

BIBLICAL RECORDER

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HIGHT C. MOORE, Editor.

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Editorial Brevities

"THE KILL TREE."

There is a kind of tree in Guatemala which grows over and around another absorbing its vitality until it dies. The natives call it the kill tree. Is there not such a thing as the kill tree in the industrial and the ethical world? Who has not seen examples of greed and selfishness that absorbed the vitality of others until they absolutely perished?

FORGETTING TO GIVE THANKS.

It is said that just before last Christmas day there were many thousands of letters received at the Dead Letter office in Washington, addressed to Santa Claus, from children all over the United States. After Christmas, however, there was but a solitary letter received expressing thanks for a holiday gift. "Were there not ten cleansed? Where are the nine?"

CHRISTIANITY AND BUDDHISM CONTRASTED.

There are many fundamental differences between Christianity and Buddhism. One of the most striking of these differences was expressed by a Buddhist monk in Ceylon who was acquainted with both religions. He said: "There is much which is good in each of them, but the greatest difference is that you Christians know what is right and have power to do it, while Buddhists know what is right but have no such power."

"BONNIE TO MY HEART."

During a revival at Ferryden, near Montrose, a fisher lassie was relating her experience, according to a story told by an English minister in the Homiletic Review. She said: "As the preacher was preaching, he said, 'Look!' and I looked." "What then," asked the minister. "I looked again to Jesus." "What then?" "I looked again." "What then?" "I looked again." "What was the end of it?" inquired the minister who wished to know whether her foundation was good. Then the poor fisher lassie out of the fulness of her heart, said: "I just looked until the Lord became bonnie to my heart."

A CALL TO CHRISTIAN MEN.

The Laymen's Missionary Movement has lately issued to the Christian men of the United States a call to participation and service in the proposed national missionary campaign. The call opens with these stirring words: "For the Church of Christ an hour of hours has struck. A day of days has dawned upon it, portentous and challenging. An epoch of crisis has befallen the human race. As never before the whole creation groans with impatience for the revealing of the sons of God. An indictment written in the blood of nations convicts Christendom of having failed to baptize humanity with any such knowledge of Christ as could quench the spark of war-hate before it kindled into flame. Must that failure prophesy continuing failure to come? A world smitten in battle and writhing with agony from many a yet graver hurt may not be allowed to prove a charge of inefficiency against the Christian religion. But there is no denial that it does prove the inefficient and insufficient application of it. And that returns as an accusation of delinquent stewardship against the trustee to whom the dissemination of Christ's power in the world was committed nineteen hundred years ago—the Christian Church."

WHAT EVERY CHRISTIAN CAN DO.

In the Christian life there are some specific duties for the young and some for the old; some for the women and some for the men; some for the parents and some for the children; some for the one-talented and some for the many-talented; some for church officers and some for the rank and file of the membership. Is there anything that devolves alike upon one and all?

BOOKS CLOSE NEXT TUESDAY!

We must have our great "round up" Sunday, November 14. Let all money in hand for State Missions be forwarded to Walters Durham, Treasurer, Raleigh, N. C., not later than Monday, November 15. What we do, we must do quickly, for,

BOOKS CLOSE NEXT TUESDAY!!

There is, most assuredly, and no Christian can survive or succeed without it: prayer, which brings the suppliant often before the Throne of Grace; Bible reading which brings the voice of God nigh unto our souls; resistance of evil which keeps the tempter at bay; self discipline which keeps the body subdued, the mind open to the truth, and the heart ever ready for the Spirit's indwelling; and work—hard, diligent, worthwhile work—in our respective spheres, whether high or humble, for the good of man and the glory of God. "Lord, what will thou have me to do?" "Go work today in my vineyard."

WHEN FRANKLIN HEARD WHITEFIELD.

While on one of his seven visits to America, George Whitefield, the famous evangelist, visited Philadelphia and had Benjamin Franklin, the philosopher, in his audience of thirty thousand. The evangelist's marvelous delivery thrilled the vast audience. Writing of his experience and impressions Franklin said: "I happened in a meeting in the course of which I perceived that he intended to finish with a collection, and I silently resolved that he would get nothing from me. I had in my pockets a handful of copper money, three or four silver dollars, and five pistoles in gold. As he preached I began to soften, and concluded to give the coppers; another stroke of his oratory made me ashamed of that and determined me to give the silver; and he finished so admirably that I emptied my pockets wholly into the collection dish—gold and all."

UNREAD FOR THIRTY YEARS.

This striking story of the vitality of the gospel comes from the Danish Lutheran Mission in Manchuria and is published in the Record of Christian Work: "In 1860 the British fleet lay at Dalny on the Chinese coast and someone on board gave a Chinese Testament to a trading villager. For thirty years it lay unread. Then the wife of a man started to cut it up for use as wall paper. A Chinaman who was interested in accumulating merit by collecting printed paper, protested against this dishonoring of the printed page and offered to give the woman unused paper in exchange for it. The bargain was struck, the stranger took the book, read it carefully, read it again, was finally converted, became himself a pastor and was followed into the church by friends and his whole family for four generations. His village has been transformed, there being two Christian schools there now, and some of the people evangelize the surrounding country."

POLAND'S TRAGEDY.

A pathetic appeal by Paderewski, the peerless pianist, in behalf of his perishing countrymen, is made for help through the Polish Victims' Relief Fund of New York City. Here are the opening words of his cry for relief: "The present European War for many months has been raging, on the Eastern front, exclusively over Polish soil. It is sweeping away every sign of civilization, destroying dwellings, devastating fields, gardens and forests, starving and exterminating human beings and animals alike. In the desolated area, as large as the States of New York, Pennsylvania, New Jersey, Connecticut and Massachusetts, 400 towns and 12,500 villages have been completely ruined. Losses to date in property destroyed and agricultural, industrial and commercial production paralyzed, amount to \$9,000,000,000. The horrors of the gigantic struggle have overwhelmed more than eighteen million inhabitants, including nearly two million Jews. Fully eleven millions of helpless women and children, peasants, workmen, the very essence and strength of the nation, have been driven into the open. Thousands are hiding among ruins, in woods or in hollows, subsisting on roots and the bark of trees. Hundreds of thousands of once prosperous families are helpless, hungry, sick, and succumbing. Only a great wave of mankind's pity can surmount so immense a wave of human misery."

ROOSEVELT ON HYPHENATED AMERICANS.

A good deal is being said these days about hyphenated Americans. A strong, sensible word on the subject was uttered by former President Roosevelt in a recent address to the Knights of Columbus, which is a secret order in the Roman Catholic Church. Mr. Roosevelt said: "There is no room in this country for hyphenated Americans. When I refer to hyphenated Americans, I do not refer to naturalized Americans. Some of the very best Americans that I have ever known were naturalized Americans, Americans born abroad. But a hyphenated American is not an American at all. This is just as true of the man who puts German, Irish, English or French before the hyphen. Americanism is a matter of the spirit and of the soul. Our allegiance must be purely to the United States. The one absolutely certain way of bringing this nation to ruin, of preventing all possibility of its continuing to be a nation at all, would be to permit it to become a tangle of squabbling nationalities, an intricate knot of German-Americans, Irish-Americans, English-Americans, French-Americans, Scandinavian-Americans or Italian-Americans, each preserving its separate nationality, each at heart feeling more sympathy with Europeans of that nationality than with the other citizens of the American Republic. For an American citizen to vote as a German-American, an Irish-American or an English-American is to be a traitor to American institutions; and those hyphenated Americans who terrorize American politicians by threats of the foreign vote are engaged in treason to the American Republic."

I consider him a wise man who does not overrate the value of money, nor thirst for it, nor found all his hopes on it. . . Who makes a good and rightful use of it may be called its lord and owner—who watches jealously over it, its keeper—who takes delight in it, its lover—who looks upon it with fear, its slave—and who worships it, an idolater.—Petrarch.

Editorial

Charles Elisha Taylor

"Know ye not that there is a prince and a great man fallen this day in Israel?"

At one o'clock in the morning of Friday, November 5, 1915, and after but a few hours' illness, resulting in heart failure, Dr. Charles E. Taylor, of Wake Forest College, departed this life, having just passed his seventy-third birthday. In his death the State loses a gifted and useful citizen; the Baptist denomination loses a trusted and faithful leader; and the College loses one of its truest and best friends whose very heart-strings have been interwoven with its progress for the past four and a half decades.

Charles Elisha Taylor was born in Richmond, Va., October 28, 1842. His father was Rev. James Barnett Taylor, D.D., who was born in Lincolnshire, England, in 1804, brought by his parents the following year to Virginia began preaching at twenty years of age, and for the twenty-seven years prior to his death in 1871 was the Corresponding Secretary of the Foreign Mission Board of the Southern Baptist Convention. His mother was a daughter of Rev. Elisha Williams, of Beverly, Mass., and one of her ancestors (Dr. Elisha Williams) was President of Yale College from 1725 to 1739. Out of such a home it is no marvel that distinguished children went forth to bless the world—one of them (Dr. George B. Taylor) to be a great missionary statesman in Italy; another (Dr. James B. Taylor) to be a leading orphanage worker and minister in his native State; the youngest to be a college professor, president, preacher, literatus and leader at Wake Forest for more than a generation—in fact, for more than half the long and honorable history of that institution.

In 1858 he entered Richmond College expecting to graduate there in 1862. Alas, the War of the Sixties came on. He entered the dread conflict in April, 1861, on the very day Virginia seceded from the Union, and he remained in the service of the Confederacy till the final surrender. He followed three of the greatest military chieftains of all history: first he fought under Lee in a West Virginia campaign; then under Stonewall Jackson on a number of Virginia fields, receiving a severe wound at Kernstown; and in 1863 he became a member of the Signal and Secret Service Corps under J. E. B. Stuart. He was acting adjutant of this Corps, with headquarters at Richmond, when the war ended. No braver soldier than Charles E. Taylor ever faced a foe, and no truer patriot ever served his country.

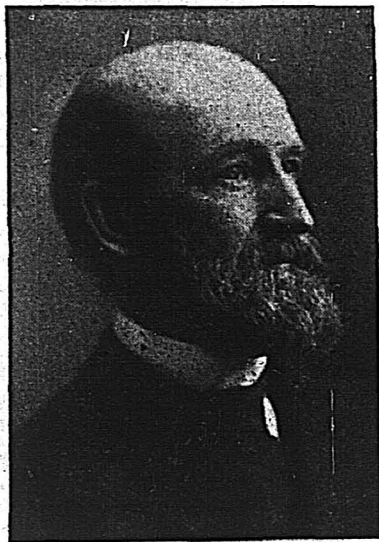
After the surrender, he, like the immortal Lee, entered the school-room; he began teaching in Hanover County, Virginia. A little later, he went to the University of Virginia and graduated there in 1870. Upon graduation, he took a trip abroad, visiting England and the Continent. While at Paris, then turbulent in the throes of the Franco-Prussian War, he was elected to the chair of Latin and German in Wake Forest College. To that quiet and cultured village he came direct and entered upon his great life-work there.

In April, 1871, he was ordained to the work of the gospel ministry. The sermon was preached by Dr. W. M. Wingate, who was then president of the College. His subject was, "The Successful Preacher." Worthy proved the young minister of the charge given him, for he became an expounder of the truth and a defender of the faith. His sermons were models in interpretative power, in analytical excellence, in lucidity of expression, and in spiritual tone and uplift.

On September 11, 1873, Professor Taylor was happily married to Miss Mary Hinton Prichard,

of Richmond, Va., a daughter of that eminent preacher and pastor, Dr. John Lamb Prichard, who, in 1862, had fallen a martyr to the yellow fever plague in Wilmington, N. C., while shepherding his stricken flock in the First Baptist Church of that city. Gifted in intellect, endowed with fine social qualities, and consecrated in heart and soul, she inspired and shared the labors and triumphs of her husband for thirty-three years till her death in the summer of 1906. Ideal was their home-life in its strength, sweetness, serenity and simplicity. The glow of their wide and cheery hearth has been, and for aye will be, felt not only by their own family circle, but also by many hundreds of students now scattered to the ends of the earth.

In December, 1883, Professor Taylor, having held his chair with distinction, won, a leading place among his associates in the faculty, and



CHARLES E. TAYLOR, D.D., LL.D.

Born October 28, 1842.
Died November 5, 1915.

proven his administrative ability by some first-class field work for maintenance and endowment, was elected President of the College. In this capacity he reached the height of his fame and usefulness, attaining national and even international eminence as an educator. During the twenty-one years of his presidency he wrought with all diligence, with great wisdom, and with remarkable success. When in 1884 he began his presidency, the College had seven professors, three buildings, 150 students, and about \$100,000 endowment. When in 1905 he was succeeded by Dr. W. L. Poteat, the present distinguished incumbent, the College had seventeen professors, five buildings with two others in course of construction, 328 students, and an endowment of more than \$300,000. Eloquent as these figures are, they do not tell the whole story; for there was an inner and higher progress that defies tabulation, the culture of that indefinable "Wake Forest spirit" which blesses whatever it touches, the spiritual vitalization and upbuilding not only of the young men in the student body but also of the great denomination which founded and fostered the College as a dynamo in the Kingdom. And it was in this region that Dr. Taylor, practical as he was, and certainly one of the wisest men who ever lived amongst us, fulfilled his great ministry on earth.

Fittingly, therefore, upon his retirement from the presidency ten years ago he devoted himself exclusively to the chair of Moral Philosophy. For his great teaching ability there was ample demand; but the secret of his power was moral and spiritual rather than analytical and pedagogical. Back of the teaching process stood an imperial teacher; in fact, we doubt if any student ever sat at his feet without feeling that Dr. Taylor incarnated the truth he taught.

As an author, Doctor Taylor won high praise. Had he devoted himself to literature, he would easily have achieved wide distinction. He was

master of a charming literary style. No purer English than he used has been spoken or written during this generation by any North Carolinian. His poetical masterpiece was a lovely poem of twenty or more pages, entitled "Gilbert Stone"; it was privately printed in 1891, and was much appreciated by many literary friends. His polemical masterpiece, entitled "How Far a State May Educate," was published (25,000 copies, if we remember correctly) in 1894, was read very widely and evoked much comment pro and con, though its position was never successfully assailed. His missionary masterpiece—and one of the really great missionary biographies—is "The Story of Yates the Missionary," published in 1898 by the Sunday School Board of the Southern Baptist Convention. In the articles which he wrote for the Recorder and other papers; in the baccalaureate addresses he delivered to his graduates; in the speeches he made on various important occasions; and in his sermons he was always luminous, thoughtful, interesting, so that one upon hearing or reading after him wished to remember word for word what he said or wrote.

The esteem in which Dr. Taylor was held among Southern educators expressed itself partly in the honorary degrees conferred upon him: Doctor of Divinity by Richmond College in 1884; Doctor of Letters by the University of North Carolina in 1889; and Doctor of Laws by Mercer University in 1898. Dr. Taylor never sought academic honors, and all the more worthy was he of the distinctions conferred upon him.

The elements of Dr. Taylor's greatness as soldier, teacher, preacher, college president, author, denominational leader and Christian statesman lay in his rich and royal personality. He loved his work, his cause, his fellow-men. He had enthusiasm without effrontery, gentleness without effeminacy, firmness without obstinacy, boldness without bravado, humility without affectation. In the time of stress and storm he stood his ground, unawed by the lightnings of Jove; but he preferred the task constructive, the corner of quiet toil, the serenity of solitude. One of the most modest and retiring of men, he, like Moses, had to be almost literally thrust into the place of leadership; but, once divinely ordered to the front, he led with marvelous ability and marked success. The greatest thing about Dr. Taylor was his lofty character. And the outstanding traits of his character, we should say, were: his marked spirituality which always and steadily glowed in the center of his soul; his devotion to duty which led him along the path of sacrifice when easier avenues were open before him; and his uncommon wisdom which made him master of every situation before him and won for him the absolute confidence of our Baptist people.

Without a lingering twilight the sun of his life dropped below our skyline to rise forever on a fairer shore. Not an hour from his classroom did he miss on account of his illness. On Thursday afternoon he was stricken; that evening and night he sank rapidly and all knew the end to be near; and at the first clock stroke of the morning his great heart gave way and his redeemed spirit took its flight up to God.

Dr. Taylor is survived by seven children: Charles E. Taylor, Jr., of Wilmington; Mrs. J. H. Gorrell, of Wake Forest; Mrs. W. D. Duke, of Richmond, Va.; Mrs. Ethel Crittenden, Mrs. E. B. Earnshaw, and Misses Mary and Agnes Taylor, all of Wake Forest, the last two living with their father at the time of his death. With these bereft loved ones a multitude of friends near and far, deeply sympathize.

The funeral on Saturday noon was simple and impressive. According to Dr. Taylor's expressed wish, his daughters wore white; the exercises took place at his residence; and they were brief, consisting of Scripture reading by Dr. W. R. Cullom, prayer by Pastor W. N. Johnson, and a song by the choir, "The Home Over There." Then the casket was borne out to the hearse by six members of his class; followed to the cemetery by a long procession of faculty, trustees, students, and friends; and there laid to rest beneath a great profusion of flowers while the choir sang, "Must Jesus Bear the Cross Alone?" and "Lead Kindly Light Amid the Encircling Gloom." Dr. Cullom offered the benedictory prayer, and the vast throng turned away to re-assemble no more till the Morning of the Resurrection.

Contributions

The Latest Figures

By LIVINGSTON JOHNSTON.

Received from this date last year. \$23,197.01
Must receive from this date this year 24,015.55
Must receive from now on, more than last year.....\$ 818.54

We had four acknowledgments from this date last year, while we shall only have two more this year.

Books close next Tuesday night, November 16.

Crowd two weeks into one!!

The Last Word

By LIVINGSTON JOHNSON, Cor. Sec.

It is always hard to decide just what to say in the last issue of the Recorder before the books close. This year I realize, as never before, the importance of this last message. How thankful I should be if I could only write something that would put upon the hearts of our people the burden of our State Mission work.

Next Tuesday night, at 12 o'clock, the record of State Missions will have been written for the year. Next Sunday is the last opportunity the pastors will have of bringing State Missions before their people. Brother Durham foots up the acknowledgments on Saturday. Next week's Recorder, (November 17), will contain acknowledgment was for \$12,644.83, making Sunday, (November 7), and the issue of November 24 will carry the last acknowledgments for the year. This will embrace the amount raised on next Sunday.

Last year the second last acknowledgment for State Missions was \$7,396.34, and the last acknowledgment was for \$12,644.33, making \$20,041.17 during the last two weeks. The two last acknowledgments this year must show a total of \$24,529.03 if we go to Charlotte without debt.

The Sunday Schools paid off the \$5,000 debt brought over from last year, but I very much fear that many of our churches are going to deduct the amount raised in the Sunday Schools from their regular church contributions. If they do, the result will be ruinous. Remember, we are not working in subtraction this year, but in addition.

Our people have the money, if they will only feel, deep down in their souls, that it is their duty to give it. Just a little of the profit from the cotton seed, to say nothing of the lint, would pay the debt on State Missions. God has been very gracious to us this year. In what better way can we show our gratitude than by lifting the burden from this important department of His work? We pay our debts to our fellow men, because we regard these as sacred obligations, while we too often look upon what we give to the Lord as a contribution to charity. This is all wrong. The Lord is our most important creditor, and our first and most solemn obligation is to Him. A business man told me the other day that his collections are far better this year than they were last, that the people have money, and seem to take pleasure in paying their bills. But it is a very sad fact that some associations, in the most prosperous sections of the State, have fallen back in their contributions this year.

Much remains to be done, and only six more days are left; but it is not too late yet to redeem the time. Our danger is not so much in the amount we have to raise, as it is in the fact that we may forget that we have only one more week in which to raise it. If we do reach the Convention without debt, more churches, and a greater number of members must contribute to State Missions next Sunday than ever before in one day.

There are many pressing claims and numerous urgent calls, but the supreme task before us now is to meet our obligation to State Missions. To this mighty task our great denomination should bend its energies, and concentrate its efforts, for the next six days. Let there be no break, or wavering, in the line which stretches across the State from Murphy to Manteo.

What tremendous issues hinge upon the results of next Sunday! We can, if we will, make

it the greatest day North Carolina Baptists have ever known. On that day the final charge will be made, and the result will be a glorious victory, or ignominious defeat. Let us make November 14 a memorable day, a great State Mission day, a day when more of our people will contribute to State Missions than ever before in one day. If we had the full month of November, I should have no fear; but we can easily crowd November into two weeks this year, if we only remember that we must do so, or leave to other hands, and another year, an unfinished task.

As gratifying as it would be to me, personally, to turn over the books to my successor without a dollar on the debit side, the chief motive which prompts that desire is interest in the work to which I have given fifteen years out of the very heart of my life.

In many a dark hour I have been strengthened and encouraged by the assurance that thousands of earnest hearts were pleading with God for His blessing upon the work. In this last appeal, I want to ask all who believe in the power of prayer, to pray every day, until the books close, for the success of our State Mission work. Pray that the power of the Holy Spirit may come upon all our churches, and all our people next Sunday, as never before, and that, under the Spirit's power, we may gain a glorious victory.

Raleigh, N. C.

Sunday School Missions

By E. L. MIDDLETON, Secretary.

This is the last appeal I can make for this Convention object. Hundreds of Sunday-schools and churches have paid liberally but hundreds of others have paid nothing. As stated a few weeks ago, we withheld the regular September appeal so we might give full co-operation in the State Mission collection. This is over and was a great success. We all rejoice in this.

We are now \$90.96 behind same date last year, and the last two weeks last year we received \$326.30. The shortened year will not give us this again. You see we need a gain of \$417.26 to be equal to last year, and then there was a deficit. Take an offering in the Sunday-school November 14 and forward to Walters Durham at once, or order your treasurer to forward a contribution from your regular treasury. Neither of these plans will interfere with State Missions, as our Sunday-schools have already made their contributions to this great cause. If you read this look after it in your Sunday-school.

Raleigh, N. C.

Disheartening Figures

By R. T. VANN, Secretary.

After settling last month's bills, our books show a debt of \$445. While we gained about \$100 during October, we must still raise \$1,300 by December 1, when our books close. This statement takes into account the acknowledgments in this week's Recorder. So there are only four other Sundays—only three others after this article appears—in which to raise this debt. Brethren, it would be child's play for North Carolina Baptists to raise this amount in addition to their other gifts. Will you raise it?

Quite a number of churches have taken collections for us in the last month, but in most cases their gifts have been very small; a majority, indeed, have raised only from one dollar to two dollars each. I trust that when the books have closed for State Missions every pastor who has not done so recently will make a strong appeal to his people; that even the small churches will aim at not less than five dollars each, and that the larger churches will put their strength into the effort, and help us to wipe out our debt that we may start next year with a clean sheet.

Raleigh, N. C.

Convention Entertainment

By W. M. Vines, D.D., for Committee.

Recognizing that the time has come for our State Convention to change from the custom of free entertainment, on account of the growth of the body, the changed conditions of life and the imperative need of the increased efficiency of the Convention, we have decided to announce that our committee, representing the Baptist churches of Charlotte, has agreed to adopt the "Harvard Plan" in full.

This decision upon our part has been reached with much hesitancy and after a careful discus-

sion of the situation. We have very reluctantly taken this step lest we be criticised for lack of hospitality and our motives be misunderstood by the brethren.

Believing, however, that the sentiment of the thoughtful, progressive leadership of our people as voiced in the press and from other sources of information reaching us, is for this change, we have decided to accede to this sentiment which appears to be for the best interests of our denomination and the promotion of the growth of the Lord's cause as represented by our Convention.

The "Harvard Plan" which provides lodging and breakfast for our guests and leaves them to secure their own noonday and evening meals as they choose will from all the information received by us meet the approval and largely increase the usefulness of our Convention. This will add only a small cost to the attendance of the delegates, as meals can be secured conveniently at restaurants and hotels at popular prices.

All names of delegates should be sent promptly to Capt. T. S. Franklin, Chairman of Committee on Entertainment, and homes will be assigned and cards of notification sent to all messengers sending their names.

We hope to have the largest attendance in the history of North Carolina Baptists and assure those attending of a most cordial welcome to our city and to our homes.

Charlotte, N. C.

The "Harvard Plan" Approved

By the President of the Convention.

Dear Brother Moore: In discussing with several pastors recently the different plans of entertaining the Convention, I find there is a strong sentiment in favor of adopting the "Harvard Plan" at once. It is my opinion that Charlotte's decision to entertain on the "Harvard Plan" entirely will meet the approval of a large majority of those who attend the Convention.

C. H. DURHAM.

Winston-Salem, N. C.

By the Convention Preacher.

I am delighted with the announcement from Charlotte that the Convention is to be entertained on "the Harvard Plan." I lived in Missouri long enough "to be shown." It is better for the delegates, better for the work to be done; and everybody knows it is unspeakably better for the ladies on whom the burden of entertainment falls most heavily.

T. W. O'KELLEY.

Raleigh, N. C.

By Our Wadesboro Pastor.

Dear Doctor Moore: Allow me to say that I am delighted that Charlotte has decided to entertain the Convention on the "Harvard Plan." I believe that the plan is going to be very popular. I am sorry that this plan has not been adopted long ago.

W. H. REDDISH.

Wadesboro, N. C.

By Doctor Brown of Winston-Salem.

Dear Bro. Moore: I am glad the Convention in Charlotte is to be entertained on the Harvard Plan. It is best for all parties concerned. It will give more time for the business in hand and will save much inconvenience in the homes where the messengers stay. There is no lack of genuine hospitality among our Southern people but we are face to face with changed conditions and we are powerless to remedy the situation. After we try it once we will wonder that we had not done it long ago. We may eat less but we will feel better.

H. A. BROWN.

Winston-Salem, N. C.

By An Active Layman.

I think the "Harvard Plan" of entertaining the Convention should be approved by every church in our State. With this plan it is not such an immense burden on the town or city entertaining the Convention. Smaller places can get the benefits from such a meeting held among them since under this plan of giving only room and breakfast, they can care for the crowd. The Convention can do better work since less time will be consumed in getting the noon and night meals. The ladies of the entertaining city can get the benefits of the Convention.

Let us stand by the "Harvard Plan."

Raleigh, N. C.

CAREY J. HUNTER.

In the deepest night of trouble and sorrow God gives us so much to be thankful for that we need never cease our singing.—Coleridge.

The Secretary

By A BOARD-MEMBER.

I see that a new Secretary is to be chosen. I have been a Board-member a good while but I never was a Secretary. I am not a pastor taking collections. It may be that my observation will help some one to have a clearer idea of the right kind of a Secretary.

I have learned to know that a Secretary must have a clear idea of what is to be done. The Boards cannot give the time to study the details. They must trust him to do that. But he must be able to put the case before them in so clear and concise and understandable a way that, while they do not need to spend much time, they will have sound judgment on the case, and be fairly intelligent about the votes they are to give.

Then, he must be a man who has confidence in the Board. If he thinks it an affront to his dignity to turn down some recommendation of his, he is not a good man for the place. The Board has a responsibility. If they are to feel compelled to say "amen" to all that he proposes, it will make them a mere formality, and good men will not waste time to say "amen." It can be done cheaper by some one who has not anything else to do.

Then again, the Secretary must have sound ideas about money. Probably he will not be his own Treasurer. Business sense now-a-days does not expect a Secretary to draw his checks on himself and pay his own orders.

Then the Secretary must be a man who by his quiet but pleasant way begets confidence in the churches. Dr. Boyce used to be a great man for that. So also was Dr. Broadus. Those men made all their hearers think that they were—as they truly were—unselfish in their requests. Their hearts were in the work. It was their calling from God.

I take it that if these things are in a Secretary, he will "neither be barren nor unfruitful" in his field.

Pennsylvania.

"Every Day Like Sunday"

By W. R. BRADSHAW, in Home Field.

Sometime ago a missionary of the State Mission Board of North Carolina was trying to "make" all the Associations in the Highlands of that State that he possibly could.

At one Association, after speaking from eleven to twelve o'clock on State Missions, the people gathered around him and insisted that he should preach for them before he left for the next Association. The missionary said that he could not do so as he had to leave as soon as he and his horse could eat. However, the demand of the people that he preach was so great that he consented, provided they would let him preach at the noon hour while his horse was eating.

Accordingly, the people were asked to wait their dinner until after the sermon. About eight hundred people gathered at the stand to hear the sermon.

In the crowd was the son of a pioneer preacher, who had labored under the Board for years, but who had gone to his reward without seeing his son converted. The son was a born leader of men, but up to this time he led them in the ways of evil. He spent a good deal of his time drinking, playing cards and other rowdism. He was leaning against a tree while the minister was preaching.

Somehow, the missionary felt that there were lost men in that throng, and they ought to have a message of hope delivered to them. He chose as his text, "The Master is come, and calleth for thee."

He preached with unusual unction, and the crowd was moved mightily by the Spirit of God. An invitation was given for any who desired an interest in the preacher's prayers to stand. A large number responded and among them was this son. After the congregation had been dismissed he rushed to the preacher, saying, "I mean to live a different life from today. God bless you, and when you can, please come this way again."

This man did not live in the neighborhood of the church where the Association was being held, but several miles back in the mountains. About six months after this Association met, the missionary was back in the community holding a meeting. At the first service this man was present and at the close of the meeting with several others he joined the church.

Then began his active Christian life. Back at his home under the mountains where block-

ade stills were running he organized a Sunday-school. It was something new for Douglass to be interested in Sunday-schools. So the people came from far and near, prompted for the most part, no doubt, by the novelty of the situation. The school grew and the interest deepened until in the fall, when two preachers were invited to hold a meeting in the school-house. They came and preached for ten days. Thirty-five grown people, heads of families were converted and joined the church. A church was organized and a neat little church was erected.

Once again the missionary is back in the community where he preached that day at the stand, this time to assist in the dedication of a beautiful little church house built by Mr. Douglass and his neighbors. The service is over and he is resting in the home of Mr. Douglass. Douglass' wife is saying to the missionary, "We can never forget you. Before you came there were six or eight stills around that mountain. Our husbands and sons spent much time at them drinking. They spent the Sabbath running over the community. The brother of Douglass was shot down just yonder. All night long I have sat here afraid of what tomorrow would reveal. But after Douglass was converted he went to these distillers and told them he was their friend and did not want to get them into trouble, but that if they did not stop their blockading he would have to report them. They have quit, some of them are members of our little church, and every day is like Sunday, now."

Hickory, N. C.

Two State Secretaries

By VICTOR I. MASTERS, D.D.

Every organized agency of service maintained by Baptists is a bond of fellowship. It had its birth in the spirit of fellowship in service, and tends to increase the power of that spirit.

Among all our agencies, however, the State Mission Boards and the State denominational papers give the most intimate and characteristic expression to the unity of spirit and purpose of our Baptist body, and do more to cultivate a denominational consciousness among the rank and file of the churches. The paper does its work through its weekly visits into the homes of the brethren and the State Board mainly through the personal contact of its Secretary and his helpers with the actual ordinary life of the denomination.

The Baptist State paper has many functions, but it rises to its best only as it becomes a sympathetic medium for interpreting the life and spirit of fellowship of the brotherhood. Weighty pronouncements are all well enough, even necessary. But the Baptist paper which stakes its claim for a place in the hearts of the brethren on the weight of semi-official promulgations of principles in theology and policies of denominational practice, has already relegated to comparative obscurity the greatest means it has for making the people love it and rejoice in its weekly advent.

The representatives of the General Boards come to Conventions, or other large gatherings, and either make or are expected to make a big speech about their work. Such a representative had better make a good speech, if he has the ingredients for one anywhere about him. Poor lonely man, well reputed for his work's sake and sometimes for the distance from which he hails, that speech is about all the means most of the brethren will ever have to judge whether he is fit for responsible tasks entrusted to him, though nine-tenths of those duties are something different from speeches. The brethren will mostly credit him with having the gifts of a Moses, if he will show forth before them the gifted tongue of an Aaron. So his tongue had better hold forth in a way that is effective, nor trip or stumble.

But whether his speech succeeds or not, it is all one with him so far as his opportunity to enter into the actual life of the brethren in any section is concerned. That speech done, he hies homeward afar, or goes across State boundaries to another great Day of the Feast, where a strong speech is what brethren expect.

Compare with this the State Secretary. Yonder is a church to be dedicated in that remote community, where the missionary has made hearts blossom with good cheer and, in organization purpose. The State Secretary goes to rejoice with the people on their good day. Yonder are the Association meetings, with actual every-day Baptist laymen as delegates and ac-

tual average preachers. The State Secretary goes. They hear him gladly, for he speaks in terms of their needs and opportunities, hitches his idealism in his heart and words on to the limitations and needs of the actual rank and file of the churches, and they go home to do better. He goes home, weary from such a trip, to new burdens in his office. But he goes with a song in his heart. He knows and loves the people, the actual folk of the churches, and they know and love him, too.

Baptists can never too much thank the State Secretaries and the Baptist papers for what they do in cultivating the bond of fellowship among the great inconspicuous body of our people and in directing it to high and holy ends. There is nothing else in our Baptist system that stands even second to these agencies in touching the common life of our people.

The announced purpose of Dr. W. B. Crumpton to retire from the Secretaryship of State Missions in Alabama, after the meeting of the Alabama Convention, and of Dr. Livingston Johnson, of North Carolina, to do the same, has suggested the above train of thought. Dr. Johnson has served North Carolina Baptists as Secretary for fifteen years. His work has greatly endeared him to the Baptists of the Old North State and has led to his becoming a recognized leader in interstate affairs of Baptists as well as in his own territory. Endowed with an unusual fund of practical wisdom, imbued thoroughly with the Baptist democratic idea, as every State Secretary is, gifted as a speaker and writer, and capable and fearless defender of Baptist principles, Dr. Johnson is loved by a great mass of Baptists in his State as it is the privilege of few men to be loved, and has the confidence of our leaders throughout the South in a degree certainly not surpassed by any man of his age among us.

He retires among almost universal expressions of regret from his brethren in North Carolina and elsewhere. He will become pastor of the Baptist Church at Rocky Mount, a great church and pastorate. May he be as happy and blessed there as he has been in his more conspicuous Secretarial career.

Dr. W. B. Crumpton, of Alabama, is the nestor of the State Secretaries in the South who are until now in active service. In 1885 he succeeded Dr. T. M. Bailey as Secretary in Alabama in the going of Dr. Bailey to the Secretaryship of the South Carolina Baptist Board. With the exception of a few years' intermission at one time Dr. Crumpton has served in Alabama ever since, making a total of twenty-eight years as State Secretary.

Dr. Crumpton is a man of mature wisdom and an immense practical knowledge of our Baptist life. He knows and loves the Baptist people as few men in the South. His retirement from the active leadership in Alabama will bring sorrow into hundreds of homes throughout the Commonwealth, both of the well-to-do and of the plain people of limited circumstances. Into these homes he carried cheer and good will, and into them he has sent hopefulness and high purpose. Much as he was worth in his contact with the Baptists at the Associations, like most other State Secretaries, he rendered an invaluable service about which even his own Board probably does not know in his contact with the people in their home-life.

Baptists cannot too much honor such men as these. In our simple democratic organizations they are in many States almost the only leaders who go among the people to cheer and help the pastors and to aid in bringing the brotherhood to the touchstone of active co-operative effort and worthy ideals. Baptists are tardy and reluctant about engaging the services of men for the purpose of serving the life of their whole denominational body. In Alabama it was only a brief while before Dr. Crumpton took hold that they would not have even a State Secretary. Dr. Bailey broke the ice and with wonderful tact overcame the Baptist reluctance. Dr. Crumpton has builded well a structure of denominational spirit and progress where his honored senior had laid the foundations.

The going of these two honored brethren from the active service of the State bodies in North Carolina and Alabama, suggests how fleeting and changeable is the tenure of the individual in carrying on the work of the Kingdom. But we thank God that the work itself stands permanently on the foundation of the love of our people for Christ and on our common purpose to obey Him in the fellowship of service.

Atlanta, Ga.

Baptism in a Nutshell

By J. T. RIDDICK.

Every pastor and evangelist who is true to the whole Gospel must preach the doctrine of baptism, for it is as much a part of our Lord's commission as the teaching and believing are a part. I have held over one hundred and thirty revival meetings, and if I have ever conducted one that I did not at some time endeavor to show the relation of the doctrine of baptism to the believer in his relation to the kingdom of Christ, I do not now recall the time or place. For the use of instructing the converts in my meetings and in my own church, I have tried to arrange what I conceive to be the teachings of the New Testament on the doctrine of baptism, under the following very simple questions, letting the Scripture answer each question, with a few comments from the author. My only reason for the tract is that the truth may be known about the question that has had as much to do with dividing Christendom as any other question.

I.—Why Baptize People at All?

If we have no authority in the New Testament for teaching and practicing baptism, then we, as Baptists, of all other people, ought to abandon the practice.

1. Jesus himself was baptized. "Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him. But John forbade Him, saying, I have need to be baptized of thee, and comest thou to me? And Jesus, answering, said unto him, Suffer it to be so now: for thus it becometh us to fulfill all righteousness. Then He suffered him." Matt. 3:13-15.

This is our first reason, and surely it is a good one, for it is the example of Christ.

2. Jesus commanded His disciples to baptize. "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway, even unto the end of the world. Amen." Matt. 28:19, 20.

This command has never been revoked. No individual nor body of men and women has a right to revoke it.

3. The apostles taught and practiced baptism in their ministry. "Then Peter said unto them, Repent, and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost. Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls." Acts 2:38, 41.

In the light of the above Scripture no believer in Jesus Christ should hesitate one moment about following his Lord in baptism.

II.—Who Ought to Be Baptized?

Surely not any and everybody. We will let the Bible answer this question and then we will be sure to be right.

1. Those who have believed on the Lord Jesus Christ as their personal Saviour. "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." Mark 16:16. "But when they believed Philip preaching the things concerning the Kingdom of God, and the name of Jesus Christ, they were baptized, both men and women." Acts 8:12. "And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God." Acts 16:37.

2. Those who have made a public confession of sin. "And there went out unto Him all the land of Judea, and they of Jerusalem, and were all baptized of Him in the river of Jordan, confessing their sins." Mark 1:5.

3. Those who have repented and turned from the practice of sin. "Then came also publicans to be baptized, and said unto Him, Master, what shall we do? And He said unto them, Exact no more than that which is appointed you." Luke 3:12, 13. "But when He saw many of the Pharisees and Sadducees come to His baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruits meet for repentance." Matt. 3:7, 8.

No one who has not believed on Christ and repented, and turned from the practice of known sin has a right to the ordinance of baptism. Have you purposed in your heart to turn from sin with a hatred for all things that are wrong and contrary to God's law? If so, you are now ready to be baptized.

III.—How Baptize, or What Is Required to Make a Baptism Scriptural?

1. The first requirement is water. "And as they went on their way, they came unto a certain water: and the eunuch said, See, here is water; what doth hinder me to be baptized?" Acts 8:36. "Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we?" Acts 10:47.

It would be impossible to perform the kind of baptism referred to, without water.

2. The second requirement is much water. "And John was also baptizing in Aenon, near to Salim, because there was much water there: and they came, and were baptized." John 3:23.

John could very easily have gotten a little water in a small vessel, but it took much water.

3. The third requirement is going down into the water. "And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him." Acts 8:38.

So we see that the eunuch did not stop at the edge of the water, but went down into the water, and we shall see as we go on that he had to go down into the water if he was to be baptized like the Bible commands it to be done.

4. The fourth requirement is to be buried under the water. "Therefore we are buried with Him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." Romans 6:4.

From this passage we see that nothing but immersion can meet the requirement. No other mode can represent a death, burial and resurrection.

5. The fifth requirement is to be raised from the watery grave. "Buried with Him in baptism, wherein also ye are risen with Him through the faith of the operation of God, who hath raised Him from the dead." Col. 2:11, 12.

6. The sixth requirement is to be baptized in the name of Christ and the Holy Ghost. "Then Peter said unto them, Repent, and be baptized every one of you, in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." Acts 2:38. "And he commanded them to be baptized in the name of the Lord." Acts 10:48.

Not in the name of "The Church" or in the name of some saint.

7. Come up out of the water. "And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more: and he went on his way rejoicing." Acts 8:39.

According to the Scripture, we cannot find any other mode but immersion that meets the above requirements.

IV.—When Ought Believers to Be Baptized?

As soon after their profession as possible. "And immediately there fell from his eyes as it had been scales: and he received sight forthwith, and arose, and was baptized." Acts 9:18. "And he took them the same hour of the night, and washed their stripes: and was baptized, he and all his, straightway." Acts 16:33.

There is no valid reason to be given either by the believer or the Church for delaying the ordinance of baptism, when the believer is satisfied that he has repented and is trusting Christ for salvation.

V.—Does the Bible Teach That There May Be More Than One Mode of Baptism?

"One Lord, one faith, one baptism." Eph. 4:5. From the above passage we must conclude that there is but one way to baptize, and from the following passage we dare not change God's Word in any way. "If any man shall add unto these things, God shall add unto him the plagues that are written in this book: And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book." Rev. 22:18, 19.

VI.—Do the Passages in the New Testament That Refer to Household Baptisms, and Are Used by the Advocates of Infant Baptism As Proof of the Scripturalness of the Doctrine of Infant Baptism, Prove Their Point?

We will give the passages and see if they support the doctrine. "And when she was baptized, and her household, she besought us, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide there. And she constrained us." Acts 16:15. "And when he had brought them into his house, he set meat before them, and rejoiced, believing in God with

all his house." Acts 16:34. "And Crispus, the chief ruler of the synagogue, believed on the Lord with all his house; and many of the Corinthians, hearing, believed, and were baptized." Acts 18:18. "And I baptized also the household of Stephanus: besides, I know not whether I baptized any other." I Cor. 1:16.

The following facts indicate that there is no proof of infant baptism in these passages:

1. There is no mention of infants in either passage. Therefore, we are at liberty to conclude that there were none, as much so as anyone else is at liberty to conclude that there were infants.

2. In three of the household baptisms mentioned it is specifically said they had believed, and we know that an unconscious baby cannot exercise faith.

3. In the commission, our Lord put believing before baptism, and there is no proof that any apostle ever changed the order from that given by Jesus.

Durham, N. C.

One of Our Weak Points

By CHAS. C. SMITH.

A very serious handicap to the general work in many, if not nearly all, of our district associations is that so many of our "once-a-month" churches have as their pastors brethren who live outside of the associations in which these churches are located.

This is certainly true in this, the Mt. Zion Association. Ours is one of the strong associations of the State, but it is so on account, in the main, of the large and strong churches in the city of Durham and in other splendid towns within our borders. Some of our churches in the country are unusually strong and progressive, but by far the larger part of them are much below the average in membership, in growth and in contributions.

Of the forty-nine churches of which this Association is composed thirteen have pastors who live in "the regions beyond." Thirty-four of our churches are rural, thus making more than one-third of them having non-resident pastors. Only two of these pastors attended the recent session of our Association and quite a number of the churches whose pastors were not present were not represented by messengers, and, in some instances, no letters came from them.

I feel that the Association needs these brethren and the representatives of their churches at the annual sessions, and it is quite likely that they also need the inspiration which attendance on the Association inevitably brings. With no representation at these meetings the churches soon lose touch with the general work of the denomination.

Just now a church-to-church missionary campaign is being conducted in our Association, the purpose of which is to get the churches to put their mission gifts on a systematic basis, and the campaign, so far, on the whole is a magnificent success. In some instances, however, these non-resident pastors have not been present at these meetings at their own churches, and without the pastor it is practically impossible to accomplish the objects in mind.

I am aware of the obstacles in overcoming this situation, which all, including these churches and non-resident pastors, feel is a very serious handicap to our work. On the one hand, the scarcity of desirable preachers that are available compels the churches to call men that are available and suitable wherever their residence may be. Of course one solution of this problem is the grouping of the once-a-month churches into compact fields with the pastor located in the midst. In order to pay adequate salaries to such pastors giving full time to the ministry I am wondering if our State Board of Missions together with the Associational Executive Committees, cannot work out some plan by which they could offer to supplement the salaries paid by the new fields composed of two or more churches. Is not it worthy of our thought?

Another difficulty is that of the pastor, who must take work where he can get it. But when non-resident pastors or students at Wake Forest accept work in other sections should they not feel that part of their pastoral obligations is to attend the general meetings with which their churches affiliate?

This is not written in the spirit of criticism but to say to these pastors and churches that are not represented at the Mt. Zion Association. "Brethren, we miss you! Be sure to attend next year."

Durham, N. C.

News Notes

....Books close November 16!

....Who bids for the next Convention?

....To Charlotte on the Harvard Plan! You will like it.

....See that every cent for State Missions, on hand or available, is sent to Treasurer Walters Durham, Raleigh, before next Tuesday.

....Pastor Riddick's concise article on "Baptism in a Nutshell" will, we are sure, be very much appreciated by our readers generally.

....What magnificent weather we have been having of late! The fair weather Christian has certainly had a good chance to do some good work.

....We must not let Dr Johnson close his closing year as our Secretary with a debt. And next Tuesday will tell the tale. Let us, one and all, rain or shine, do our duty.

....Some notable North Carolina Baptists have fallen since the last meeting of our State Convention. May a double portion of their spirit rest upon others who abide yet amongst us!

....The Robeson Association passed a resolution last week endorsing the present plan of distributing our Ministers' Relief funds and went on record against the building of a central home for housing our old ministers.

....Our West Durham Church has just added \$100 to the salary of its beloved pastor, Rev. B. V. Ferguson. Evangelistic meetings are planned to begin the second Sunday with Rev. A. C. Hamby, of Clayton, doing the preaching.

....From our Nashville Sunday School Board's Department of Education, we learn that 3,193 diplomas have been awarded in North Carolina and that 328 North Carolinians have won the Red Seal, and one hundred have won the Blue Seal.

....Rev. L. W. Doolan, D.D., has assigned the pastorate of the First Baptist Church of Bowling Green, Ky., in order to accept an important pastorate at Columbus, Ohio. We are sorry to lose this excellent minister from our Southern Baptist Convention.

....Pastor J. Abner Snow, of St. Paul's, wrote us November 1: "We have just closed a ten days' meeting here with thirty-nine additions, twenty-one by baptism, making a total of fifty-two additions during the year. The pastor was ably assisted by Rev. Fred T. Collins, of Clinton."

....On Tuesday, November 2, five Congressional vacancies in the United States were filled. Three of these were in New York State, and Superintendent W. H. Anderson of the Anti-Saloon League says that all three will stand for the submission of a prohibition amendment to the constitution of the United States.

....Rev. W. M. Gilmore, of Louisburg, writes that he recently closed a good meeting at Randsell's Chapel, a mission point near Louisburg, at which he preaches once a month in the afternoon. "Rev. O. W. Sawyer, of Spring Hope, did the preaching. The people were delighted with Bro. Sawyer, and great crowds heard him gladly. As one result of the meeting, I baptized three strong young men yesterday afternoon. One other was restored to the fellowship of the church."

....Next Tuesday night the books close. No money coming in after that date will be counted on this year's work. Let churches, missionary societies, Sunday-schools and individuals, send in all money on hand, so that it will reach Treasurer Walters Durham not later than Tuesday afternoon, November 16.

....The thirty-eighth annual meeting of the Columbia Association of Baptist Churches is to be held with Grace Baptist Church, Washington, D. C., November 15-18. To Corresponding Secretary J. W. Many, of that city, we are indebted for a copy of the provisional order of exercises.

....If we raise just a little more (\$800.00, in round numbers) than we did from this time last year, we can go to Charlotte with songs of rejoicing. It must not be forgotten, however, that we had two weeks last year to raise this amount, whereas we have but one week this year. But what does a week's difference make if we only keep it in mind?

....With much appreciation we acknowledge receipt of the following invitation: "Rev. and Mrs. Alexander Winkler Bealer request the pleasure of your company at the marriage of their daughter, Emily, to Mr. Roy Emmett Calhoun on Thursday morning, November the twenty-fifth at ten o'clock, Six Hundred North Patterson Street, Valdosta, Georgia."

....The membership of our Hanes Church, West Winston, has grown from twenty seven to 125—a clear gain of ninety-eight accessions—since Pastor T. Sloane Guy, of Kernersville, took charge there six months ago. Evangelistic meetings closed Sunday night, Oct. 31, with twenty-nine accessions (seventeen by baptism). Evangelist Fred N. Day doing the preaching.

....The supreme task before us now is State Missions. Only six more days in which to raise \$24,000. That is to say, Treasurer Durham must receive as much for State Missions during the next six days, as he has received for the whole year up to date. A great task, but we have a great people, and we can do this great thing for our Lord, if we make up our minds to do it.

....On October 9, the corner stone of our new church building at Kernersville was laid with appropriate ceremonies. Speeches were made by Brethren J. Clyde Turner, H. A. Brown, J. T. Byrum, W. F. Staley, and Fred N. Day. The brick work is completed and the roof has been put on. The congregation hopes to begin worshipping in the building by the first of the year. The building is to be completed at a total cost of about \$12,000. Pastor Guy and his people are happy in their work.

....As to the plan of electing a Secretary, Pastor R. D. Cross, of Matthews, writes: "In the plan suggested by Brother Kendrick, of no committee or nomination, I see nothing but confusion worse confounded. A plan suited to electing deacons in a local church, where all are known, much talked privately, and there are only a few available men, is very different from the Baptist State Convention, where only a few are known to most of the delegates." Of the same opinion is another brother who believes that a representative nominating committee should be appointed at Charlotte just as there usually is in each local church when a pastor is called. The brethren are thinking along these lines and will, we doubt not, reach the right conclusion.

....The President of our Convention, Rev. C. H. Durham, of Winston-Salem, wrote us November 5: "Please allow me to say through the Recorder that the committee on 'Simpler Plan,' which I understand will meet in Raleigh Friday, November 12, will be asked to prepare a report on Order of Business for the next session of the State Convention."

....The dedication exercises of our Edgemont Church, Durham, which were interesting throughout, came to a brilliant conclusion last Sunday with a great sermon by Rev. E. Y. Mullins, D.D., President Southern Baptist Theological Seminary. We are asking Pastor Charles C. Smith for an account of the dedication for publication in a later issue.

....We understand that the forthcoming issue of the Wake Forest Alumnus is to contain a tribute to the late Dr. Charles E. Taylor from the pen of Dr. Geo. W. Paschal. We should have been glad to have had access to it before writing our editorial on Dr. Taylor since we fear that in our hasty preparation of the editorial, we may have omitted some important data.

....From Mount Airy wrote Pastor T. H. King, November 6: "I want to endorse Brother Kendrick's and Brother Walker's suggestion as to the method of selecting Brother Johnson's successor. I believe the entire Convention will approve of that way of doing it. It will take considerable time, to be sure; but it will be time well spent: for we must find the Lord's man."

....From Mount Holly, November 5, wrote Pastor E. C. Andrews: "Last Sunday, October 31, we received five into the fellowship at the Mount Holly Church. Therefore we were obliged to trouble the waters at the close of the evening service. Our congregations have so grown until last Sunday night more than a hundred people failed to get into the building. Our Sunday-school, too has outgrown its place of meeting. The Lord is truly good to us in many ways."

....Moderator M. Leslie Davis of Beaufort writes: "The Neuse-Atlantic Association will convene with our church at Morehead City, November 16. We will be in session until November 18. On November 15 a Pastors' and Workers' Conference will be held. All delegates and visitors will please notify, at once, Mr. J. C. Helms, Morehead City, N. C., Chairman Entertainment Committee, on what train to meet them. We trust that we will have a great session, and will be more than glad to have as many of the 'foreigners' as possible to be with us."

....With Elder Henry Sheets, of Lexington, we profoundly sympathize in the loss of his beloved wife, whose death occurred at their home on Sunday morning, October 31. For more than a half century this good woman had been a worthy helpmeet to Brother Sheets in the efficient work he has rendered for the Master in various spheres of Christian activity, particularly as the devoted shepherd of village and rural flocks. Just too late for insertion in last week's Recorder came this note from our deeply bereft brother: "This morning (Sunday) my wife went home to glory. She has been an invalid for two years, though kept up till a month or more ago. She had a complication of diseases, but heart-failure was the immediate cause of death. We had passed our golden wedding by more than a month. For almost fifty years she had been a member of the Baptist Church. She told us that she was ready to go."

....The Sunday-schools have done nobly, but they have not lifted an ounce of the burden from the churches. They paid the debt brought over from last year, but that left as much as we received for State Missions last year, to be paid by the churches. Let every pastor see to it that his church contributes a little more for State Missions than it did last year.

....Minutes gratefully received: Alexander Association (twenty-ninth session), R. L. Downs, clerk, Taylorsville; Tennessee River Association (fifty-fifth session), J. H. Wilson, clerk, Whittier; Three Forks Association (seventy-fifth session), W. Y. Perry, clerk, Vilas; Catawba River Association (eighty-sixth session), J. Charles Berry, clerk, Gum Springs.

....Raleigh was visited by a disastrous fire early last Saturday morning. Originating in the extensive printing plant of the E. M. Uzzell Company, it completely destroyed that structure and the News & Observer building, which only a few months ago had arisen out of its own ashes, and three or four other establishments in that vicinity. It is estimated that the property loss is about \$300,000. We particularly sympathize with Mr. Uzzell in his misfortune and also with the News & Observer which has shown its remarkable vitality by appearing daily through the courtesy of the Raleigh Evening Times.

....Chairman W. C. Barrett, of Gastonia, writes: "There will be a meeting of the Committee on Simpler Plan, appointed at the last Convention in Raleigh, in the Mission Rooms in Raleigh, November 12, at one o'clock p. m. The members of the committee are: W. C. Barrett, M. L. Kesler, L. Johnson, C. E. Brewer, L. R. Pruett, J. C. Turner, I. N. Loftin, C. L. Haywood, C. W. Scarborough, W. A. Cooper, G. T. Watkins, J. A. Campbell, I. M. Mercer, G. N. Cowan, J. M. Stoner. If any of the brethren have any suggestions to make to the committee, they will please send them to me by November 10. We will welcome any suggestions that may be given."

....The Thomasville correspondent of the Lexington Dispatch, November 3, says: "Last week when Farmer Baugh was indisposed at the Orphanage, Manager Kesler jumped out into the potato field, took charge of the force of boys and dug more than a thousand bushels of sweet potatoes of very fine quality and housed them for winter use. Mr. Kesler is a man of many parts. He is thoroughly acquainted with all the different departments of the work and seems at home wherever he elects to labor, whether in the office, on the campus ground, on the farm, in the pulpit, in the recitation room, writing for the press, or representing the Orphanage before distant congregations. Such a man is worth much in our community as well as in the State at large and more and more he is coming to be appreciated."

CLEANSE THE BLOOD AND AVOID DISEASE

When your blood is impure, weak, thin and debilitated, your system becomes susceptible to any or all diseases.

Put your blood in good condition. Hood's Sarsaparilla acts directly and peculiarly on the blood—it purifies, enriches and revitalizes it and builds up the whole system.

Hood's Sarsaparilla has stood the test of forty years. Get it today. It is sure to help you.

.... We have an opportunity of making next Sunday the greatest day that our people have ever known. There must be a mighty, united, State-wide movement in behalf of State Missions, if we report no debt at Charlotte. As Dr. Gambrell says, we must glean out into the very fence-corners next Sunday, and gather every penny that can be obtained for State Missions. Secretary Johnson is expecting a \$1,500.00 contribution from one church. Others should give \$1,000.00 each, and many should contribute \$500.00; but the great bulk will be made up of smaller contributions. Let the offerings pour into the treasury from \$1,500.00 down to fifteen cents!

.... From Winston-Salem wrote Pastor W. F. Staley last week: "Rev. L. B. Padgett, pastor of the First Church at New Bern, assisted us in a meeting at North Winston. The consensus of opinion was the people never heard better gospel sermons; they were thoughtful and biblical, and delivered earnestly. Mr. H. B. Easom conducted the song service, which was a great help to the meeting. Brother Easom has a splendid voice. He is a sweet-spirited young man and enters enthusiastically into his work. He will become a fine leader in evangelistic singing. He and Mr. Padgett sang a number of duets which were highly appreciated. The church was greatly strengthened and some new material was brought into our membership. Brethren Padgett and Easom shall always be welcome guests when they find time to pay us a visit. May the Lord graciously bless them in their work."

.... We take the liberty of quoting from a personal letter written us, November 2, by Rev. W. R. Bradshaw, of Hickory, the following paragraph: "I am just back from the South Mountain Association. Brother Wilson of Rutherford College was elected Moderator. Brother Bumgardner of Casar was elected Clerk. This was the best session of the South Mountain Association. When it was organized, in my heart, I opposed it, but as the years have gone by I believe it was a wise thing. This Association is composed of churches from five counties and five Associations,—all of them on the outer edge of the counties to which they belong, and also the Associations. They did not get the influence, therefore, of the speeches at the Association, nor of the literature distributed. But now they can be reached and they, if properly trained, will be an asset to our denominational work."

.... Rev. W. H. Reddish, of Wadesboro, is one of our most efficient pastors. His modesty has prevented the brethren from knowing much of his work, but we have received, indirectly, these interesting items. Brother Reddish had no idea this letter would ever come under the eye of the editor of the Recorder. The First Church, Wadesboro, has assumed the support of Miss Nannie Trantham, of Camden, S. C. She taught in the graded school at Wadesboro last year and the people are much devoted to her. The support of Miss Trantham will not cause the church to reduce its offerings to other objects. Since the middle of last July, fifty or more people have professed religion at the two Wadesboro missions and at the First Church, Wadesboro. Twenty-nine of them have been baptized and are now members of the church. The congregations have increased, and a B. Y. P. U. has been organized and a teachers' training class established. The church is in fine condition and "The best is yet to be."

.... Society day at Wake Forest, Monday, November 1, was quite an event in the college year. This annual celebration of the Euzellian and Philomathesian Literary Societies was featured by the Junior-Sophomore debate in the morning and the senior orations in the evening. There was a ball game in the afternoon and the Berean banquet was tendered at night. The question for debate was, "Resolved, that the workman's compensation act should be adopted in North Carolina." Messrs. I. E. Carlyle and D. P. McCann held the affirmative, and Messrs. L. W. Chappell and H. E. Olive the negative. The orations were delivered by Messrs. C. Thomas, on "America's Greatest Enemies"; A. C. Lovelace, on "North Carolina's Fundamental Need"; R. K. Redwine, on "America After the War"; and J. C. Powell, on "Freedom and Patriotism." The Berean banquet in the gymnasium was an elegant and enjoyable affair. There was a large attendance, including a large number of the students and faculty of Meredith College and the senior class of Oxford College.

ROBESON ASSOCIATION.

[Editorial]

When we stepped off the train at Lumber Bridge last Wednesday morning we fell into the hospitable hands of Elder J. W. Cobb, whose friends are numbered by thousands all over North Carolina. For ten years he travelled the State from the mountains to the sea, representing the North Carolina Baptist for seven years and the Recorder for three years. He lived a white life, did good work, and has a warm spot in the hearts of our Baptist people. He is not on the shelf—by any means; on the contrary, he is pastor of four churches and is doing some of the best work of his life.

Before the hour of preaching Pastor J. L. Jenkins, one of the very capable young men in our Baptist pulpit, took us in his car through the village, over the splendid Cobb farm, and in the country round about. Brother Jenkins preaches here and at Parkton. He is popular and efficient; his churches are devoted to him and are thriving under his care.

In the Lumber Bridge Church there hangs over the pulpit a portrait of the lamented Elder John Monroe, of the Spring Hill neighborhood in Scotland County, who ministered to the saints here for forty years or more. What a mighty man of God he was; and how his influence lingers in fragrant and blessed memory!

The sermon was preached by Rev. Alexander Miller, of Red Springs. Text: John 3:3—"Ye must be born again." It was an earnest, timely, helpful sermon. Brother Miller has begun his work auspiciously at Red Springs, though a struggle is on to build the new house of worship there. But the Association gave him \$300 during the session and promised him more later. So "he went on his way rejoicing."

The organization was quickly effected, for the Robesonians are satisfied with their present very efficient officers: Hon. L. R. Varner, whom they re-elected Moderator for the second time, and Dr. Robert T. Allen, whom they chose Clerk for the fourteenth time. These brethren are right "on the job" all right.

The first afternoon was full to overflowing, and yet there was no hurry. Pastor I. P. Hedgepeth treated the Recorder handsomely in his fine report and speech; as a result, the editor and Brother C. W. Williams, who was gladly welcomed

as our representative, had easy personal work among the saints. Ministers' Relief was ably discussed. Deacon R. D. Caldwell made a capital report and talk on the laymen's movement. So did Rev. J. F. Davis on Home Missions, Brother Scott adding some timely remarks. The Wake Forest Church was presented forcefully by Rev. J. I. Kendrick, and the Association asked to add to its apportionment which doubtless will be done. Chairman Charles L. Greaves offered the report of the Executive Committee for consideration later, since it embodied several important changes requiring some time for deliberation. The idea was to give the Committee a little more work to do, and we have no doubt that the Association complied.

It was late in the afternoon when in a borrowed overcoat (warm and snug, even though Snowy) we stepped into the sturdy Studebaker with the Greaveses and Caldwells, Master Robert Caldwell at the wheel, and away we went through field and forest, past town and village, on and on, via Red Springs, till we halted in the city of Lumberton already ablaze with its electric white way. Supper; prayer meeting; a refreshing night; breakfast; fellowship, and then—back over a new route via St. Pauls in the same car and with the same fine party to Lumber Bridge again. A round trip of something like fifty miles in "Imperial Robeson"—how we did enjoy it! And it was a delight to find Pastor C. L. Greaves, so happy in his great work, his people devoted to him, and he devoted to them, and all working harmoniously together for the up-building of the cause.

The second day at the Association was expected to be the great day or the feast. The Johnsons—Archibald and Livingston—were on their native heath and the brethren gave them hearty welcome and heedful hearing. Dr. Vann was present and his plea was so masterful that the saints sent him away with a cash collection of \$100 in his pockets. The report on Woman's Work, submitted by Pastor D. P. Bridges, told a glowing story of what the Robeson sisterhood is doing. Others who made reports and started helpful discussions were Brethren M. Shepherd, B. Townsend, Frank Gough, and J. L. Jenkins.

The Friday morning program included reports on the Condition of the Churches by Rev. W. Roy Davis, and on Foreign Missions by Rev. J. Abner Snow, besides the miscellaneous business concluding the session.

Since Robeson is a great cotton-producing county, the financial depression of the past year bore heavily upon our churches in that region. However, the gifts for the year were good, surpassing in some respects those of a year ago, though falling off slightly for some objects. Dr. Allen's printed digest of the church letters, (from all except four), distributed during the session, shows the following figures: fifty-two churches with a total membership of 7348 and 850 accessions; Sunday-school enrollment of 6263 with 280 baptisms from the schools; gifts to State Missions, \$2,161.50; Home Missions, \$1551.05; Foreign Missions, \$2203.00; Sunday School Missions, \$118.28; Orphanage, \$2466.94; Christian Education, \$541.69; Ministers' Relief, \$221.30.

A good showing, on the whole; and next year, we anticipate, will go well beyond it.

Some think tears are more sacred than smiles. But laughing is as divine as crying, and joy will remain after tears have been swept out of the universe.—Beecher.

THE CONVENTION AND ENTERTAINMENT.

The discussion in the newspapers of the entertainment of the Convention in Charlotte makes it necessary for me, as I see it, to make a statement. I had not intended to mention the matter publicly any more, but these discussions have published the situation without explanation.

I have been criticised severely to my face and, I suppose to my back, since the last Convention for making the motion which I made which brought about the condition. When the Committee on Place and Preacher made its report during the Convention in Raleigh, it also recommended that the Convention adopt the Harvard Plan of entertainment. I did not know that the committee had been instructed or requested by any one to make that report. I did know that they had not been instructed by the Convention to make it and that it ought to come up as a resolution or motion under a separate head. Therefore, I suggested and moved that that part of the report pertaining to place and preacher be adopted and that the rest of the report be taken up later. I expected that some one would move to take it up. I would have voted for it as I have been in favor of it for some time.

I do not wish to criticize the committee for making the recommendation or Brother Johnson, who has so nobly assumed the responsibility for making the suggestion to the committee, but as long as I am a member of the Convention, I shall be opposed to tacking things on to a report that way, although I favor them, and shall prevent it if I can when I recognize it.

Personally I am in favor of the pay-as-you-go plan and have adopted it for myself, and will vote for that or the Harvard Plan when it is properly presented to the Convention, and those who may oppose it have the privilege of voting against it without voting against something else that they favor.

W. C. BARRETT.

Gastonla, N. C.

I make the most of my enjoyments and pack away my troubles in as small a compass as I can.—Southey.

THE GREATEST NECESSITY.

You can do without food for weeks.

You can do without drink for days.

You can do without warmth for hours.

But you can do without air for only a few minutes. And very few minutes at that.

For without air the body promptly poisons itself. The air starvation is called strangulation.

In coughs and colds the phlegm in the organs of respiration coats the membranes, so that only a part of the air is effective in reaching the membranes and in purifying the blood. You have partial strangulation.

The blood is not purified momentarily as it should be and the whole body is self-poisoned, for the waste is not oxidized.

Under such circumstances Mentholatum is a great relief. Its pungent oils tickle the membranes into activity, loosening the phlegm, assisting in removing it, so that the air can reach the membranes and purify the blood.

For this reason Mentholatum is almost indispensable in cases of sore throat, catarrh, and croup.

Sunday School

Nov. 14.] [International Lesson.

DANIEL IN THE KING'S COURT.

Daniel 1:8-20.

Golden Text.—Watch ye, stand fast in the faith, quit you like men, be strong.—1 Cor. 16:13.

From Jerusalem to Babylon.

The great Nebuchadnezzar oversaw the land of Judah in 606 B. C., and carried off numerous captives to Babylon, his magnificent capital on the banks of the Euphrates, five hundred miles east of Jerusalem. Among the captives were Daniel and his three friends. They were all of royal blood and brilliant intellect, and destined to figure prominently in the foremost metropolis of the day.

Born in Jerusalem, Daniel was probably twelve or fourteen years of age when carried to Babylon. After a course of three years in the palace school he was admitted at court and chosen as one of the royal advisers. There he remained with almost unbroken distinction for about seventy years. His character was one of the loveliest and most exemplary in all history. He was also a man of great learning and marked ability. Bengel says that he was the politician, chronologer, and historian among the prophets. Tradition asserts that he died and was buried in the land which was blessed with his life.

The present lesson gives us a brief, vivid glimpse of the career of Daniel in Babylon. In the first place, he is presented as an earnest, consecrated student in the royal college of the capital; and then he appears for a full lifetime as the trusted adviser to the crown.

I.—Three Years in School.

(1) **The Decision.** Daniel and his companions had received something of a theological education before their country fell. We may not doubt that they were strict observers of the Mosaic law. Hence, they did not eat the flesh of unclean beasts or partake of food that had been polluted in connection with idolatrous sacrifice. They furthermore abstained from luxurious and intoxicating living. So when young Daniel was placed in the school at Babylon his soul revolted at the thought of the defilements around him. He began, rightly where the temptation was strongest to overlook or undervalue his duty. The appetizing dishes sent him from the king's table might be the means of his corrupting, and so he will draw the line there. A tender conscience and a fine self-mastery assisted him in making his famous decision of abstinence. And when the decision had been reached, the brave young student appealed to his guardian, the prince of the eunuchs, requesting "that he might not defile himself."

(2) **The Agreement.** His intelligence and affability had won for Daniel the favor and tender love of the prince of the eunuchs, and no doubt he would really have granted the request but for the orders to the contrary. So he replied to Daniel, "I fear my lord the king, who hath appointed your meat and drink; for why should he see your faces worse looking than the youths which are of your own age? so should ye endanger my head with the king." Unbaffled and still determined to carry his point, Daniel proposed as follows to the steward who had the charge of himself and his companions: "Prove thy servants, I beseech thee, ten days; and let them give us pulse to eat and water to drink." They preferred plain vegetable diet to kingly delicacies, and pure water to sparkling wine. At the end of the

ten days Daniel proposed that they appear before the steward in comparison with those who should continue the regular food, and if there had been physical or mental loss they would then submit to royal suggestion. To this the steward agreed, and so the test was made.

(3) **The Experiment.** "At the end of ten days their countenances appeared fairer; and they were fatter in flesh, than all the youths which did eat of the king's meat." The result physically was all that could be desired; it showed that these Hebrew boys with the consciousness that they were right in their position, could flourish far more satisfactorily on simple diet than on royal dainties. A good conscience very often aids in building up a robust physique. Thus we see that Daniel attained his object. "So the steward took away their meat and the wine that they should drink, and gave them pulse."

(4) **The Progress.** The fidelity of these captive youths was rewarded with mental and moral, as well as physical, blessing. "Now as for these four youths, God gave them knowledge and skill in all learning and wisdom; and Daniel had understanding in all visions and dreams." Their eager minds were supplied with abundant knowledge for Babylon was then the educational metropolis of the world. In the acquisition and use of this learning they were given skill and wisdom from above. In addition Daniel was endowed with ability to interpret and forecast the future through visions and dreams. "God thus made one of the despised covenant-people eclipse the Chaldean sages in the very science on which they most prided themselves."

II.—Seventy Years at Court.

(1) **Presentation.** At the close of the three years in the palace college Daniel and his three companions were brought before the king. Many others were presented at the same time. "And the king communed with them; and among them all was found none like Daniel, Hannaniah, Mishael and Azariah: therefore they stood before the king." The examination was eminently satisfactory, and solely upon their merits these young men were enrolled among the trusted advisers of the great Nebuchadnezzar.

(2) **Efficiency.** Confidence in them was not misplaced, nor did they assume duties they could not perform with credit and success. "In every matter of wisdom and understanding, concerning which the king inquired of them, he found them ten times better than all the magicians and enchanters that were in all his realm." They far surpassed the sacred scribes and those who were skilled in the occult arts. And this manifest superiority was recognized by the king; and he constantly drew upon it in the management of his kingdom.

(3) **Prominence.** How long the four companions were permitted to remain together in the court at Babylon we are not told. But the sacred historian informs us that "Daniel continued even unto the first year of King Cyrus." Thus Daniel was permitted to see the end of his country's captivity. In all probability he did not return to Jerusalem because of his advanced age, but his heart was ever with his people all during his seventy years of service at the Chaldean court. One of the very few now living who had come out of Judah into captivity, he rejoiced to see the true Israel return to rebuild the house of God and dwell in the city of David. He himself lived some years after the accession of Cyrus, and then, we may believe, received honored burial by a sorrowing people.

Grind Wheat Into Money

Let us tell you how hundreds are making surprising profits on a comparatively small investment grinding wheat into flour with this truly marvelous "Midget" Marvel Self-Contained Roller Flour Mill. We'll send you their own letters as proof that you, too, can make these profits milling flour. It is sure to make you a money maker from very start.

A complete flour mill in one frame requiring very little space or power. Anybody can run it without previous milling experience. Capacities 12 1-2, 25 & 60 bbls. a day. Write for our free book "The Story of a Wonderful Flour Mill," terms, estimates, etc. Anglo-American Mill Co., Inc. 1180 Fourth Street Owensboro, Ky.

This Book Free

YOU WILL WRITE A LETTER LIKE THIS.

I wish that I knew which one of the thousands of letters I receive would have the most weight with you, my friend. I can't quote all of them here, but I am going to ask you to read these carefully and then give me a chance to renew your health and make you write me one very much like them:

701 Barnard Street, Savannah, Ga., Dec. 23, 1910.
Mr. N. F. Shivar, Shelton, S. C. Dear Sir: As you are aware, in 1909 I was suffering with indigestion, stomach and liver disorders and all its train of horrying phenomena for several months. I had lived on milk, soft eggs, shredded wheat, a very insufficient diet for an active working man, and, of course, from disease and starvation was in a very low state of nervous vitality and general debility. I ordered ten gallons of your Mineral Water, which I used continuously, reordering when necessary, and in four months gained twenty-nine pounds, was strong and perfectly well and have worked practically every day since. It acts as a general renovator of the system. I prescribe it in my practice, and it has in every instance had the desired effects. It is essential to use this water in as large quantities as possible, for its properties are so happily blended and in such proportion that they will not disturb the most delicate system. It is purely Nature's remedy.

A. L. R. AVENT, M. D.

Leeds, S. C., March 2, 1911.
I have tested your Spring Water in several cases of rheumatism, chronic indigestion, kidney and bladder troubles, and in nervous and sick headaches, and find that it has acted nicely in each case, and I believe that if used continuously for a reasonable time will produce a permanent cure. It will purify the blood, relieve debility, stimulate the action of the liver, kidneys and bladder, aiding them in throwing off all poisonous matter.

C. A. CROSBY, M. D.

These are not selected cases nor are the results unusual. I receive thousands like them from physicians, ministers, lawyers, merchants, farmers, manufacturers and every conceivable profession. I want the satisfaction of receiving such a letter from you. No matter what your complaint may be, dyspepsia, indigestion, nervous headache, rheumatism, gall stones, kidney or liver disease, or any chronic ailment that has not responded to drugs. I invite you to match your faith in the Spring against my pocketbook. If the water fails to benefit you simply say so, return the empty demi-johns and I will promptly and willingly refund your money—every cent. Sign below:

Shivar Spring,
Box 8-B, Shelton, S. C.

Gentlemen:

I accept your guarantee offer and enclose herewith two dollars for ten gallons of Shivar Mineral Water. I agree to give it a fair trial, in accordance with instructions contained in booklet you will send, and if it fails to benefit my case you agree to refund the price in full upon receipt of the two empty demi-johns, which I agree to return promptly.

Name

Address

Shipping Point

When writing advertisers, please mention this paper.

THICK, GLOSSY HAIR FREE FROM DANDRUFF

Girls! Try It! Hair gets soft, fluffy and beautiful—Get a 25 cent bottle of Danderine.

If you care for heavy hair that glitters with beauty and is radiant with life; has an incomparable softness and is fluffy and lustrous, try Danderine. Just one application doubles the beauty of your hair, besides it immediately dissolves every particle of dandruff. You can not have nice heavy, healthy hair if you have dandruff. This destructive scurf robs the hair of its lustre, its strength and its very life, and if not overcome it produces a feverishness and itching of the scalp; the hair roots famish, loosen and die; then the hair falls out fast. Surely get a 25-cent bottle of Knowlton's Danderine from any drug store and just try it.



Standard Memorial Windows

Made in High Point

Beautiful in design—strong in construction. Largest and oldest glass plant in the South. Capacity for any and all orders and prompt delivery. Satisfaction guaranteed. Refer to any of our old customers or any bank or banker in High Point. Write for catalog.

Standard Mirror Co.
High Point, N. C.

DRINKING THAT HAS PROVEN BENEFICIAL.

This is not a statement to cause consternation among our readers because the beverage is Fonticello Mineral Water. The waters from this Mineral Spring have made restorations to health in cases of sickness of such long standing that the sufferers had given themselves up to believe that recovery was impossible. The proposition in a nutshell is this: Pure Water—water that is free from organic matter is known by the medical profession to be the safest and best of all agents to cleanse the system—and flush the blood and vital organs before the refuse can contaminate them and interfere with their functions. It is through intemperate eating and drinking of beverages, or the failure to drink plenty of water, and the exercise of common sense in living that we incur sickness, which finally becomes chronic.

But to prove the truth of the statement that Fonticello Mineral Water has made these wonderful restorations to health we make this Guarantee:

We will send you statements from physicians of acknowledged high reputation, of ministers and others who will show positively that Fonticello Water has cured them of many chronic diseases, including dyspepsia, indigestion, rheumatism, gall stones, kidney and liver diseases, uric acid, etc.

We will ship you two five-gallon carboys of Fonticello Water with the understanding that if it does not benefit you, we will return full purchase price.

FILL OUT THIS COUPON AND MAIL TO-DAY.

Note Our Guarantee.

I want to try Fonticello Mineral Water and promise to use it regularly, daily, drinking the number of glasses prescribed in the directions which you agree to send me. If this treatment does not prove beneficial, you agree to refund purchase price upon receipt by you of the two empty carboys which I promise to return promptly.

Enclose \$2.00 for which please send me two gallons of Fonticello Mineral Water referred to above.

Name

P. O.

Express Office

NOTE—This coupon is our acceptance of above terms and Guarantee.
FONTICELLO MINERAL SPRINGS CO., Dept. D., Richmond, Va.

B. Y. P. U.

Officers of all Unions are earnestly asked to send news notes for publication, and inquiries concerning the work to be answered in this column, to Secretary J. D. Moore, Ridgecrest, N. C.

A 1 UNIONS.

Tabernacle New Bern
First Church Raleigh
Bunn Bunn
Pilot Wakefield, R. F. D.
Pine Ridge Wakefield, R. F. D.
Pearces Wakefield, R. F. D.

SECRETARY'S NOTES.

Dr. Brewer's Estimate of B. Y. P. U.

In a personal letter to the State Secretary, Dr. Chas. E. Brewer, president of Meredith College, has the following to say concerning B. Y. P. U. work: "I think that the organization you represent is destined largely to revolutionize the work of our Baptist churches."

Organization Junior Union at Bunn.

Pastor Wallace Hartsell writes under date of October 23 of the organization of a Junior B. Y. P. U. at Bunn. "We now have a thriving Junior B. Y. P. U. at Bunn. The Sunday after organizing with fifteen on roll, we had thirteen present and eleven taking the Bible Reader's Course. All four B. Y. P. U.s on my field are now Standard."

First Church Goldsboro.

Mr. Robert L. Denmark in a recent inquiry concerning literature for the B. Y. P. U. says: "A number of years ago this work was carried on in this city, but has been for sometime what you would call dead. It has been recently organized and we are now waiting for the literature so that the work can go on." We are glad to know of the re-organization of the B. Y. P. U. in Goldsboro, and can assure Brother Denmark that if it is properly organized and carried on according to the latest and best methods, it will not go "dead" any more!

"Hartsell Country Union."

An organization of Unions in a city and its vicinity is called by the name of the city, but how about an organization of Unions in the country? What name should it have? That depends. Pastor Wallace Hartsell of Bunn is pastor of several Unions which have such an organization and to which the name of the pastor has been attached. The term "Country" is added to distinguish it from the "City" and to indicate the character of the field which it covers. The Hartsell Country Union meets every fifth Sunday, and it was the pleasure of the State Secretary to be with the young people on Sunday October 31 and to speak to them in the opening session of the Training School which began at that date under their auspices and which was held at Poplar Church, Oct. 31 to Nov. 5. The meetings alternate among the churches and Unions which belong to the group, and for each session a special set of officers is selected to provide a program and other features of the work. On October 31, the meeting was held at Pearce's Church. The Secretary spoke in the forenoon and after dinner on the grounds, the Union rendered a most interesting missionary program. The pennant was awarded to the Union at Pearce's which had made the following extraordinary record since the last meeting: Attendance 95 per cent; Bible Reader's Course, 100 per cent; Systematic Giving, 100 per cent. All the Unions belonging to the organization are A1 except their youngest member, the Bunn Junior B. Y. P. U. which was admitted to membership in the body

on October 31 and which will doubtless reach the standard as soon as it gets old enough to conform to the requirements. The Hartsell Country Union is composed of Bunn Senior and Bunn Junior, Pilot, Pine Ridge and Pearce's.

Organization at Smithfield.

From the Smithfield Herald of October 29. We are glad to get the following account of the organization of a B. Y. P. U. at that place: "A very fine B. Y. P. U. meeting was held at the Baptist church last Sunday evening, beginning at 6:30 o'clock. Something like fifty people were present and about forty joined the Union which was permanently organized along the lines laid down by the Southern Baptist Convention. Miss Alma Eason was chosen President; Mr. T. J. Lassiter, Vice-President; Miss Mattie Hudson, Secretary; Mrs. O. E. Bain, Corresponding Secretary; Mr. C. J. Wiggs, Treasurer, and Miss Pearl Stancil, Organist. The regular program will be given Sunday evening next, beginning promptly at 6:45 o'clock. The public is given a cordial invitation to attend this meeting. Regular church service follows at 7:30."

ONE LITTLE 50 CENT BOX

of Tetterline will often cure cases of Eczema, Tetter, etc., of ten and fifteen years standing. It is because this salve embodies correct scientific principles in the treatment of skin diseases that it relieves Tetter, Eczema, Ringworm, Itch, Chilblains, etc. It is the absolute master of skin diseases as thousands will testify. 50c at druggists or by mail from Shuptrine Co., Baltimore, Md.

SALE OF LAND.

By authority of a deed of trust from Donald Campbell and wife to W. N. Jones, Trustee, recorded in Book 282, Page 507, records of Register of Deeds office for Wake County, I will on Wednesday, the seventeenth day of November, 1915, at 12 o'clock m., at the Court House Door of Wake County, Raleigh, N. C., sell to the highest bidder for cash a certain tract of land in Cary Township, Wake County, situated on the S. A. L. Ry., and on the waters of Swift Creek near the village of Cary, adjoining the lands of Hugh Campbell, and those of Mr. Hawkins Jones, J. H. Winder, and others, particularly described by metes and bounds in the above mentioned deed of trust, containing 81 46-100 acres, more or less.

W. N. JONES, Trustee.

SAGE TEA DANDY TO DARKEN HAIR

It's Grandmother's Recipe to Bring Back Color and Lustre to Hair.

You can turn gray, faded hair beautifully dark and lustrous almost overnight if you'll get a 50-cent bottle of "Wyeth's Sage and Sulphur Compound" at any drug store. Millions of bottles of this old, famous Sage Tea Recipe are sold annually, says a well-known druggist here, because it darkens the hair so naturally and evenly that no one can tell it has been applied.

Those whose hair is turning gray, becoming faded, dry, scraggly and thin have a surprise awaiting them, because after one or two applications the gray hair vanishes and your locks become luxuriantly dark and beautiful—all dandruff goes, scalp itching and falling hair stops.

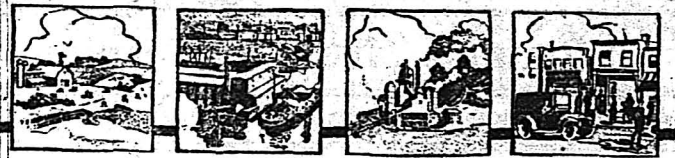
This is the age of youth. Gray-haired unattractive folks aren't wanted around, so get busy with Wyeth's Sage and Sulphur tonight and you'll be delighted with your dark, handsome hair and your youthful appearance within a few days.

NORFOLK SOUTHERN RAILROAD New Short Route.

FREIGHT SERVICE.

If you value quick transportation; route your shipments via Norfolk Southern Railroad.

Watch the time made by their package cars, and you will find that your interests are best served by patronizing them, as "time is money."



Business is booming!

Dayton, Ohio.

Merchants everywhere tell our 800 salesmen that business is booming.

Farmers have had two record crops, at big prices, with big demand at home and abroad.

Stocks of manufactured material are short, and labor is in great demand.

Exports largely exceed imports.

Factories are busy, many working overtime.

More freight cars are needed, and steamers are taxed to capacity.

People are living better, and spending their money more freely.

This country has the best money in the world, and more of it than ever before.

Such a combination of favorable circumstances never has occurred before, and probably will never occur again.

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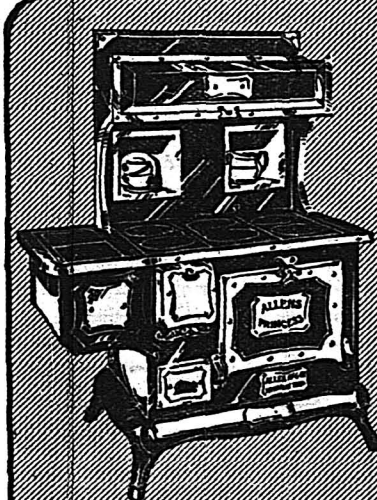
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Woman's Missionary Union

Edited by Miss Blanche Barrus, Corresponding Secretary, Raleigh, N. C.

MEMORIAL ISSUE OF ROYAL SERVICE.

Our readers of Royal Service will be glad to know that the editors of that splendid magazine are arranging to make the December issue a memorial number, in honor of our late president, Miss Heck. All new subscriptions should be sent in at once, so as to begin with this special issue.

INVITATION—STATE MISSION DAY, SPRING HOPE W. M. S.

In behalf of the Old North State—State Mission Day we will celebrate. So an all-day program we've planned. And we want every missionary worker to understand

That this work is not meant for a few—

Examine your hearts, and see if it doesn't call you.

Then meet us at Mrs. Privett's from 10:30 to 12—

And into State Mission work we will delve.

After refreshments have been served, we will take a rest.

And the afternoon program we will try to make best

So at the home of Mrs. Albert May At 3 o'clock the very same day.

Come one and all and an offering make.

Please give liberally, for the cause is great.

By so doing Brother Johnson's burden we will lighten,

And the lives of each we hope will brighten.

Thursday, October 28, 1915.

PEE DEE W. M. U.

The Woman's Missionary Union of the Pee Dee Association held its twenty-first annual session October 7 and 8, 1915, with the Wadesboro Church.

Despite the downpour of rain, delegates from Scotland, Richmond and Anson Counties were present, and received most cordial greetings from the Missionary Society of the Methodist Church by Mrs. C. M. Burns, Jr.; from the Presbyterian ladies by Mrs. A. R. Woodson, and from the Baptist by Mrs. T. L. Caudle. These words of Christian welcome were graciously responded to by Miss Jewel Henry, of Lilesville.

The anniversary Scripture was a part of the 105th Psalm. The anniversary song was "Make Me a Channel of Blessing." The aim for 1916 was "Greater Efficiency and More Laborers," while the motto was, "Lord help me to live from day to day

In such a self-forgetful way. That even when I kneel to pray My prayer shall be for OTHERS."

Regardless of the failure, on account of inclement weather, of twenty-five delegates to report, this meeting of Christian workers will go on record as being the very best in the history of the Association. Every society in the Union either reached its aim or went beyond it.

It was the great pleasure and edification of the Association to have several distinguished visitors, among these being Mrs. W. N. Jones, of Raleigh. Mrs. Jones' very presence is an inspiration and her appeal for deeper consecration was a most feeling one.

She is the State Treasurer of the W. M. U., and is a woman of fine personality and executive ability.

It was also the privilege of the Association to welcome as one of its guests, Mrs. C. E. Mason, of Charlotte. Mrs. Mason's splendid ad-

dress was one of the features of the occasion.

The address delivered Thursday evening by Mrs. W. A. Smith, of Charlotte, on "The Inlook, Outlook, and Uplook of Christian Work", was a masterful one.

A most interesting message from Miss Nan Trantham to the Association, was read by Mrs. W. E. Brock, President of the Wadesboro Missionary Society. Miss Trantham, who is now at the Louisville Training School, will, next year, represent the Wadesboro Church on the foreign field. On the fourth anniversary of Mr. Reddish's pastorate the church assumed the responsibility of supporting her as its missionary. A very fitting demonstration, it was, of the church's spiritual growth and appreciation of its pastor's efforts. Miss Trantham is the truest type of Southern Christian womanhood, and she lives in the hearts of the Wadesboro people.

Mrs. T. B. Henry, who, since its organization twenty-one years ago, has been the loyal Vice-President of the Pee Dee Association, made one of the most eloquent and inspiring addresses it has been the pleasure of the Association to hear her make.

Mrs. Mason, in behalf of the Union, and in well chosen words, presented to her a beautiful gold W. M. U. pin. This expression of appreciation of her faithful services came as a complete surprise to her, and she was so overcome, her response was almost inaudible.

The musical program was excellent. Mrs. H. W. Little never sang sweeter than on this occasion. Miss Elizabeth Hancock, Miss Emily Huntley, and Mrs. Frank Fetzer, delighted the listeners more than once.

An appropriate memorial exercise was held for the lamented Miss Heck. The address delivered by Mr. Justice, a visiting missionary from Argentina, was the closing feature of the Association. There was a large appreciative, mixed audience out to hear him, and his message was well received.

MRS. T. L. CAUDLE,
Reporter.

Wadesboro, N. C.

W. M. U. WORK AT HIGH POINT.

The Woman's Missionary Society of the First Baptist Church of High point has for its President Mrs. C. F. Weedon. She is a woman with a vision, and the mission work is

on her heart. The Woman's Missionary work in its several divisions, —the W. M. S., Y. W. A., Y. W. A., Jr., and the Sunbeams—has moved forward all along the line, and their progress has been very gratifying.

The leaders of these divisions have labored untiringly through the year; developing mentally and spiritually, and striving to help solve the missionary problems confronting our church.

A feature of special interest in our work, for several years, has been the packing and sending a box to one of our frontier missionaries.

With definite and practical plans before them these several divisions of the W. M. U. decided this year to send their box to Rev. C. P. Alcorn, Terral, Okla. A box for this family, consisting of six members, father, mother, three girls, and one boy, required much ingenuity and practical planning on the part of the leaders. What a happy thought, each one to be entirely fitted out with new suits, dresses, coats, hats, shoes, and all other garments. Then the quilts, blankets, towels and other necessary articles too numerous to mention, were cheerfully contributed and the joyous, glorious hours of preparation that followed, sewing, quilting, and purchasing.

The Y. W. A.'s and their co-workers, the Philathea Class, thought to combine labor and recreation, heartily enjoyed A Missionary Shower, with their Presidents, Mrs. Tucker, and Mrs. C. E. Sicheloff, in the home of the latter; the gifts were many and of great assortment amounting to several dollars, this being only a small portion of their contribution to the box. Well might they have sung,—

"There shall be showers of blessing;"
Oh, that today they might fall."

Then the delightful Y. W. A., Jrs., met in the home of their charming leader, Mrs. S. L. Davis. Here the happy, prayerful thoughts of this faithful body of girls as they planned and made the most beautiful and substantial little suits, truly was an inspiration and incentive to their leader, to move forward to lead them on into even greater achievements in the work of their Master.

And our dear little Sunbeams, always true to their name, shedding light and love all around them, and I am sure in their precious, rich gifts which were many and valuable, each bearing the label of love and prayer from their unselfish little hearts, will surely cast a beam of sunshine and cheer into the Oklahoma home. Snugly tucked in among their gifts were dolls, to complete happiness of the little tot. So ended

(Continued on page 11.)

OXFORD COLLEGE.

The Spring Term Will Open January the 12th.

The following classes of students may at that time enter to advantage. 1st—Those desiring to take Literary Work preparatory to entering upon the Degree Courses here or elsewhere next fall.

2nd—Those wishing to make more thorough preparation for teaching, a review of the studies of the public school course, together with a good course in Pedagogy having been provided.

3rd—Those desiring the Business Course. A good course can be completed within the five months by students who devote their entire time to it.

4th—Those desiring a practical course in Domestic Science and in Domestic Art.

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Teachers' Course	\$20.00
Domestic Science	\$15.00
Domestic Art	\$15.00
Business Course (Typewriting & Stenography)	\$20.00
Board per month	\$14.00

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F. P. HOBGOOD, President.

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Says Backache is sign you have been eating too much meat.

When you wake up with backache and dull misery in the kidney region it generally means you have been eating too much meat, says a well-known authority. Meat forms uric acid which overworks the kidneys in their effort to filter it from the blood and they become sort of paralyzed and loggy. When your kidneys get sluggish and clog you must relieve them, like you relieve your bowels; removing all the body's urinous waste, else you have backache, sick headache, dizzy spells; your stomach sours, tongue is coated, and when the weather is bad you have rheumatic twinges. The urine is cloudy, full of sediment, channels often get sore, water scalds and you are obliged to seek relief two or three times during the night.

Either consult a good, reliable, physician at once or get from your pharmacist about four ounces of Jad Salts; take a tablespoonful in a glass of water before breakfast for a few days and your kidneys will then act fine. This famous salts is made from the acid of grapes and lemon juice, combined with lithia, and has been used for generations to clean and stimulate sluggish kidneys, also to neutralize acids in the urine so it no longer irritates, thus ending bladder weakness.

Jad Salts is a life saver for regular meat eaters. It is inexpensive, cannot injure and makes a delightful, effervescent lithia-water drink.

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It is commonly known that Southern marble quarries hold an important place in the production of the world's marble, but it is a question if the people of the South know that to one of their own home industries, strictly Southern in ownership and management, belongs the distinction of producing some of the finest blue marble in the world.

Blue marble is not a common product and the Regal Marble Company of Regal, N. C., own the only quarries in the South. One of their best products, known to the trade as Regal Blue, was recently made the subject of interesting tests by the U. S. Department of Agriculture. The government report showed the marble to be of such fine and compact texture that it withstood the highest tests for crushing strength and water absorption. These are the properties that make for the recognized permanence of color and durability of this marble. The Regal Company employs native Southern workmen exclusively, both in the quarries and in their finishing plant.

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W. M. U. WORK AT HIGH POINT.

(Continued from page 10.)

thuslatic were these Sunbeams that one was heard to say—"Oh my, what if I had gone to grandma's and missed this box."

These Little Jewels are led by Mrs. H. C. Field and Mrs. A. E. Tate. God bless the little Sunbeams; they are an inspiration and joy to the missionary cause. What a harvest is ripening for their reaping in the coming years. God bless every division of the woman's work of the First Baptist Church, for in the sending forth of this box may be truly said,—It is blessed to give and a blessing to receive, for genuine interest pervaded those glorious hours of preparation and packing of box; and we trust this experience and inspiration gathered during these days may have a definite and practical bearing on the hearts and minds of all, revealing to them their great possibilities as Christians, as church members, and missionary workers. The advance thus far is gratifying, the inspiration and enthusiasm gained on an occasion such as this one, surely must be far-reaching and the fruits rich and bountiful, with blessings full and free, for—"Cast thy bread upon the waters: for thou shalt find it after many days."

This box is considered by all as an exceptionally fine box, with an estimated value of \$160.

MRS. A. W. CLAXON,
The pastor's wife.
High Point, N. C.

JOHNSTON W. M. U.

The W. M. U. of the Johnston County Association met with the Baptist Church at Benson, October 13, with Mrs. B. A. Hocutt, Superintendent, pro tem, presiding. The devotional exercises for the morning service were conducted by Mr. Lassiter, pastor of the Presbyterian Church. The address of welcome from the Benson W. M. U., by Mrs. O. A. Barbour, made all feel at home, and Mrs. Hocutt warmly responded. "Our Association; its relation and obligation to the W. M. U.", by Mrs. Hocutt, was very instructive. Many subjects dear to the heart of the true mission woman were discussed.

"The Training School", by Mrs. J. E. Lanier, a former Training School girl, was most impressive, and Mrs. D. J. Thurston's talk on "Today's Opportunity in Mission Work in North Carolina" was a most interesting part of the program.

Mrs. J. J. Taylor, missionary from Brazil, captivated her hearers by a talk on missionary life in Brazil. She spoke of the struggles she and her husband had in establishing the gospel of Christ during the first years of their work, and finally of the eagerness with which the natives heard their story. Dr. J. J. Taylor conducted the devotional services Wednesday afternoon. Wednesday evening he gave an illustrated lecture on Brazilian life, which was most instructive and enjoyed by all. Dr. Taylor has the honor of being the first missionary from Brazil who ever spoke to the Union.

We were happy to have with us Miss Blanche Barrus, who represented our Central Committee. After electing the officers for the coming year—Mrs. B. A. Hocutt, Superintendent; Miss Cleve Barnes, Secretary; and Mrs. J. J. Lane, Superintendent of Junior Work; we adjourned, to meet with the Wendell Church in 1916.

MISS CLEVE BARNES,
Clayton, N. C.

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Young Woman's Auxiliaries

Leader: Mrs. O. E. Mason, Charlotte.

Who knoweth whether thou art com to the Kingdom for such a time as this —Esther 4:14.

PROGRAM FOR NOVEMBER.

I.

(Arranged by Mrs. A. V. Joyner, Waynesville, N. C., Y. W. A. Leader of the Haywood Association.)

Subject—The Brotherhood of Man. Hymn—Throw Out the Life-Line. Bible Study—God the Father of All—Eph. 4:6. Children of God—I John 3:1-2. Foundation of Brotherhood—Mark 12:30, 31. Standard of Brotherhood—Matt. 5:38-48. Test of Brotherhood—I Cor. 13.

Prayer for the Spirit of brotherly love.

Talk—Our Sisters of Many Lands. From October Royal Service.

Activities in Which Young Women May Help—Red Cross, W. C. T. U., Playgrounds, Y. W. C. A., Bible Schools, Industrial Schools, Big Sister Movements, Campfire Girls, etc. Brief Explanation of each.

Solo—I'll Go Where You Want Me to Go, etc.

Discussion—Advancing the Brotherhood of Man through Our Personal Service.

Hymn—Lord Speak to Me That I May Speak. Sentence Prayers. Business.

II.

Song—Praise Him. Read in Concert: James 2:14-17; Romans 1:14.

What is the scriptural teaching in regard to the "Brotherhood of Man." (Royal Service, article 2, page 8.)

Give three accounts of Jesus' personal service from the Gospels.

What is the most effective way to interpret Christ to those who do not know Him?

Song—"Help Somebody Today."

Tell of two great reform movements and their progress.

Why are there no such organizations in non-Christian lands?

Close, with five short prayers of thanksgiving.

(1) For the spirit and purpose to drive out evil institutions from our midst.

(2) For compassion toward the sinful and unfortunate.

(3) For thought and care for children and aged.

(4) For peace and prosperity.

(5) For freedom of worship and the use of God's Word.

All carry Bibles.

Sunbeams and Royal Ambassadors

MISS ELIZABETH BRIGGS, Supt.

DOLLAR SUNBEAMS.

The following Sunbeams have contributed one dollar or more to State Missions:

Raynham.—Minnie Scott, Mattie Scott.

Leaksville.—Joseph Beach, Adeline Wilson.

Raft Swamp.—De Lesline Tyner.

Raleigh, First Church.—Eugenia Riddick, Mary O'Kelley, William O'Kelley, Mary Yarborough, Catherine Carter, Herbert Carter, Sarah Briggs, Eliza Briggs.

SUNBEAM "STATE MISSION DAYS."

Raft Swamp.—We observed State Mission "Rally Day" in Raft Swamp Church, October 3. The different

churches in this circle were present. Each Band came with either songs or recitations. The collection amounted to \$10.00. Our circle is progressing nicely.

Leaksville.—I am so happy to report such a nice offering from my Sunbeams for State Missions—\$7.53. Two of the members deserve to be placed on the "honor roll"—Joseph Beach is one of my "right hand boys" always present and performing every duty faithfully. Little Adeline Wilson is our youngest member. She received a dollar as a gift on her last birthday, and she gladly and generously gave it to missions.

Raynham.—I am writing to tell you of our Sunbeam exercise we had the third Sunday. We had a splendid exercise and collected \$6.88 for State Missions. Two of my girls brought one dollar each, and I wish their names to be on the "honor roll."

Ashpole.—Our Sunbeams gave a State Mission program to quite a large audience last Sunday night.

The children rendered their parts in a creditable manner and every one seemed delighted with our exercises. A collection was taken amounting to \$13.40. I am glad to tell you that a Royal Ambassador Chapter has been organized and I suppose you will hear from them soon. Our circle is to have a State Mission Rally at White Pond Church the first Sunday afternoon in November. We are succeeding splendidly with the circle plan. We like it especially because we can get acquainted with the other Sunbeams, and we want to know them all.

The men who have achieved success are the men who have worked, read, thought more than was absolutely necessary, who have not been content with knowledge sufficient for the present need, but who have sought additional knowledge and stored it away for the emergency reserve. It is the superfluous labor that equips a man for everything that counts most in life.—Cushman K. Davis.

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Each "Pape's Diapepsin" digests 3000 grains food, ending all stomach misery in five minutes.

Time it! In five minutes all stomach distress will go. No indigestion, heartburn, sourness or belching of gas, acid, or eructations of undigested food, no dizziness, bloating, foul breath or headache.

Pape's Diapepsin is noted for its speed in regulating upset stomachs. It is the surest, quickest stomach remedy in the whole world and besides it is harmless. Put an end to stomach trouble forever by getting a large fifty-cent case of Pape's Diapepsin from any drug store. You realize in five minutes how needless it is to suffer from indigestion, dyspepsia or any stomach disorder. It's the quickest, surest and most harmless stomach doctor in the world.

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The smoke-vapor reaches all the air passages of the head, nose and throat. As the disease is carried into these passages with the air you breathe, so the anti-septic, healing vapor of this Remedy is carried with the breath directly to the affected parts.

This simple, practical method applies the medicine where sprays, douches, ointments, etc., cannot possibly go. Its effect is soothing and healing, and is entirely harmless, containing no tobacco or habit forming drugs. It is pleasant to use, and not sickening to those who have never smoked. No matter how severe or long standing your case may be, we want to show you what our Remedy will do.

To prove the beneficial, pleasant effect, The Blosser Company, 750 Walton St., Atlanta, Ga., will mail absolutely free to any sufferer, a sample that will verify their claims by actual test. This free package contains a pipe, some of the Remedy for smoking and also some of our medical cigarettes. If you wish to continue the treatment, it will cost only one dollar for a month's supply for the pipe, or a box containing one hundred cigarettes. We pay postage.

If you are a sufferer from Catarrh, Asthma, Catarrhal Deafness, or if subject to frequent colds, send your name and address at once by postal card or letter for free package, and a copy of our illustrated booklet.

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RETROSPECT AND PROSPECT.

As we look back over the years we spent with the Asheboro Street Church, Greensboro, we can but say: "Hitherto hath the Lord helped us. While the work was hard, it was also a pleasure to labor with a people who made great sacrifices to advance the cause of the Lord. There are many faithful and true Christian men and women there who are "the salt of the earth."

When we entered upon the work there, we had to worship in an old wooden building; but now a handsome brick edifice stands just in front of the old building. It is well furnished with modern fixtures. The heating system is the best that can be had. The good part of it is this—it is three-fourths paid for. They can handle the small debt with all ease.

More than one hundred members were added to the church during our pastorate and the congregation grew in proportion to the membership. We had the pleasure of seeing the lost saved even in our last services. There were three to join the church at our last service—two for baptism and one by statement.

The church refused to accept our resignation and many begged us to remain with them.

The B. Y. P. U., along with others, gave us a surprise party and a severe pounding on September 13. They brought us many handsome gifts, showing their love for us.

A few days later Mrs. Walker's Sunday-school class and the church choir presented her with a lovely gold brooch set with pearls.

On the last night of September the A. B. C. class, which the pastor organized and taught, presented him with one of the most beautiful Bibles we have ever seen.

Indeed, these marks of appreciation and love made it hard for us to leave our church in Greensboro. We shall never forget our friends there. They were as faithful as a people could be. We pray God's richest blessings upon them.

At Albemarle we have received a hearty welcome, not only from the First Church, but from the whole town. A large delegation of our members met us at the depot. In a few moments we were seated in Brother Parker's handsome automobile and in a few minutes we were standing before the parsonage, where the ladies of the church were in charge and a bountiful supper prepared. So we felt at once very much at home among our new friends. Some kind soul had sent us a large load of wood, while another had ordered us a load of coal.

The First Church here has set a fine example for other churches in the State to follow by bearing our moving expenses for us. We appreciate all these kindnesses and we hope to show our appreciation by faithful service in the future.

The prospects for the work here are very bright. New members are added to the church nearly every Sunday. Congregations grow at every service. We are anticipating a very pleasant work here.

Albemarle is thirty miles south of Salisbury and is the county seat of Stanly. It is reached by the Southern and Winston Southbound Railways, giving us fine traveling facilities. I am told that the population

is between 8,000 and 10,000. Much manufacturing is done here, and the town is growing rapidly.

ROBERT P. WALKER.
Albemarle, N. C.

MASS MEETING WITH ADVISORY COMMITTEE OF CHOWAN ASSOCIATION.

In response to a call of the Advisory Committee of the Chowan Association a large number of pastors and other representatives of the churches met in the Blackwell Memorial Church, in Elizabeth City, on Tuesday, October 19, to confer together and make suggestions to the churches as to forming compact fields and locating pastors within the territory of the respective fields.

The following churches were represented in the meeting either by their pastors or one or more members of each church:

Ballard's Bridge, Belhaven, Bethel, Beulah, Blackwell Memorial, Center Hill, Chappell's Hill, Coinjock, Columbia, Corinth, Creswell, Ebenezer, Edenton, Elizabeth City, Eureka, Gatesville, Geneva, Great Hope, Hertford, Macedonia, Manteo, Mt. Pleasant, Middle Swamp, Mt. Sinai, Moyock, Oak Ridge, Olivet, Pantego, Pleasant Grove, Poplar Branch, Powell's Point, Providence, Ramoth Gilead, Roanoke Island, Roper, Sandy Cross, Sawyer's Creek, Shady Grove, Shiloh, Sound Side, South Shore, Travis, Warwick, Whale's Head, Whiteville Grove, Woodville, Yeopim, Eure and Oak Grove.

L. W. Norman, of Hertford, was made chairman of the meeting, and Lycurgus Hofler, of Gatesville, secretary.

As the purpose and proposed plans of work of the Advisory Committee seem to have been misunderstood in some parts of the Association, the Committee took special pains to explain that the Committee has never understood that the Association meant to delegate any authority or power to them beyond that of making suggestions and advising the churches and co-operating with them in the formation of fields and locating of pastors. And, furthermore, the Committee has never had any idea of assuming any authority over the churches whatever.

The members of the Committee simply wish to be the servants of the churches, and it was very gratifying to note that all present in the meeting had this view of the work, and came to the meeting ready to co-operate in the movement.

And it should be said, in justice to some of the churches in the Association that were not represented in the meeting that they are in accord with the movement; but, having already arranged their fields, did not send any one to the meeting.

The fact that some of the churches have already arranged themselves into fields made it more difficult to suggest even an approximately satisfactory grouping of the remainder of the churches. And it is realized that progress in the movement will be slow. But the undertaking is becoming to be understood by our people. And the prospects for better conditions are growing brighter. And we feel confident that the day is near at hand when our people will all see the wisdom manifested by the Association in launching the movement.

After as careful consideration as the time would admit of, the following groups of churches as pastoral fields were agreed upon as the suggestions to be made to the churches:

- I. Columbia, Sound Side, Gum Neck, South Shore and Mt. Zion.
- II. Creswell, Mt. Pleasant, Oak Grove, and Travis.
- III. Belhaven, Roper and Pantego.
- IV. Ramoth Gilead, and Ebenezer.

V. Shiloh, Oak Ridge, Pleasant Grove, and Providence.

VI. Powell's Point, Poplar Branch, Coinjock, Whale's Head, Rehoboth, Shady Grove, and Moyock.

VII. Berea, Riverside, Salem, and Olivet.

VIII. Sawyer's Creek and Corinth.

IX. Manteo, Roanoke Island, and Nag's Head.

X. Woodville, Bethel, Great Hope, and Mt. Sinai.

XI. Sandy Cross, Beulah, Gatesville, Middle Swamp, and Eure.

L. W. NORMAN,

Chairman.

LYCURGUS HOFLER,

Secretary.

IMAGINE THE MISERY

of a seven years' case of persistent eczema and then the joy of its final disappearance. This is the experience of I. S. Giddens, Tampa, Fla.—"For seven years I had eczema on my ankle. I tried many remedies and doctors. I decided to try Tetterine and after eight weeks am entirely free from the terrible eczema." If you suffer with Eczema, Tetter, Itch, Ringworm, Salt Rheum, or Piles, you know what to do. Tetterine, 50c at drugists or by mail from Shuptrine Co., Savannah, Ga.

FLORIDA Reclaimed upper Everglades, richest land in the world; level prairie; saw-grass muck soil ten feet deep; best location for general farming, tropical fruits and winter vegetables; pure water; good health; easy terms; free booklet; sample of soil; near new railway; agents wanted. J. Bare, Box 169, Ritta, Fla.

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Obituaries

Limitations of space promptness in publication, and fairness to correspondents require in this department small type and adherence to a rule of long standing in the Recorder office: "Obituaries, sixty words long, are inserted free of charge, when they exceed this number, one cent for each word should be paid in advance." Where this regulation is disregarded, the editor will understand that he is authorized to abbreviate.

CATES.—Reuben L. Cates departed this life October 19, 1915, and was buried in the Mt. Zion Cemetery, October 20.

A wife and two children, father and mother, one sister and two brothers survive him.

He was converted three years ago and united with the Mt. Zion Baptist Church, remaining a faithful member until death.

May the Holy Spirit comfort and sustain the heart broken and bereaved family.

—L. P. Soots, Moncure, N. C.

HORTON.—Mrs. Linda Williams Horton died at her home in Rolesville, October 15, 1915. For many years she had been a faithful member of the Baptist Church of Rolesville, and all who knew her feel inclined to call her blessed. For the last five years of her life she was a constant sufferer in the body, but a more beautiful spirit in and through all her sufferings I have not witnessed.

She was in her forty-fifth year, and leaves a husband, four children, an aged mother, several brothers, and a host of friends behind her. Of course she will be missed, but we feel that our loss is so distinctly her gain that we are constrained not to weep, but rather to rejoice in the assurance of the victory that has come to her.—W. R. C.

ASHWORTH.—Martha S. Ashworth, wife of Rufus Ashworth, was born in Buncombe County, N. C., May 26, 1852, and died at her home in Fairview, April 18, 1915, at the age of sixty-two.

Thus passed to her reward one of our noblest women. Converted in early life she became a member of Cane Creek Baptist Church and lived a consistent Christian life.

She was laid to rest in the Fairview Cemetery, the funeral services being conducted by her pastor, N. B. Phillips. She leaves a husband and nine children to mourn their loss, Mrs. Mollie Ray, Asheville; Mrs. Ida Douthett, Bryson City; Mrs. Effie Lance, Arden; Mrs. Floy Griffith, Knoxville, Tenn.; Mrs. Jennie Veight, Fairview; Josephine, William, Edward, and Claude of Fairview.

She was the daughter of Mr. and Mrs. Joseph Freeman. "Blessed are the dead who die in the Lord."—Her pastor.

MILLICAN.—October 17, 1915, while the stillness of God's Sabbath was yet hovering about us, He sent His messenger to take from us one of our purest and gentlest young women, Miss Annie Millican. Truth, purity, and faithfulness are words which describe her life as she lived it daily in her home, her church, and her community.

May her loved ones find comfort in God's will, and may His peace which passeth all understanding be their support. Ps. 116:15, Rev. 14:13, 1 Cor. 15:12-26.

She was one of a family of thirteen children born to Mr. and Mrs. M. H. Millican of Columbus County, N. C. Seven years ago the family came to Laurinburg, where they have lived ever since.

Surviving are father, mother, seven sisters, and one brother, all of whom have the sympathy of the community.

Twenty-six years she lived on earth; she has gone to spend eternity in heaven. The funeral service was conducted Sunday afternoon at the City Cemetery by her pastor, Rev. James Long. The presence of so large a gathering of sorrowing friends at the grave tells more than words can, of the confidence of the people in her life.—Myra Jordan, Laurinburg, N. C.

McGhee.—At his home in Franklinton, N. C., after an illness of several weeks, John Wheeler McGhee passed away, Saturday, October 23, 1915, at the early age of thirty-one years. He was the son of Colonel and Mrs. W. L. McGhee, of Franklinton, N. C., and grandson of the late Major J. W. Moore, author of Moore's History of North Carolina.

It has been the privilege of the writer to be pastor of this brother for nearly six years. He was genial, warm-hearted, and loyal. At the age of fifteen he gave his heart to God, and since that time has been a faithful member of the Franklinton Baptist Church, ever ready to do his duty in its support. His friends were numbered by those who knew him, as was attested by the throng of people at the funeral service, and who lovingly followed his remains to the grave.

Mr. McGhee was educated at Horner's Military Academy, and Wake Forest College. He was a member of the firm of McGhee-Joyner Company of Franklinton. In 1907 he was married to Miss Margaret Joyner of this place. She with one son, age six, and one daughter, age three, father and mother, two sisters, Mrs. A. S. Joyner, and Miss Susie McGhee, and one brother, Mr. C. L. McGhee, survive him. To these the hearts of the entire community go out in tenderest sympathy.—George P. Harrell, pastor, Franklinton, N. C.

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Surviving are father, mother, seven sisters, and one brother, all of whom have the sympathy of the community.

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CAROLINA & NORTHWESTERN RAILWAY CO.

Schedule Effective October 10, 1915.

Northbound		No. 10	No. 8
		Pass	Mixed Ex-Sun
Chester	Lv.	7:45am	8:20
Yorkville	"	8:20	8:45
Gastonia	"	9:14	9:10pm
Lincolnton	"	10:15	4:01
Newton	"	10:50	5:02
Hickory	"	11:40	5:35
Lenoir	"	12:45pm	6:33
Lenoir	"		7:54
Mortimer	"		8:05
Edmont	"		
Southbound		No. 9	No. 7
		Pass	Mixed Ex-Sun
Edmont	Lv.		6:45am
Mortimer	"		6:59
Lenoir	"	15:00pm	
Lenoir	"		6:02
Hickory	"	2:45	9:05
Newton	"	3:18	9:30
Lincolnton	"	3:53	10:05
Gastonia	"	4:40	10:23
Gastonia	"	5:00	10:55
York	"	5:48	
Chester	"	6:35	

*Leave & Arrive.
Chester—Southern Ry., S. A. L. and L. & C.
Yorkville—Southern Railway.
Lincolnton—S. A. L.
Gastonia—Southern Ry., Piedmont & Northern Ry.
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(In Effect April 11, 1915.)

N. E.—The following schedule figures are published as information only and are not guaranteed.

Leave Raleigh:

9:30 p. m. Daily—"Night Express," Pullman sleeping car for Norfolk.
6:00 a. m. Daily for Wilson, Washington, and Norfolk—Broiler parlor car service between Chocowinity and Norfolk.
6:00 a. m. Daily, except Sunday, for New Bern via Chocowinity.
2:20 p. m. Daily, except Sunday, for Fayetteville.
2:50 p. m. Daily, except Sunday, for Washington.
8:15 a. m. Daily for Varina, Lillington and Fayetteville.
7:10 a. m. Daily, Varina, Duncan Star and Charlotte.

Arrive Raleigh:

From Norfolk, Elizabeth City, Washington, Wilson and Greenville.
7:05 a. m. Daily: 11:35 a. m. daily, except Sunday; 9:10 p. m. daily.
From Charlotte 1:20 p. m. daily.
From Fayetteville 11:15 a. m. 7:20 p. m. daily, except Sunday and 6:55 p. m. Sunday only.

Leave Goldsboro:

10:25 p. m. Daily—"Night Express"—Pullman sleeping car for Norfolk from New Bern.
6:55 a. m. Daily—For Beaufort and Norfolk—Parlor car between New Bern and Norfolk.
3:40 p. m. Daily for New Bern, Oriental, and Beaufort—parlor car service.
For further information and Pullman reservation, apply at City Ticket Office, Bland Hotel, Raleigh, N. C.
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Southern Railway

PREMIER CARRIER OF THE SOUTH

SCHEDULE OF TRAINS FROM RALEIGH.

N. E.—The following schedule figures are published only as information, and are not guaranteed.

No. 21—8:52 a. m.—Through train for Asheville, connects at Asheville with Carolina Special for Cincinnati, Chicago; also for Knoxville, Chattanooga, Memphis, and all Western points. Connects at Greensboro for all Northern and Eastern points.

No. 139—4:05 p. m. for Greensboro, handles Free Chair car Raleigh to Charlotte. Connecting at Greensboro for all Northern and Eastern points also for Asheville and Western points. Makes connection in Atlanta for New Orleans, Birmingham, Memphis, and for Texas and California points.

No. 131—7:00 p. m.—For Greensboro, makes connection with solid Pullman Car Train for Washington, Baltimore, Philadelphia, New York and all other Northern and Eastern points. Also with through Pullman Tourist Car for New Orleans, El Paso, Los Angeles and San Francisco, also with through train for Columbia, Savannah and Jacksonville.

No. 111—2:30 a. m.—For Greensboro handles Pullman Sleeping Car for Winston-Salem, which is open for occupancy at Raleigh at 10:00 p. m. Makes connection for points North and East, also for Asheville, Memphis, St. Louis and Western points, also connects with through Solid Pullman Car Train for Atlanta and New Orleans.

No. 112—4:30 a. m.—For Goldsboro, makes connection for Wilmington, New Bern, Morehead City. Also connects with A. C. L. at Selma for points South and North.

No. 144—12:30 p. m.—For Selma and Goldsboro; makes connection at Selma with A. C. L. Railway North and South; also at Goldsboro with A. C. L. and Norfolk Southern Railways. Handles free chair car service from Charlotte to Raleigh.

No. 22—7:25 p. m.—For Selma and Goldsboro, through train from Asheville. Makes connection at Selma with A. C. L. Railway North and South, and at Goldsboro with A. C. L. and Norfolk Southern Railways.

For detailed information, also for information concerning special round trip rates account various special occasions and Pullman Sleeping Car reservations, ask any Southern Railway Agent, or communicate with the undersigned.

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Acknowledgments

Raleigh, N. C., November 10, 1915.

State Missions.—Gum Springs, \$2.00; Mt. Beulah, 11; Rocky Mount, 10; Rocky River, 6; Brown Creek, 20.60; Fall Branch, 1; Long Branch, 8; Philadelphia, 2.50; Caswell S. S., 1.10; W. M. S., Raeford, 13; Sun., Raeford, 16.40; Raeford, 43.85; Shady Grove, 28.94; Norwood, 10; Gibson, 1.41; S. S., Gibson, 3.04; W. M. S., Gibson, 12; Cameron, 36.46; Zion Hill, 1; S. S., Zion Hill, 1.25; Plyler, 2; Juniper Springs, 5; Baptist Chapel, 2.50; S. S., Green Street, 23; Mt. Moriah, 14.19; 2nd. Goldsboro, 10; S. S., Johnson Memorial, 8.61; S. S., New Hope, 8.22; Reedy Creek, 20.75; S. S., Sanford, 5; East Flat Rock, 22.15; Pomona, 7; Ebenezer, 11; S. S., Mt. Zion, 5.50; S. S., Sift Springs, 1.75; S. S., Mt. Holly, 1; Crocker Chapel, 1.25; Staley, 1.76; Grassy Creek, 10.15; Sun., Grover, 8; New Hope, 6.35; Robert's Chapel, 6.50; Clemmons, 11; Whittier, 8; S. S., Hamlet, 15; Cognac, 1; Baraca Class, Baptist Chapel, 5; Maple Hill, 4.50; Roadnote, 1.30; Creswell, 12; Cumberland Union Assn., 1; Pleasant Grove, 12.80; S. S., Mountain Creek, 8.63; S. S., 21; Robert's Chapel, 53.34; S. S., Conway, 2.30; Sale of Books, 3.75; S. S., Allen Street, 32; West End, Concord, 25; New Bethel, 7; Corinth, 10.01; Caney Fork, 5.15; Bullston, 15; Gladys Branch, 75 cents; Enon, 5.45; Little River, 2; Atkinson, 11; 1st. Pembroke, 10; S. S., Poplar Branch, 5; Pleasant Hill, 5.85; Long Shoals, 5; Tucker's School House, 2.01; Hopewell School House, 2.01; Mile School House, 2.01; White Crest, 88 cents; Saron, 9.25; W. M. S., Roper, 7.61; S. S., Roper, 2.11; Mt. Zion, 9.17; Berea, 7; Piney Forest, 6; W. M. S., Piney Forest, 10; Duke, 19.31; R. A. Duke, 1; Spring Branch, 57; 1st., Lumberton, 357.09; Sun., Leaksville, 7.53; Selma, 9.85; Mt. Moriah, 3.57; North Main St., Salisbury, 3.10; Cedar Grove, 9.49; W. M. S., Waynesville, 35; Rockingham, 8.55; W. M. S., Zion, 2.50; Merry Hill, 12.25; S. S., Oriental, 5.70; S. S., Swansboro, 3; Hyde County Field, 6.50; S. S., White Mem., 45 cents; Bianchi, 5; S. S., Livingston, 21.90; W. M. S., 1st. Lenoir, 4.50; 1st. Lenoir, 8.17; Revolution, 6; S. S., Emma's Chapel, 1.05; S. S., Cameron, 5.15; Reynolds, 12; Pleasant Plains, 4.55; Oak Dale, 10; W. M. S., Winter Park, 2; W. M. S., Palmerville, 2.90; W. M. S., Plymouth, 8.80; Sun., Dunn, 2; W. M. S., Elizabethtown, 1.60; Sun., Elizabethtown, 65 cents; Apex, 27.12; Arlington, 3.90; Chadwick, 8.86; Howell, 10; Republican, 28.42; W. M. S., Republican, 5.20; Sun., Republican, 2.38; Caldwell Assn., 29.56; Mt. Olive, 1.70; W. M. S., Mt. Olive, 1.55; Florence Ave., 18.43; Cedar Grove, 6; Hickory Grove, 20; Woman's Missionary Society, Union, 11.40; Sun., Union, 2.60; W. M. S., Mt. Hermon, 11; Oxford, 12; S. S., Oxford, 50.03; S. S., New Hope, 8.02; Bethel, 12; Lisbon, 3.15; Fidelity Class, Sawyer's Creek, 5; Macon, 14; Stedman, 1.70; Fountain, 6.90; S. S., Convention, Floyd's Creek, 18.96; S. S., Nash, 3.31; Green Creek, 5.50; Severn 11.16; W. M. S., Cold Spring, 3. Total this week, \$1,755.72. Previously reported, \$2,151.25. Total this year, \$23,270.97.

Foreign Missions.—Gum Springs, \$1.00; Mt. Beulah, 6; Rocky Mount, 6; Rocky River, 2.25; Brown Creek, 10.31; Shady Grove, 15; Cameron, 5; Plyler, 3; Juniper Springs, 5; Baptist Chapel, 2; Mt. Moriah, 13.31; S. S., Hephzibah, 5; Atkinson, 11; Long Shoals, 2.50; Hebron, 20; White Crest, 50 cents; Saron, 6.73; Mt. Zion, 2.30; Berea, 7; Piney Grove, 3; W. M. S., Piney Grove, 50 cents; Duke, 15.02; Spring Branch, 2; Selma, 10.18; Troy, 16.25; Mt. Moriah, 3.87; W. M. S., Jellico, 2; Apex, 35; Howell, 10; Caldwell Assn., 18.70; Hickory Grove, 15; W. M. S., Mt. Hermon, 1; Oxford, 16; S. S., Oxford, 5.66. Total this week, \$278.11. Previously reported, \$39,247.89. Total this year, \$39,526.00.

Home Missions.—Gum Springs, \$1.00; Mt. Beulah, 5; Rocky Mount, 5; Rocky River, 3; Brown Creek, 7.26; Deep Creek, 2.40; Philadelphia, 50 cents; Shady Grove, 15; Cameron, 2.39; Plyler, 2; Juniper Springs, 5; Baptist Chapel, 2; Cape Fear, 2; Atkinson, 11; Pleasant Hill, 75 cents; Long Shoals, 2; Hebron, 20; White Crest, 62 cents; Saron, 3.55; Mt. Zion, 2.23; Berea, 5.10; Piney Grove, 1; W. M. S., Piney

Grove, 50 cents; Duke, 14.73; Spring Branch, 1; 1st., Lumberton, 68.43; Troy, 1.70; Mt. Moriah, 50 cents; East Bend, 3; 1st., Fayetteville, 35; Apex, 15.10; Wilson Grove, 5; Arlington, 2; Howell, 4; Caldwell Assn., 27.74; Cedar Grove, 3; Hickory Grove, 15; Oxford, 10. Total this week, \$308.50. Previously reported, \$25,966.97. Total this year, \$26,275.47.

Education.—Mt. Beulah, \$1.00; Rocky Mount, 3; Rocky River, 50 cents; Brown Creek, 5; Deep Creek, 1; Long Branch, 6; Philadelphia, 1; Caswell S. S., 55 cents; Shady Grove, 10; Norwood, 3; Gibson, 10; Cameron, 2.87; Plyler, 2; Mt. Moriah, 3.34; 2nd. Goldsboro, 2; Hickory, 10; Franklin County Union, 29.35; Battleboro, 2.95; Peace's Chapel, 2.06; Atkinson, 2.50; Hebron, 5; Saron, 59 cents; Berea, 4; Piney Grove, 3; Spring Branch, 3.70; 1st., Lumberton, 50.39; Selma, 10; Troy, 25 cents; J. R. Med. Hn., 1; S. S., Severn, 6; Apex, 5; Howell, 2; W. M. S., Mt. Hermon, 1; Oxford, 5; Philadelphia, 5.20. Total this week, \$200.25. Previously reported, \$5,892.54. Total this year, \$6,092.79.

Sunday Schools.—Gum Springs, \$4.00; Mt. Beulah, 1; Rocky Mount, 2; Rocky River, 50 cents; Brown Creek, 3; Shady Grove, 10; S. S., Norwood, 3.30; Gibson, 2; S. S., Green St., 10; Mt. Moriah, 10; Anson Assn., 4.73; 1st., Pembroke, 1; Collins Grove, 2; S. S., Kernersville, 5; Hocutt Mem., 1.50; S. S., Woodland, 2.31; Corinth, 1.50; S. S., Seagate, 2.22; T. E. L. Class, Edenton, 2.43; Saron, 50 cents; Berea, 2.60; Piney Grove, 3; S. S., Piney Grove, 1.09; Duke, 4; 1st., Lumberton, 19.38; Selma, 2.50; Troy, 5.25; S. S., Bessemer City, 3.20; S. S., Fayetteville, 2.50; S. S., Beck's, 3.75; S. S., Holly Grove, 1.80; Florence Ave., 2.42; Cedar Grove, 2; S. S., Oxford, 6.16; S. S., Waynesville, 3.18. Total this week, \$132.32. Previously reported, \$1,814.76. Total this year, \$1,947.08.

Ministerial Relief.—Gum Springs, 50 cents; Mt. Beulah, 2; Rocky Mount, 5; Rocky River, 1; Brown Creek, 5; Polkton, 1; Shady Grove, 3.32; Norwood, 2; Gibson, 5.60; Cameron, 4.21; Plyler, 2; Juniper Springs, 1.69; Mt. Moriah, 10; 2nd. Goldsboro, 2; Atkinson, 2.50; Pleasant Hill, 1.35; Saron, 2.73; Berea, 6; Piney Grove, 4; 1st., Lumberton, 90.18; Selma, 10; Troy, 25 cents; Apex, 16; Howell, 3; Caldwell Assn., 4.54; Cedar Grove, 4; W. M. S., Mt. Hermon, 1; Oxford, 2.50. Total this week, \$192.27. Previously reported, \$3,330.09. Total this year, \$3,522.36.

Total all objects this week ..\$ 2,867.17
Previously reported 100,175.40
Total this year 103,042.57

CORRECTION.—Recorder of October 20 shows \$7.84 State Missions from Lowell S. S. This should be S. S. Spencer Mountain.

Wake Forest Church Building Fund.—E. S. Hobgood, Hester's Church, \$2.50; Greenwood Ave., Winston-Salem, \$14.85. Total, \$17.35.

WALTERS DURHAM,
Treasurer Baptist State Convention.

REVIVAL AT POINT CASWELL.

I have been intending for some time to write you about the revival which we recently had at Point Caswell.

Last February when I took charge of the church it seemed to be in a disorganized state, owing to having been without a pastor for several months. So the first efforts were directed toward getting everybody to doing something. In this we have partly succeeded and hope to accomplish more in the future. We have succeeded in working our Sunday-school up to a red seal standard and will be entitled to be A 1 as soon as our teachers finish the teach-

er training course which they are now studying.

As a climax to the year's work, we held a week's revival beginning the third Sunday in September with Rev. A. R. Gay, of Youngsville, doing the preaching. The preaching was fine, the crowds were fine, sometimes taxing the capacity of the large church and everybody was in a fine spirit for work. The pastor took charge of the personal worker's committee and with all forces in unity, what people claim as the best revival in years was held. As a result, nine were baptized and six received by letter with some more to come in later.

Surely God was with us.

A. L. GOODRICH.

Point Caswell, N. C.

STANLY ANNOUNCEMENT.

The next session of the Stanly Association meets with the New London Church on Thursday, November 18. The church and community desire a successful session, and we cordially invite the Secretaries or other representatives of the various objects of our State Convention to be present and help us to have a great meeting.

New London is on the branch of the Southern Railway between Salisbury and Norwood. Those coming from the south can change cars from the southbound Norfolk-Southern at Norwood and make reasonably good connections. Come, brethren, one and all, and let's accomplish all we can for the Kingdom.

E. M. BROOKS, Pastor.

Palmerville, N. C.

URIC ACID SOLVENT

For Rheumatism and Kidney Trouble

50 Cent Bottle (32 Doses)
FREE

Just because you start the day worried and tired, stiff legs and arms and muscles, an aching head, burning and bearing down pains in the back—worn out before the day begins—do not think you have to stay in that condition.

Those sufferers who are in and out of bed half a dozen times at night will appreciate the rest, comfort and strength our treatment gives. For every form of bladder trouble, scalding pains, or weakness, its action is really wonderful.

Be strong, well and vigorous, with no more pains from stiff joints, sore muscles, rheumatic suffering, aching back, or kidney or bladder troubles.

The Williams Treatment conquers kidney and bladder disease, rheumatism and all uric acid troubles, no matter how chronic or stubborn. If you have never used The Williams Treatment, we will give one 50c bottle (32 doses) for your own use free. Contains no alcohol or habit-forming drug. Does not affect the heart.

Send this notice with your name and address, and 10c. to help pay distribution expenses, to The Dr. D. A. Williams Company, Dept., 2327D, New Post Office Block, East Hampton, Conn. You will receive by parcel post a regular 50c bottle (32 doses), without charge and without incurring any obligations. One bottle only to a family or address.

FREE TO EVERY SUFFERING WOMAN AND GIRL



If you suffer with female Weakness, Fainting, Headache, Uterine Pains, Falling of the Womb, Leucorrhea, Backaches, Constipation, and Other ailments peculiar to our sex, send for this free Ten Days' Treatment of a simple home remedy that has brought sunshine and happiness to thousands of women sufferers of female weakness. This treatment is absolutely free, and should convince you that you can be quickly restored to health. Send now. Address Marie Votypka, Dept. M, South Bend, Ind.

\$150.00 SALARY For sixty days' work distributing religious literature. No experience or investment necessary. Promotion to broader field for those who show ability. Spare time if you prefer. J. S. Zeigler Co., 209 Harrison State Building, Chicago.

REV. A. B. MOWERS ADVOCATES NERVE REMEDY.

Nervous indigestion is one of the commonest of the many forms of nervous trouble. It is very hard to treat usually, but those who have used Dr. Miles' Nervine all report that it was not long before their trouble vanished entirely.

Every ailment must have a cause and the cause is what should be removed. When the cause lies in the nervous system Dr. Miles' Nervine cannot be too strongly advocated. It is backed by thirty years of successful use.

The Rev. A. B. Mowers, of York, Pa., is an ardent advocate of this remedy since it completely relieved him. He made the following statement for publication:

"Nearly 10 years ago I was troubled with nervous indigestion in its worst form. I had sick headaches nearly every day with a dizzy, dull feeling. I was extremely nervous, confused and suffered much with constipation. I was informed of Dr. Miles' Nervine and Liver Pills and determined to give them a trial. I used them as directed and received much relief. I continued the Nervine until I had used several bottles. I now enjoy good health, relish my meals and can eat any kind of food without fear. I take pleasure in recommending Dr. Miles' Remedies to the public."

Dr. Miles' Nervine or Liver Pills can be purchased at any drug store and the purchase price will be cheerfully refunded by the druggist if after using the remedies you are not satisfied with the results obtained: MILES MEDICAL CO., Elkhart, Ind.

Notice to Church Clerks and Pastors

We can supply Church Letters for the transference of membership at 10 cents per dozen; 50 for 40 cents; 100 for 75 cents.

Letter Heads, Envelopes,

Bill Heads, Pledge Cards,

programs for various occasions (copy to be supplied), Notes, Receipt Books, and many other things in

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Send us your orders. We do first class work and make the price right.

Mutual Publishing Co.,

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Raleigh, N. C.

10 CENT "CASCARETS" IF BILIOUS OR COSTIVE

For Sick Headache, Sour Stomach, Sluggish Liver and Bowels—They work while you sleep.

Furred Tongue, Bad Taste, Indigestion, Sallow Skin and Miserable Headaches come from a torpid liver and clogged bowels, which cause your stomach to become filled with undigested food, which sours and ferments like garbage in a swill barrel. That's the first step to untold misery—indigestion, foul gases, bad breath, yellow skin, mental fears, everything that is horrible and nauseating. A Cascaret to-night will give your constipated bowels a thorough cleansing and straighten you out by morning. They work while you sleep—a 10-cent box from your druggist will keep you feeling good for months.

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MOST EMINENT MEDICAL AUTHORITIES ENDORSE IT.

A New Remedy for Kidney, Bladder, and all Uric Acid Troubles.

Dr. Eberle and Dr. Braithwaite as well as Dr. Simon—all distinguished Authors—agree that whatever may be the disease, the urine seldom fails in furnishing us with a clue to the principles upon which it is to be treated, and accurate knowledge concerning the nature of disease can thus be obtained. If backache, scalding urine or frequent urination bother or distress you, or if uric acid in the blood has caused rheumatism, gout or sciatica or you suspect kidney or bladder trouble, just write Dr. Pierce at the Surgical Institute, Buffalo, N. Y.; send a sample of urine and describe symptoms. You will receive free medical advice after Dr. Pierce's chemist has examined the urine—this will be carefully done without charge, and you will be under no obligation. Dr. Pierce during many years of experi-

mentation has discovered a new remedy which is thirty-seven times more powerful than lithia in removing uric acid from the system. If you are suffering from backache or the pains of rheumatism, go to your best store and ask for a 50 cents package of "Anuric" put up by Doctor Pierce. If he does not keep it, you can obtain a large trial package by sending 10 cents to Dr. Pierce, or 50 cents in stamps for full treatment. Dr. Pierce's Favorite Prescription for weak women and Dr. Pierce's Golden Medical Discovery for the blood have been favorably known for the past forty years and more. They are standard remedies today—as well as Doctor Pierce's Pleasant Pellets for the liver and bowels. You can have a sample of any one of these remedies in Tablet form by writing Dr. Pierce.

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LITTLE RIVER ASSOCIATION.

[Editorial]

There were two outstanding features of the Little River Association which met last week in Dunn.

The first was the verbal reports from the churches. The program provided for this feature as the first item of business. As the roll of churches was called, a messenger from each briefly reported the condition and prospects of his church. Some of the reports were thrilling; all of them were interesting. They gave local color and spirit as could not have been done in church letters rapidly read, or in a general report submitted by a committee. Brethren spoke, and spoke effectively whose voices had never been heard in a Union meeting or Association. They could but feel that they were really representing their churches. And those of us who looked on could but feel that this is a capital plan which could well be adopted in other Associations. With the brief verbal report made by a messenger and the principal figures for the year

put on a large wall chart or blackboard before the eyes of all, each church can have the gist of its own work presented intelligently and adequately at the Association.

The second thing was the presentation of a five-passenger Ford automobile, 1916 model, to Rev. James Archibald Campbell, of Buie's Creek. It was the gift of his four churches and a few other friends. The presentation speech was made in tender terms by Rev. C. Almon Upchurch, our Enlistment Field Worker, who suggested and worked up this happy and popular movement. It was a complete surprise to Brother Campbell who could hardly control his emotions sufficiently to acknowledge his heartfelt gratitude. The whole Association was mightily moved. We have not witnessed a more tender and beautiful scene in many a day.

Thirty-five years ago Brother Campbell became clerk of the Little River Association. Twenty-nine years ago last Sunday he was ordained. For a little more than a quarter-century he has been President of Buie's Creek Academy, which he founded. He is an indefatigable worker, never doing things by halves, and always adorning whatever he touches. Beyond question, he is one of the State's most useful citizens. And the secret of his success and power lies in the superior quality of his heart and soul. Right out of a great meeting at Buie's Creek in which he was aided by Rev. S. L. Naff, of Winston-Salem, and there were fifty professions, he came to the Association. Strength to his good right arm in the Lord's work for many a year!

Rev. S. W. Oldham of Duke preached the introductory sermon. Text: John 20:21—"As my Father hath sent me, even so send I you." Theme: "The Mission of the Church." In an earnest and acceptable discourse, Brother Oldham showed that Christ was sent of God, that He was sent for a special purpose, and that His people are sent forth as He was sent into the world.

The officers of last year were re-elected: E. H. Ballentine, Moderator for the second time; J. A. Campbell, Clerk for the thirty-fifth time.

Two churches—Rawls and Oak Grove—were received and their messengers given the hand of hearty welcome.

Denominational representatives who were present and gladly heard were: Kendrick, for the Wake Forest Church; Johnson, for State Missions; Kesler and Merrell, for the Orphanage; Middleton, for Sunday-schools; Upchurch for Home Missions; Vann for Christian Education; Stringfield, for the Southern Baptist Assembly; and the Editor for the Recorder.

It was a pleasure for several of us to visit the graded schools on Friday morning. The Superintendent is Professor J. B. Martin, who, with his good wife, are originally from the Old Dominion. They are capable workers in our church here and we cordially welcome them and their like to our North Carolina brotherhood.

The Dunn saints dispensed most hearty hospitality. It was our pleasure, with several brethren, to be entertained in the home of Mr. and Mrs. J. L. Hatcher. The elegant new church building is not yet complete, but is in service. For the present Dr. W. R. Cullom, of Wake Forest, is pastor for half time, and Elder Baylus Cade supplies the pulpit the remaining two Sundays. We certainly have here a good church with a great future.

CHURCH ORGANIZED AT EDGE-MONT.

Ten days or two weeks since I preached five or six sermons for some Baptists at Edgemont, twenty-three miles above us at the terminus of Carolina and Northwestern Railway, which resulted in the organization on Sunday following of a church of nine valuable and valiant members (who are lettered from this church). There were two very hopeful professions of faith, and several decided penitents, when I had to leave the meeting to come home.

They have a beautiful, clean church house, the result of the persistent energies and prayers of several devout souls, who were led on by some godly women. Almost everybody in the little cove town came to church every night that we were not interrupted by bad weather. The little church will grow when the town grows. "The two happy professions thoroughly paid the faithful saints, they said for all their toils, sacrifices" etc. Good!

I begin my meeting here at Lenoir on November 10, Dr. Henry Miller of the Home Board, aiding me.

B. W. N. SIMMS.

Lenoir, N. C.

ANSON ASSOCIATION.

The sixth annual session of the Anson Association was held with the New Home Baptist Church, six miles from Peachland, commencing Friday, October 29, and closing Sunday, October 31.

W. A. Gaddy, of Polkton, was elected Moderator, and J. M. Broadway and W. F. Humbert were re-elected Clerk and Treasurer, respectively.

At 11 a. m., Friday, the introductory sermon was preached by Rev. E. M. Brooks, of Palmerville, from the text, "What is Truth?" The discourse was logical, thoughtful, and inspiring. It was listened to, very attentively, by an interested congregation.

Every church in the Association was represented by delegates, and the reports of the churches were quite encouraging. Nearly every church raised its apportionment; some went above. One new church, Fall Branch, near the Pee Dee River, was admitted into the Association.

The discussions were earnest and instructive. Mr. E. L. Middleton,



Sunday-school Secretary, came in on Saturday, and by his thoughtful and forceful addresses, helped very much in holding the interest and advancing the Association's work.

Every session of the body was well attended. The house was well filled on Friday, crowded, Saturday, and on Sunday, not more than a third of those in attendance could find accommodation in the building.

A number of churches in the Association have had very successful revival meetings this year. At Peachland, Rev. C. H. Martin, pastor, there were fifty-two baptized on one Sunday and eight at another time.

The churches are awakening to their duties and opportunities better than ever before. The desire to do something is growing. The Union meetings are well attended, and quite a number of zealous laymen take an active part in their work.

The weather during the days of the balmiest that October ever affords. The entertainment by the people was never surpassed. The freedom of their homes was granted to delegates, visiting brethren, and strangers. Bountiful dinners were served at the church house, to which every one had a gracious welcome.

The sermon on Sunday was preached by Rev. J. S. Harris, a growing young minister of Stanly County.

The next meeting of the Association will be held with the Mineral Springs Baptist Church, five miles from Polkton, beginning on Friday before the fifth Sunday in October, 1916.

W. F. H.

Polkton, N. C.

A Hint to Mothers of Growing Children

A Mild Laxative at Regular Intervals Will Prevent Constipation.

A vital point upon which all schools of medicine seem to agree is that normal regularity of the bowels is an essential to good health. The importance of this is impressed particularly on mothers of growing children.

A very valuable remedy that should be kept in every home for use as occasion arises is Dr. Caldwell's Syrup Pepsin, a compound of simple laxative herbs that has been prescribed by Dr. W. B. Caldwell, of Monticello, Ill., for more than twenty-five years, and which can now be obtained in any well stocked drug store for fifty cents a bottle.

In a recent letter to Dr. Caldwell, Mrs. H. C. Turner, 844 Main St., Buffalo, N. Y., says, "I bought a bottle of Dr. Caldwell's Syrup Pepsin for my baby, Roland Lee Turner, and find it works just like you said it would. It is fine for the stomach and bowels."



ROLAND LEE TURNER

A bottle of Dr. Caldwell's Syrup Pepsin should be in every home. A trial bottle, free of charge, can be obtained by writing to Dr. W. B. Caldwell, 473 Washington St., Monticello, Ill.

Home Circle

MY TASK.

To love someone more dearly every day;
To help a wandering child to find his way
To ponder o'er a noble thought, and pray
And smile when evening falls.

To follow truth as blind men long for light;
To do my best from dawn of day till night;
To keep my heart fit for His holy sight,
And answer when He calls.

—Maud Louise Ray.

THE BRAKEMAN GOES TO CHURCH.

On the road once more, with Lebanon fading away in the distance the fat passenger drumming idly on the window pane, the cross passenger sound asleep, and the tall, thin passenger reading Gen. Grant's Travels round the World, and wondering why "Green's August Flower" should be printed above the doors of "A Buddhist Temple at Benares." To me comes the brakeman, and seating himself on the arm of a seat, says:

"I went to church yesterday."
"Yes?" I said, with that interested infection that asks for more. "And what church did you attend?"
"Which do you guess?" he asked.

"Some union mission church," I hazarded.

"No," he said. "I don't like to run on these branch roads very much. I don't often go to church, and when I do I want to run on the main line, where your run is regular and you go on schedule time and don't have to wait on connections. I don't like to run on a branch. Good enough, but I don't like it."

"Episcopal?" I guessed.

"Limited express," he said, "all palace cars and \$2.00 extra for seat, fast time and only stop at big stations. Nice line, but too expensive for a brakeman. All trainmen in uniform, conductor's punch and lantern silverplated, and no train boys allowed. Then the passengers are allowed to talk back at the conductor, and it makes them too free and easy. No, I couldn't stand the palace cars. Rich road, though. Don't often hear of a receiver being appointed for that line. Some mighty nice people travel on it, too."

"Universalist?"

"Broad gauge," said the brakeman. "does too much complimentary business. Everybody travels on a pass. Conductor doesn't get a fare once in fifty miles. Stops at flag station, and won't run into anything but a union depot. No smoking car on the train. Train orders are rather vague, though, and the trainmen don't get along well with passengers. No, I didn't go to the Universalist, but I know some good men who run on that road."

"Presbyterian?" I asked.

"Narrow gauge, eh?" said the brakeman. "Pretty track, straight as a rule; tunnel right through a mountain rather than go around it; spirit level grade; passengers have to show their tickets before they get on the train. Mighty strict road, but the cars are a little narrow; have to sit one in a seat, and no room in the aisle to dance. Then there are no stopover tickets allowed; got to go straight through to the station you're ticketed for, or you can't get on at all. When the car is full, no extra coaches; cars built at the shop to hold just so many, and nobody else allowed on. But you don't often

hear of an accident on that road. It's run right up to the rules."

"Maybe you joined the Free-Thinkers?" I said.

"Scrub road," said the brakeman; "dirt roadbed and no ballast; no time card and no train dispatcher. All trains run wild, and every engineer makes his own time, just as he pleases. Smoke if you want to; kind of go-as-you-please road. Too many sidetracks, and every switch wide open all the time, with the switchman sound asleep and the target lamp dead out. Get on as you please and get off when you want to. Don't have to show your tickets, and the conductor isn't expected to do anything but amuse the passengers. No, sir. I was offered a pass, but I don't like the line. I don't like to travel on a road that has no terminus. Do you know, sir, I asked the division superintendent where that road run to, and he said he hoped to die if he knew. I asked him if the general superintendent could tell me, and he said he didn't believe they had a general superintendent, and, if they had, he didn't know anything more about the road than the passengers. I asked him whom he reported to, and he said 'Nobody.' I asked the conductor whom he got his orders from, and he said he didn't take orders from any living man or dead ghost. And when I asked the engineer whom he got his orders from, he said he'd like to see anybody give him orders; he'd run the train to suit himself or he'd run it into a ditch. Now, you see, sir, I'm a railroad man, and don't care to run on a road that has no time card, makes no connections, runs nowhere, and has no superintendent. It may be all right, but I've railroaded too long to understand it."

"Maybe you went to the Congregational church?"

"Popular road," said the brakeman; "an old road, too—one of the very oldest in this country. Good roadbed and comfortable cars. Well managed road, too; directors don't interfere with division superintendent and train orders. Road's mighty popular, but it's pretty independent, too. Yes; didn't one of the division superintendents down east discontinue one of the oldest stations on this line two or three years ago? But it's a mighty pleasant road to travel on. Always has such a pleasant class of passengers."

"Did you try the Methodist?" I said.

"Now, you're shouting!" he said, with some enthusiasm. "Nice road, eh? Fast time and plenty of passengers. Engines carry a power of steam, and don't you forget it; steam gauge shows a hundred and enough all the time. Lively road; when the conductor shouts 'All aboard,' you can hear him at the next station. Every trainlight shines like a headlight. Stopover checks are given on all through tickets; passenger can drop off the train as often as he likes, do the station two or three days, and hop on the next revival train that comes thundering along. Good, whole-souled companionable conductors; ain't a road in the country where the passenger feels more at home. No passes; every passenger pays full traffic rates for his ticket. Wesleyan-house air brakes on all trains, too; pretty safe road, but I didn't ride over it yesterday."

"Perhaps you tried the Baptist?" I guessed once more.

"Ah, ha!" said the brakeman; "she's a daisy, isn't she? River road, beautiful curves, sweep around anything to keep close to the river, but it's all steel rail and rock ballast single track all the way, and not a side track from the roundhouse to the terminus. Takes a heap of water

to run it through; double tanks at every station, and there isn't an engine in the shops that can pull a pound or run a mile with less than two gauges. But it runs through a lovely country, those river roads always do; river on one side and hills on the other, and it's a steady climb up the grade all the way till the run ends where the fountain head of the river begins. Yes, sir; I'll take the river road every time for a lovely trip, sure connections and a good time, and no prairie dust blowing in at the windows. And yesterday, when the conductor came around for the tickets with a little basket punch I didn't ask him to pass me, but I paid my fare like a little man—25 cents for an hour's run and a little concert by the passengers thrown in. I tell you, pilgrim, you take the river road when you want—"

But just here the long whistle from the engine announced a station, and the brakeman hurried to the door, shouting:

"Zionsville! This train makes no stops between here and Indianapolis!"—Robert J. Burdette, in Exchange.

SOME CONUNDRUMS.

To what flower does the schoolboy look forward during the afternoon? Four o'clock.

What tune makes everybody glad? Fortune.

Why ought Ireland to be rich? Because its capital is Dublin.

Why is U the gayest letter in the alphabet? Because it is always in fun.

Why is an orange like a church steeple? Because we have a peel from it.

What insect does the blacksmith manufacture? He makes the fire fly.

What is most like half a cheese? The other half.

What does a ball do when it stops rolling? Stands still and looks round.

What is the difference between an engine driver and a schoolmaster? One minds the train, and the other trains the mind.

How can you spell potatoes with only the letter "o"? Put 8 o's (Potatoes.)

Why do schoolboys talk least in February? Because it is the shortest month.

Why is using slang like an ill-fitting coat? Because it is a bad habit.

What old colony is still called a recent discovery? Newfoundland.

What grows the less tired the more it works? A carriage wheel.

Why is a good tailor making a coat like the letter "f"? Because he makes it fit.

—What To Do.

Put a piece of iron in the presence of an electrified body, and that piece of iron for a time becomes electrified. It is changed into a temporary magnet in the mere presence of a permanent magnet, and as long as you leave the two side by side they are both magnets alike. Remain side by side with Him who loved us, and you, too, will become a permanent, attractive force. That is the inevitable effect of love.—Drummond.

Man must work. That is as certain as the sun. But he may work grudgingly, or he may work gratefully; he may work as a man, or he may work as a machine. He cannot always choose his work, but he can do it in a generous temper, and with an up-looking heart. There is no work so rude that he may not exalt it; there is no work so impassive that he may not breathe a soul into it; there is no work so dull that he may not enliven it.—Henry Giles.

Spice Box

The old colored man had climbed into the dentist's chair of torture.

"Shall I give you laughing gas, uncle?" queried the tooth carpenter.

"Not 'til de toof am out, boss," replied the old man. "Reckon mebbe ah'll feel mo' lak laffin' den."

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Ethel used to play a good deal in Sunday-school, but one day she had been so good that the teacher said in praise:

"Ethel, my dear, you have been a very good girl today."

"Yeth'm," responded Ethel. "I couldn't help it. I dot a stiff neck."

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"I am going to like you," said the girl student. "My womanly intuition tells me that you are a wise instructor."

"Thank you," responded the lady professor, "but I want you to study a trifle harder. Your womanly intuition isn't going to help you guess the right answers to your geometry problems."

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The teacher had been plying the geography class with questions about Mexico. Then suddenly, without the slightest warning, she asked,

"What are the Dry Tortugas?"

Johnny was so sure of himself that he not only raised his hand, but fairly wriggled all over in his earnestness. When the teacher finally smiled at him and nodded, he answered proudly, "They're griddle-cakes without any butter or maple sirup on them."

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The late "Bob" Taylor, who was called the "Pardoning Governor," told the following story of an old "auntie" who came to him while Governor of Tennessee, and said:

"Marse Goveneh, I want my Sam pardoned."

"Where is he, auntie?"

"In the penitentiary."

"What for?"

"Stealin' a ham."

"Did he steal it?"

"Yes, sah, he suah did."

"Is he a good nigger, auntie?"

"Lawdy, no, suh! He's a pow'ful worthless nigger."

"Then why do you want him pardoned?"

"Cause, you' honoh, we's plum out of ham ag'n."

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Timothy McNulty was boss of a section of a Southern railway which included several tunnels. Timothy had as his guest Barney Mahoney, a new arrival from old Ireland, and together they were making an inspection of the road one morning. As they neared one of the tunnels they were greeted with the piercing whistle of the limited, and stepped aside until it had passed. Barney stood in open-mouthed wonder as the fast train neared, passed, and entered the tunnel at the rate of fifty miles an hour.

"Ain't that foine?" said Timothy, as the last car finally disappeared. "Talk about yer wonderful inventions! Where'll yer find anything to bate that?"

Barney was awestruck, and it was some moments before he could adequately express his thoughts.

"Yis, Timothy, 'tis foine," said he finally, "but I was 'jist thinkin' what a terrible thing 'twould be if it should miss th' hole!"

To work, to help and to be helped, to learn sympathy through suffering, to learn faith by perplexity, to reach truth through wonder; behold! this is what it is to prosper; this is what it is to live.—Phillips Brooks.