engaged has allies. Great Britain is by treaty pledged to aid Japan if any other Power aids Russia. France is pledged to aid Russia if any other Power aids Japan. The nations are declaring neutrality, but at the same time they are industriously preparing for war. China presents a dangerous element. She is with Japan, of course, since she wishes Russia to be driven out of Manchuria. China will declare neutrality; but the people of her province, Manchuria, will without doubt raise an army for Japan. And it is feared that all China may become involved and so draw out France and England. In this event we shall have one of the greatest wars in history; and it is doubtful if the United States could escape. The consequences would affect her so deeply that she would have to take a hand. She would stand of course with Japan, Great Britain and China. But let us hope that this will not come.

The only action so far taken by our country is an overture to the European Powers to induce Japan and Russia to confine their warfare to a certain area and to guarantee the integrity of China. That is, in event of a Russian victory she might take for good not only Manchuria but other Chinese provinces; since having beaten Japan she would have no far eastern power to stay her greed. On the other hand Japan might not be content with her control of Korea, but might take Manchuria. In either event, the trade and the rights of the other Powers would be endangered. The purpose of the United States, therefore, is to make the results of the war as inconsequential as possible. If Mr. Hay shall succeed in this, he will go down to history as the master diplomat of his day.

We hope each week to lay before our readers a careful and accurate statement of the progress of the war and to indicate with some degree of success the significance of events. To begin with, we repeat, Japan has achieved a stroke of marvellous success which practically assures her control of the sea during this war. She is now landing troops in Korea, and they are marching toward the Yalu River, which separates Russia from Korea. Russia is not likely, however, to meet her in a decisive battle until the weather opens, two months hence, by which time she may pour 1,000,000 or more soldiers into Manchuria and Eastern Russia.

Notes from West Durham

The present pastorate began on the first day of November last—three months ago. Four persons have been received for baptism; several by letter. Congregations have been very good. Our Sunday-school, under Superintendent J. W. Ausley, is doing good work. The school is hampered for want of room—but this was the case when, and before, the present pastorate began.

The night after we moved into the parsonage the brethren and friends came in and left with us a good supply of the necessities of life—for all of which we are grateful.

On last Sunday, the 7th, we had an interesting mission exercise, and a good collection. Bro. L. J. Andrews gave us a report of the work of the Foreign Mission Board in Africa; G. W. Hart a report of our work in Italy. Our work in Brazil was represented by U. S. Smith. W. E. Dunnagan read a paper on the work in Mexico. S. A. Perry told us about the work in Japan, while J. H. Brown gave us an earnest pre-

sentation of the work in China. We used a large map locating each mission station. Later we propose to have a special Home Mission exercises, and some time during the year State Missions.

Our church adheres to their custom of taking collections, "for missions," and then divide according to the pledges made at the Association.

The high prices for provisions, and the mills cutting time to five days in the week, has hindered our work, as many of our members are mill people. The weather has been hard, and right much sickness among our people. We hope for a better day soon.

We are hoping and praying for a revival. Our membership needs it so much.

C. S. CASHWELL.

West Durham, N. C., Feb. 12.

Bible Readers' Circle.

The following names have been added to the Bible Readers' Circle: Miss Janie Parker, Miss Ella Parker, Miss Jennie Haywood, Mrs. Allen Bailey, Mrs. M. J. Perry, Mrs. E. F. Gryder, Miss C. T. Greene, Miss Myrtle Greene, Miss Bessie Greene, Miss Lora Farthing, Miss Mollie Farthing, Miss Florence Gryder, H. H. Farthing, J. R. Dobson, Mrs. J. R. Dobson, Miss Maggie Dobson, Mrs. W. J. Montfort, Mrs. Zue Starling, Mrs. J. A. Cox, Miss Cora Henderson, Miss Alice Blunt, S. A. Starling, W. H. Willis, J. A. Cox, Burk Rodgers, J. A. Baggett, W. J. Montfort, W. G. Smith, L. N. Henderson, Leroy Henderson, Mrs. Minnie Baette, Mrs. M. A. Wynne, Mrs. M. A. Frazzell, J. R. Bryant, Isaac Marshall, B. F. Kellum, W. H. Eubanks, J. D. Riggs.

Distressing Stomach Diseases

Quickly cured to stay cured by the masterly power of Drake's Peppermint Wine. Invalids no longer suffer from this dreadful malady, because this remarkable remedy cures absolutely every form of stomach trouble. It is a cure for the whole world of stomach weakness and constipation, as well as a regulator of the kidneys and liver.

Only one dose a day, and the cure begins with the first dose. No matter how long or how much you have suffered, you are certain of a cure with one small dose of Drake's Peppermint Wine, and to convince you of this fact, the Drake Formula Company, Drake Building, Chicago, Ill., will send a trial bottle of Drake's Peppermint Wine free and prepaid to every reader of this paper who desires to make a thorough test of this splendid tonic Peppermint remedy. A postal card or a letter will be your only expense.

THE PASTOR'S NEED

Is often most keenly felt in the vicinity of his pocket. No right-minded person will object to their minister adding to his income in an honorable way. We offer active and retired clergymen a chance to add largely to their income, and also benefit their friends—do it in a quiet way right at home. We will send any reader of this paper our 20-page illustrated book,

"A Guide to Full Pockets,"

FREE. This book tells how our manager—a Maine man—earned for a few small shareholders in real estate, Maine, \$30,000 in eighteen months, and paid it in cash to clergymen, clerks, women and farmers, making them wealthy. This reads like a fairy tale, but every bit is true—it is history. It is strictly honest, and beats Standard Oil for profits. \$1 to \$100 cash or monthly payments, invested with this man as partner will grow fast. Returns are sure. Safe as Government bond. Don't send us a cent. Simply INVESTIGATE. References: Bank, city, fraternal and church officials, business men, etc., sent on request. We give the book, pay the postage. Our money against your time. Offer limited.

The Nutriola Co., C. A. 802 W. Madison St., Chicago, Ill.

ANGUS CATTLE FOR SALE..

Low!

One registered Bull calf 12 months old, very fine; one registered Bull calf, 7 months old, very fine; one Bull calf out of a Herford cow by registered Angus bull, 6 months old, a very fine animal; lot of seven eighth grade bull calves; one 1-16 grade bull calf; several nice 1/2 and 3/4 grade heifers, coming 2 years old. These grades look like thoroughbred Angus, and will please the most fastidious. One 6-year-old Short Horn cow, with bull calf at foot, by our registered Angus bull—a fine family milk cow—qualities perfect. One splendid family milk cow, 4 years old, will drop a calf in April next, by our Angus bull. A splendid location for a saw mill, timber to last three years or longer, one-half mile from railroad.

W. H. WATKINS & SONS, Saxe, Charlotte Co., Va.

How's This?

We offer One Hundred Dollars Reward for any case of Catarrh that cannot be cured by Hall's Catarrh Cure.

F. J. CHENEY & CO., Props., Toledo, O. We, the undersigned, have known F. J. Cheney for the last 15 years, and believe him perfectly honorable in all business transactions and financially able to carry out any obligations made by his firm.

Walding, Kinnear & Marvin, Wholesale Drugists, Toledo, Ohio. Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system. Testimonials sent free. Price, 75c. per bottle. Sold by all Druggists.

Hall's Family Pills for constipation.

FREE

Dr. Marshall Beaty, the Nose, Throat and Lung Specialist, of Cincinnati, recently completed a series of trial treatments of his Antiseptic Medicated Air Cure on one hundred patients; some were consumptives in the lowest emaciated stages, others of a catarrhal, asthmatic and bronchial nature. The record of each patient kept by the Doctor as the home treatment progressed, was very interesting. The most remarkable and gratifying features in connection with the treatment was the rapid healing of the cavities and tubercles of the lungs and the raw, ulcerated surface of the mucous membrane of the entire breathing organs. This is phenomenal, and ample proof that this great discovery has solved the problem of a permanent cure for the thousands of sufferers from all catarrhal, bronchial and lung troubles. In his account of it, the Doctor says: "No germ of Catarrh, Asthma, Bronchitis or Consumption can live under the action of this powerful antiseptic. When taken internally and breathed and inhaled into the air passages, bronchial tubes and cells of the lungs, the germs are at once destroyed and expelled from the system, and the disease is arrested and cured by removing the cause."



To introduce and prove beyond doubt that this great treatment will cure Consumption, Bronchitis, Asthma, Catarrh and Weak Lungs, Dr. Beaty has decided to make another test offer to others of a Full Month's Treatment, Free, including Inhalator and all medicines complete, exactly as shown in illustration.

The Doctor will keep in close touch with all patients during the progress of the treatment, and will make no charge for his professional services, consultation, and the necessary correspondence. When Dr. Beaty makes such a liberal offer as this, thereby saving patients the large sums they usually expend for medicine, advice, prescriptions, consultations, etc., there can be no excuse why sufferers should hesitate to put his treatment to the test.

Do not delay, but write at once, addressing Dr. M. Beaty, 254 West 9th St., Cincinnati, Ohio, and tell him the nature of your head, throat or lung trouble, and how long the disease has had a hold on you. This test course is intended to prove the genuine merits of the treatment and costs nothing.

NOTICE.

Having qualified as Administrator of the estate of S. C. House, late of Wake County, this is to notify those having claims against his estate to present them to the undersigned on or before January 20, 1905, or this notice will be plead in bar of their recovery, and those indebted to said estate will please make immediate payment.

S. S. MARCOM, Administrator.

Apex, N. C.

SPECIAL TRAIN TO WAKE FOREST, N. C., FEB. 12, 1904.

Leave Raleigh 6.30 p. m., arrive Wake Forest, 7.00 p. m. Returning, leave Wake Forest 12.00 mid-night, arrive at Raleigh 12.30 a. m.

Fare, 55 cents for the round trip. Account of celebration of Wake Forest College Literary Societies, February 12th.

For further information apply to C. H. GATTIS, C. P. & T. A., (2) Raleigh, N. C.

Temperance.

[For these selections we are indebted to Mrs. E. J. Harrell, Woodland, N.C.]

CARDINAL MANNING ON ALCOHOL.

The Most Potent and Universal Agent for the Debasement of Man.

In summing up the argument for total abstinence, says Frances E. Willard, none of our famous orators has made the point more clear or convincing than Cardinal Manning. He said:

In conclusion let me say that we have been created in the image and likeness of God. He has given us an intelligence which reflects the Divine reason, we have a heart given to us that is capable of love to God and man, we have a will given to us whereby to originate our actions. Satan will tempt a man to commit all manner of sins, but so long as the reason is clear and the conscience is tender and the will is firm he will not prevail—the grace of God will prevent him. He will not be tempted at first to any great or gross sin—he is too crafty to frighten the soul—he is often successful because he is stealthy and cunning. But of all the temptations which were ever devised was never any found so potent or universal so irremediable, as that which man has manufactured for him in a poison which will darken the understanding, deaden the conscience, inflame the passions, weaken the will and reduce a man to a state in which he is capable of breaking any law of God and committing an imaginable sin.

Happy, then, are they who, when they come to lay their head upon their dying pillow, are able to look back and remember that their reason was never darkened, their conscience was never deadened and their will was never weakened by their voluntary fault. Happy will they be who have trained their little ones—their boys and girls—from childhood to walk in the same footsteps; for when their last hour is come they will be able to commend their offspring to the loving care of our Heavenly Father with the consciousness that they, on their part at least, have done all that in them lay to preserve them from this danger.

A Moderate Drinker.

At a meeting in a large town in Pennsylvania, at the close of the lecture, a gentleman rose, and was announced as Judge So-and-So, Judge of the Quarter Sessions. He said, "Ladies and Gentlemen:—Before the audience is dismissed, I wish to say a few words in defence of myself and the class I represent. Now, it is very hard to have it publicly stated that I have set a bad example." The speaker had not said that the moderate drinker set a bad example, but that he did not set a good one. "Now," said he, "I am a moderate drinker. Everybody knows me. I take my glass at home, I take it abroad; I am a moderate drinker, a respectable, moderate drinker. Who dare say anything against me? Who ever saw me the worse for drink? Who ever saw me out of the way by drink? If young men followed my example, they would be as I am, respectable and respected. I challenge the county, to say whether my example is a bad one. Let young men follow my example, and they will be as I am." A man in the audience cried out, "Give it to him, old man, give it to him. Put a header on him." Some one said, "Put that man out." Another gentleman said, "Not let that man remain. He is the only son

of the Judge." His only son tried to follow his example, and there was the result. He was so drunk that he would disturb a respectable meeting. And I tell you, sir, and I tell you, madam, every one, from the beginning, who has become a drunkard, has become so by trying to be a moderate drinker and failing.

A Quaker to a Saloon-keeper.

Several persons, among them a Quaker, were crossing the Allegheny Mountains in a stage. A lively discussion arose on the subject of temperance and the liquor business, and those engaged in it were handled without gloves. One of the company remained silent. After enduring it as long as he could, he said:

"Gentlemen, I want you to understand that I am a liquor dealer. I keep a public house at —; but I would have you to know that I have a license, and keep a decent house. I don't keep loafers and loungers about my place, and when a man has enough he can get no more at my bar. I sell to decent people, and do a respectable business."

He thought he had put a quietus on the subject, and that no answer could be given. Not so. The Quaker said:

"Friend, that is the most damnable part of thy business. If thee would sell to drunkards and loafers, thee would help to kill off the race, and society would be rid of them. But thee takes the young, the poor, the innocent and the unsuspecting, making drunkards and loafers of them. When their character and money are all gone, thee kicks them out, and turns them over to other shops to finish off; and thee ensnares others and sends them on the same road to ruin."

—Exchange.

Take What Father Takes.

Rev. Charles Garratt tells us that a little fellow of thirteen years of age sat at the table with his father. The waiter came round and asked him what he would take. There was wine on the table. "What will you take?" "I'll take what father takes." The father had the decanter in his hand, just about to pour out the wine, and he dropped it as if it were fire. Laying his hand lovingly on the head of the boy, he said, "Waiter, I'll take water." Now, this is what we want, that fathers and mothers, and brothers and sisters, and all who have influence with children, shall help us in inspiring these children with a hatred of that which never benefited a human being, and has brought many to destruction and perdition.

The Table that Liquor Spreads.

The story is told, by the Montreal Witness, of a poor woman who went recently to a saloon in search of her husband:

She found him there, and setting a covered dish, which she had brought with her, upon the table, she said:

"Thinking that you are too busy to come home to dinner, I have brought you yours," and departed.

With a laugh the man invited his friends to dine with him; but on removing the cover from the dish he found only a slip of paper, on which was written:

"I hope you will enjoy your meal. It is the same as your family have at home."

Facts About Alcohol.

Alcohol is so deadly in its character that there is no other article or material in nature so well calculated to produce disease and consequent crime and misery.

Alcohol has not yet been found anywhere in all the wide universe of living matter. It is not there and can only be produced when life has been destroyed and the substance rotted.

Pure alcohol is the basis of all in-

toxicating liquors and is known to the chemist as one of the most deadly of poisons, being third on the list. —Banner of Gold.

What Are We Sending Up?

A rich lady dreamed that she went to heaven, and there saw a mansion being built. "Whom is that for?" she asked of the guide.

"For your gardener."

"But he lives in the tiniest cottage on earth, with barely room enough for his family. He might live better if he did not give away so much to the miserable poor folks."

Further on she saw a tiny cottage being built. "And whom is that for?" she asked.

"That is for you."

"But I have lived in a mansion on earth. I would not know how to live in a cottage."

The words she heard in reply were full of meaning. "The Master Builder is doing His best with the material that is being sent up."

Then she awoke, resolving to lay up treasures in heaven.

What are we sending up? What kind of material are we building in to our every-day life? Is it being sent up?

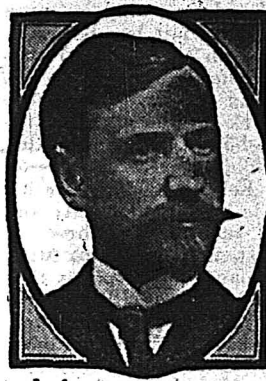
"Every deed forms a part in this building of ours, That is done in the name of the Lord."

—Union Gospel News.

A THING WORTH KNOWING.

No need of cutting off a woman's breast or a man's cheek or nose in a vain attempt to cure cancer. No use of applying burning plasters to the flesh and torturing those already weak from suffering. Soothing, balmy, aromatic Oils give safe, speedy and certain cure. The most horrible forms of cancer of the face, breast, womb, mouth and stomach; large tumors, ugly ulcers, fistula, catarrh; terrible skin diseases, etc., are all successfully treated by the application of various forms of soothing oils. Send for a book mailed free, giving particulars and prices of Oils. Address Dr. W. O. Bye, Kansas City, Mo. (Cut this out and send to some suffering one.)

I AM WELL.



And from now on can stand on an equal basis with my fellow men. This is what I want my patients to say after taking my treatment. This is what thousands have said whom I have cured. What I have done for them I want

to do for you.

If you are a young man or woman and feel that you are handicapped in the accomplishment of your aims by some disease for which you have tried doctor after doctor and are still growing worse, I want to know you. I can cure you, positively, and in the shortest possible time.

For twenty years I have made a study of the diseases of men and women. Although my methods are the simplest, thousands have gone forth from my offices prepared to enjoy life and do their share in the world's work as well as any one. If you suffer from: 1. Diseases of the Vital Organs; 2. Female Diseases; 3. Diseases of the Throat and Lungs; 4. Nervous Debility; 5. Varicocele; 6. Stricture, Blood Poison and Rheumatism; 8. Kidney and Bladder Troubles, I can cure you.

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Marriages.

BRACY-PARKER.—At the home of the bride, near Eagletown, N. C., January 28, 1904, Mr. W. P. Bracy and Miss Maggie D. Parker, Elder E. J. Harrell officiating.

Obituaries.

"If we could push ajar the gates of life,
And look within and all God's workings see,
We could interpret all this doubt and strife,
And for each mystery could find a key;

"But not to-day; then be content,
poor heart,
God's plans like lilies pure and white unfold;
We may not tear the close shut leaves apart—
Time will reveal the centre all of gold."

THOMAS.—Little Eva Lizetta, the infant daughter of Bro. and Sister R. W. Thomas, of Winston, N. C., fell asleep in the arms of Christ January 29, 1904.

May the Lord bless and comfort the father and the mother in their loss.

"Grieve not with hopeless sorrow,
Jesus has felt your pain;
He did thy lamb but borrow,
He'll give her back again."

B. K. MASON.

HAMLIN.—Sister Virginia Ann Hamlin, of Winston, N. C., entered into rest January 29, 1904, at the age of thirty-nine years, one month and three days.

She professed faith in Christ and joined Cross Roads Baptist Church at the age of sixteen. She was faithful to the Master to the end, and before her death gave testimony of her readiness to go.

She leaves a husband, ten children and many relatives and friends to mourn her departure.

May the Lord build up their broken hearts, and comfort them in their sad bereavement. "Blessed are the dead who die in the Lord."

B. K. MASON.

VAUGHAN.—At her home near Woodland, N. C., January 29, 1904, Mrs. Christina Vaughn (nee Parker) departed this life in her forty-fourth year, leaving a husband, three children, an aged father and mother and several brothers and one sister to mourn their loss.

She was a faithful member of Hebron Baptist Church until affliction laid her on her bed, where she suffered three years, rarely leaving her room during that time. She was ready, and was glad when the Master called for her.

May the blessings of heaven rest upon her family and her many friends.

HER PASTOR.

Mrs. George Hart.

Mrs. Mittie Belle Hart was born in Granville County, N. C., February 14, 1882. She was converted when fourteen years old and united with Mountain Creek Baptist Church, of which she remained a happy, devoted and faithful member until her death, which occurred January 1, 1904.

In January, 1903, she was happily married to Mr. George Hart, of Granville County. She often told her husband how happy she was and how pleasant it was to live. She was de-

voted to him, and clung to him as long as life lasted.

Sister Hart loved her church devotedly. She was always willing to work for her Lord, whether in the church, Sunday-school or among her friends; always speaking kind words and carrying an expression of peace in her face; that peace which Christ alone can give. Her pastor feels that his loss is great, for she always greeted him with a smile and was willing to help him, both by her presence and prayers. Through all of her pain and suffering, she was so patient and thoughtful. Hers was a nature full of generosity and warmth, and her heart went out to all in loving sympathy. She was kind and thoughtful of her friends. One of her nearest neighbors remarked to the writer that she was loved by all who knew her.

She leaves a grief-stricken husband, a devoted and loving mother, several brothers and sisters, and a host of friends to mourn their loss. May the Lord comfort the dear ones whose hearts are sore at their loss, and may they look upward and not to the silent grave.

Hail, sweetest, dearest tie that binds
Our glowing hearts in one;
Hail, sacred hope that tunes our minds

To joys before unknown.
It is the hope, the blissful hope,
Which Jesus' grace has given;
The hope when days and years are past,
We all shall meet in heaven.

W. F. Pardue.

Whereas, it has pleased almighty God in His wisdom to remove from our Sunday-school and church our worthy brother and co-worker, W. F. Pardue; therefore be it resolved by this Sunday-school:

1. That in his death this Sunday-school and church have sustained a distinct loss.

2. That we will cherish in memory the constant fidelity of our deceased brother to his Sunday-school and commend his Christian example to his surviving comrades and neighbors.

3. That these resolutions be spread upon the records of this school and an engrossed copy be sent to the family of the deceased and published in the Wilkesboro Chronicle, Biblical Recorder and North Carolina Baptist.

J. O. REINS.

Secretary of Wilkesboro Sunday-school.

Miss Annie E. Hall.

On January 14, 1904, the soul of Sister Annie E. Hall passed from her loved ones and friends in this life into that broader and better life with her Saviour in heaven.

Her life, though short, was a great power for good in her own community and in other communities where she taught. To her, teaching was a great calling for the double cause of developing the mind and building up the Christian character of her student.

She gained the utmost confidence of all her acquaintances. Her life was filled with good deeds and noble service. During her last sickness, she showed wonderful patience and resignation, was especially thoughtful of the comfort of her many visitors, and appreciative of every kindness.

Her death-bed was almost a heavenly scene. On two occasions she grew happy and shouted, sang the old hymn, "Jesus can make the dying bed," etc., prayed for the church, the Sunday-school, and especially for the heathen. She asked those of us left to "do more and pray more for the heathen." It was indeed a pleasure to be with her as she talked of heaven and its glories. She has gone to be with "sweet Jesus," as

she was often heard to say on her death-bed; but she left an influence among us which cannot die. May God in mercy comfort and bless her bereaved mother, sisters and brother, and grant to her home church at Bethel that awakening which she prayed for just before leaving us.

By order of Bethel Church.

MRS. E. O. SMITH,
MRS. W. J. FRYAR,
IRA D. ALDERMAN,
MRS. C. M. BEACH,
C. M. BEACH,
Committee.

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Trains leave Raleigh as follows:
No. 50. NORTHBOUND.

1.20 a. m.—"Seaboard Express," for Norfolk, Portsmouth, Richmond, Washington, Baltimore, Philadelphia, New York, Boston and all points North, Northeast and Northwest.
No. 38.

11.00 a. m.—"Seaboard Local Mail" for ALL POINTS from Raleigh to Portsmouth, Norfolk to Richmond; connects at Henderson for Oxford and Weldon with A. C. L.; at Portsmouth-Norfolk with ALL STEAMERS for points North and Northwest.
No. 66.

11.35 a. m.—"Seaboard Mail" for Richmond, Washington, Baltimore, Philadelphia, New York and Boston. Connects at Richmond with C. and O. for Cincinnati, Chicago and St. Louis; at Washington with Pennsylvania and B. and O. for all points.
No. 57. SOUTHBOUND.

4.15 a. m.—"Seaboard Express" for Charlotte, Atlanta, Columbia, Charleston, Savannah, Jacksonville, St. Augustine, Tampa and all points South and Southwest.
No. 41.

4.00 p. m.—"Seaboard Local Mail" for Charlotte, Atlanta and all local points. Connects at Atlanta for all points South and Southwest.
No. 27.

7.10 p. m.—"Seaboard Mail" for Southern Pines, Pinehurst, Atlanta, Columbia, Charleston, Savannah, Jacksonville, Tampa and all points South and Southwest.

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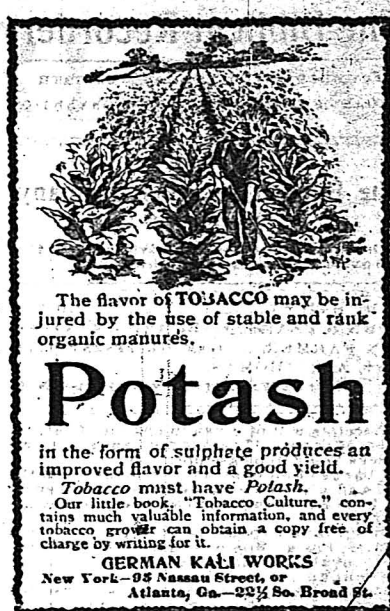
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SOUTHERN RAILWAY.

In effect January 11, 1904.

This condensed schedule is published as information and is subject to change without notice to the public.

TRAINS LEAVE RALEIGH, N. C.

2.00 a. m. No. 111 daily (to Greensboro and local points). Carries Pullman sleeper Raleigh to Greensboro, connecting at Greensboro with train No. 36 "Florida Express" for Charlotte, Columbia and Jacksonville. No. 37 "Washington and Southwestern Limited," solid Pullman train, drawing-room sleeper, New York to New Orleans and Memphis; connection is also made for Winston-Salem, Wilkesboro, Danville, and local stations.

2.25 a. m. No. 112 daily for Goldsboro and local stations, connecting at Goldsboro with Atlantic Coast Line for Wilmington, N. C., Wilson, N. C., Tarboro, N. C., Norfolk, Va., and intermediate stations; also at Goldsboro with Atlantic and North Carolina Railway for Kinston, N. C., New Bern, N. C., and intermediate stations.

5.40 a. m. No. 107, daily for Greensboro and local stations; connects at Durham for Oxford, Henderson, Keyville and Richmond. At University Station for Chapel Hill, daily except Sunday. At Greensboro with train No. 36, "U. S. Fast Mail," for Washington and all points North; Pullman drawing-room sleepers to New York and Richmond. Close connection for Winston-Salem, Mocksville, and local stations, with train No. 7 for High Point, Salisbury, Charlotte and local stations.

10.20 a. m. No. 108, daily for Goldsboro and all local points; connects at Selma for Wilkes, Rocky Mount and all Eastern North Carolina points. At Goldsboro for Wilmington, Kinston, New Bern, N. C., and Norfolk, Va., where close connection is made with Chesapeake Line for Baltimore and all other outgoing steamers.

8.25 p. m. No. 135, daily for Greensboro and intermediate stations; connects at Durham for Oxford, Clarksville, Keyville, daily except Sunday. At University Station for Chapel Hill, daily except Sunday. At Greensboro with train No. 29 for Columbia, Augusta, Savannah, Charleston. Pullman sleeper and first-class coaches Washington to Jacksonville, Fla. No. 35, "U. S. Fast Mail," for Atlanta and all points South and Southwest. Pullman drawing-room sleepers to Birmingham and New Orleans; day coaches Washington to New Orleans, also with north-bound trains No. 24 and 33 for Washington, and all points North. Pullman drawing-room sleepers and observation car to New York; connection is also made at Greensboro for Winston-Salem and at Salisbury to Memphis.

4.50 p. m. No. 136, daily for Goldsboro and local stations.

G. H. ACKERT,
General Manager.
W. A. TURNER,
Pass. Tral. Manager.
S. H. HARDWICK,
G. P. A., Washington, D. C.
R. L. VERNON,
Z. P. A., Charlotte, N. C.
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Help the Old Preachers and Their Families.

I have written every beneficiary on the Minister's Relief Board relative to their condition with a view to letting the Board know at its next regular meeting, the last Wednesday in this month, as to how they are getting along. It would only make you feel more deeply concerned to read their letters. Most of them have not walked in months. They are so expressive in their appreciation of what they receive from the Board. This is mid-winter apportionment. They need all they can get.

Read some extracts from their letters:

"My health is not good. I am greatly dependent upon what I get from the Board. Please do what you can to help me; for which I will feel very grateful. Don't know what I should have done, if I had not received help from the Board."

"I have not been able to sit up in three months. In the summer I can sit up most of the time. Soon as cold weather comes on I am down all the time. The Board has furnished me enough to keep me in medicine, and I certainly do appreciate it, and feel grateful to each and every member. Would be glad if some of you would come and see me. Will always be glad to get a word of comfort and cheer from you."

"You cannot imagine how much I appreciated the help I received from the Board last year. I cannot see how I would have kept bread for me and my wife. God bless such an organization. I am like the waves of the sea, up and down, though suffering all the time with lumbago. Sometimes I can work a little. I try to work a little farm which helps us to live. I am in need of some clothing now, though I am not able to buy them. I am trusting wholly in God."

"Your letter revives me, to think you have not forgotten me. My health is not good. I suffer pain more or less all the time. I live on an acre lot near... with a house on it; but it is not comfortable. This house is encumbered with one hundred dollars. I have laid in two sacks of flour for the future. I have nothing to fall back on for a living but the Minister's Relief Board. I am nearly eighty-one years old. My wife is seventy-four years old. I have been selling books which has helped me some. I will have to abandon that on account of feeble health."

"I have not left the house for two months. I suffer a great deal, but I try to be thankful and not com-

plain. Much gratitude for your kindness to me."

"My son, who was my only support, has been in the hospital since last September. [This is a message from a widowed mother.] I have nothing to lean on but the precious Savior. Pray that I may be resigned to His will."

"My health has failed, and I have been compelled to resign my churches."

"I was truly glad to know I had not been forgotten by one so kind as you have been to me. I am now in my eighty-third year. I do thank God for so many kind friends, and their kind favors to me. For certainly you brethren have been kind to me, and helped me greatly, for which I return my sincerest thanks to you all."

"I have five children to support, and all of them girls, except one; and am in debt fifty-seven dollars, and have no income."

I might have written more, but this will give you a view of their condition and situation. This is a hard time on poor old worn-out preachers. Help brethren all you can.

Fraternally,

J. F. MacDUFFIE,

Corresponding Secretary.

Rock Spring, N. C., Feb. 11, 1904.

A bride's trousseau includes the wearing apparel (except dresses) and all the household linen necessary for two years. A simple list of the latter includes four tablecloths, with four or five dozen napkins of different sizes; twelve sheets, with a dozen and a half pillow-cases; two dozen towels, with dish and kitchen towels, doilies, centerpieces, bureau and washstand scarfs and other linen pieces about the house.

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Mr. T. M. Brown, of DeQueen, Ark., says: "Over seven years ago I was cured of the opium habit by your medicine, and have continued in the very best of health since."

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Mrs. Virginia Townsend, of Shreveport, La., writes: "No more opium. I have taken no other remedy than yours, and I make no mistake when I say that my health is better now than it ever was in my life, and I owe it to you and your remedy. It has been twelve years since I was cured by your treatment."

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EDWARD W. SCOTT, President,

SHOWS:

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Amount returned to Policies and held for benefit over.....80,000,000.00
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