

# BIBLICAL RECORDER.

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ORGAN OF THE BAPTIST STATE CONVENTION OF NORTH CAROLINA

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## The Story of the Sunday School

By REV. B. W. SPILMAN,

Field Secretary of the Sunday School Board of the Southern Baptist Convention.

Published in three sections of which this is the second.

### IV.—Organizing the Forces.

No movement has become permanent or very widespread without an organization. That accounts for the repeated failure of many former attempts at Sunday-school work. William Fox had a vision. He knew that to make Sunday-schools permanent meant to organize. Both his and Mr. Raikes' plan provided for paying the teachers for their services. Somebody must do the paying. Since the schools were for persons who could not pay, it meant that funds must be collected and dispersed by those interested in carrying forward this work. Hence the first organizations had as their object the collection and dispersion of funds to pay teachers for their services.

The first of these societies was the one above-mentioned organized by William Fox in London, September 7, 1785. Its official name was "The Society for Promoting Sunday Schools Throughout the British Dominions." For many years this society flourished. Similar local organizations appeared in various parts of the Kingdom and the Sunday-school cause spread rapidly.

In America the Sunday-school soon took root. Many local, individual efforts had been made prior to any organized effort. A meeting was called for the city of Philadelphia, Dec. 19, 1790, to take into consideration the matter of organizing a Sunday-school Society for America. The three prime movers in this call were William White, D. D., Episcopal Bishop of Pennsylvania, Benjamin Rush, M. D., a Universalist, and Mr. Matthew Carey, a Roman Catholic. These, together with a number of others, met on the above-named date and discussed the matter and called another meeting for December 26th of the same year, at which time a constitution was adopted. On January 11, 1791, the "First Day, or Sunday School Society of Philadelphia," was formally organized by the election of officers.

This society worked along lines similar to the work of the Sunday School Society of London. It established many schools in and around Philadelphia. Other local societies appeared in America. But the day of the paid teacher was passing. A new era was at hand.

No date can be fixed when the plan of the paid teacher passed and the era of voluntary teaching came in. From the beginning of the modern movement, and many years before, there were persons who, for the love of God, taught without pay. Some of the earlier Sunday-school societies had teachers in some of their schools who refused pay for their work. The apostle of this movement, however, was William Brodie Gurney. Born in 1777, in Camberwell, he grew to manhood in this suburb of London. Early in life, before he was twenty, he became interested in the Sunday-school work. At the age of nineteen he united with the Mazepond Baptist Church. He organized a Sunday-school on the voluntary plan and so pleased was he with the results, that he began a campaign to that end. For about five years he pressed this work with such vigor that he came to be looked upon as the leader of this new movement. Early in 1803 he moved to the western part of London, and his house became

the gathering place of those persons who held views of the Sunday-school similar to his own. It was decided to organize to press this plan of doing the work. Mr. Gurney issued the call for a meeting to be held in the Surrey Chapel on July 13, 1803, at which time and place the London Sunday School Union was organized. Mr. Gurney became the first Secretary of the Union. The object of the Union was to encourage the organization of Sunday-schools wherever possible to be conducted by teachers who would volunteer their services. Missionaries were sent out to proclaim this idea. So vigorous was this work that within two years the era of the paid teacher had passed and Sunday-school increased more rapidly than ever.

Of course, other organizations grew up. Most of these were auxiliary to the London Sunday School Union. Some of them were independent. Sunday-school societies of all names and purposes spread over the country. Their name is legion. "The Adult Sunday School Society," "The Female Sunday School Union," "The Afternoon Sunday School Union," "The Gratis Sabbath School Union," are a few types of the names given to the societies which appeared in almost every city and town in the Kingdom in a few years.

Nor was the work of organization confined to the Kingdom of Great Britain. It was early on the continent. And in America the voluntary idea took deep root. In 1808 the Evangelical Society was organized in Philadelphia with object of conducting schools on Sunday evenings by enlisting volunteer teachers for the work. A year later, 1809, in Pittsburg, a local Sunday School Union was formed on the same platform. Early in 1816, in the city of New York, there was organized a society known as "The Female Union Society for the Promotion of Sabbath Schools." The men of New York fell in line a month later and organized the "New York Sunday School Union." In the same year came along the "Boston Society for the Moral and Religious Instruction of the Poor."

The first American organization having as its field the territory beyond its immediate locality was the "Philadelphia Sunday and Adult School Union." This organization was formed on May 26, 1817, stated as one of its designs . . . . . "to ascertain the extent of gratuitous instruction in Sunday and adult schools, to promote their establishment in the city and in the villages in the country . . . . ."

Soon the idea of a national organization took shape. The New York Sunday School Union made a plea for such an organization in its report for the year 1820. A call was later issued for a general meeting which was held in Philadelphia, December 11, 1823. Final action in the matter was deferred until a meeting in Philadelphia, May 24, 1824, when the American Sunday School Union was organized. Many of the local unions became auxiliary to it. Two lines of work were at once undertaken—the establishment of Sunday-schools and the supplying of suitable books for them.

For some time the Union, had the field practically to itself and it did a great and lasting work. But the denominational organizations of

the country were beginning to take notice of the movement and were soon to enter the field. In fact, some of them were already in the field.

On the continent of Europe something was being done in spots for the advancement of the Sunday-school work. It amounted to very little until the second half of the nineteenth century. Albert Woodruff was born in Sardinsfield, Mass., in 1807. In 1827 he located in New York and engaged in the fish and salt business. Seventeen years later he moved to Brooklyn. He was a prosperous business man and was superintendent of the Sunday-school of the Church of the Pilgrims. During a visit to Europe in 1856 he became much impressed with the importance of establishing Sunday-schools in that part of the world. In 1860 Mr. Woodruff withdrew from active business and devoted the remainder of his life to this work. From his home in Brooklyn he entered into correspondence with persons at work on the foreign field, urging the establishment of Sunday-schools and sending leaflets explaining the work. Through this means much was accomplished. Mr. Woodruff saw that the work needed an organization. In 1878 the Foreign Sunday School Association was incorporated with headquarters in Brooklyn.

The association has no paid agents. Its officers work without salary. It collects funds with which to do its work of correspondence and to supply papers and books to Sunday-schools in foreign fields. Through the agency of this association illustrated papers have been distributed for years gratuitously to the children in the Sunday-school in Portugal, Spain, France, Italy, Germany, and Japan. Books, hymn-books, picture rolls, cards, lesson papers and other such helps have been donated to the schools of almost every nation world.

In the beginning of the Sunday-school movement it was seen that the oral instruction must be supplemented with the printed page. The printing and distribution of tracts had been a feature of religious work for a century or more before the beginnings of the Sunday-school movement at Gloucester and Clapton. It had never received the attention of the Christian world generally, however, until the organization of the Religious Tract Society in London in May, 1799. The prime mover in this organization was the Reverend Joseph Hughes, M. A., pastor of the Baptist church in Battersea. Born in London, January 1, 1769, he was prepared for college in the Baptist Academy at Broadmead, Bristol, and afterwards took the Master of Arts degree in King's College, the University of Aberdeen; later he did a year's work in the University of Edinburgh and became tutor in the Academy at Bristol. From there he went to Battersea. He drew the plan of organization and wrote the address commending the work to the public and was elected the first secretary of the society, which position he retained for thirty-four years. This organization was a direct outgrowth of the Sunday-school movement, and its first effort was to supplement the work of the teacher with the printed page. From its small beginning it grew under the direction of Mr. Hughes to a business of more than two hundred thousand dollars the year before his death, and during the year scattered more than fourteen millions of tracts in eighty languages.

In America this movement started with the organization of the Massachusetts Society for the promotion of Christian Knowledge, 1803. From

(Continued on Page 4.)

# BIBLICAL RECORDER

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### THE FAMILY ALTAR.

The importance of family religion has of late received especial emphasis in the Presbyterian Standard of Charlotte. This subject has been too much neglected by all our churches. Let the family altar be re-established.

### THE OLDEST BAPTIST IN THE WORLD.

Zion's Advocate, our Baptist paper in Maine, credits that State with having the oldest living Baptist in the world—Mrs. Salome Sellers, of Sunset, Deer Isle, who was born October 15, 1800. She was converted at the early age of eight years and has, therefore, the great distinction of having lived a full century of the Christian life.

### ARE WE FELLOW-WORKERS WITH THEM?

Weary in the work but not weary of it have been our faithful State missionaries many and many a time. Have we duly sympathized with them in their work, our work committed to their hands? Have we sacrificed a dime or a moment's pleasure or an hour's comfort to share with them their burden of daily sacrifice? Remember that the King's eye is upon us; and let us give to and pray for State Missions as we have never done.

### IN THE INTEREST OF STATISTICS.

The Editor would bespeak for his successor as Statistical Secretary, Brother Middleton, the hearty and prompt co-operation of pastors and Associational clerks in the compilation of the latest and fullest statistics from all our churches. It is important that such figures be at hand; and no man can collect something like the 25,000 facts that will be called for and arrange them properly in the closing days of the Conventional year without a helping hand.

### BROTHER HOWARD RETIRES.

For several months Mr. J. C. Howard, of Oxford, has been doing faithful work in the field for the Recorder. Owing to the recent death of his lamented brother, Sheriff E. K. Howard, of Granville County, he finds it necessary to sever his connection with the Recorder on November 1st.

He will be followed by the best wishes of those of us who have been directly associated with him on the paper and by the brotherhood at large. He is a quiet, active, faithful Christian gentleman, and he will be useful in whatever sphere he labors.

### KEEP OUR BENEVOLENCES SYMMETRICAL.

Dr. W. C. Golden, Corresponding Secretary of the Tennessee Baptist Convention, reports that during this year Tennessee Baptists have gained in contributions to Home and Foreign Missions and have fallen short \$1,000 on State Missions and \$267 on Sunday School and Colportage work.

It is well to advance in contributions to Home and Foreign Missions, but State Missions should not be allowed to lag behind. Our base of supplies must be kept up or our work at the far front will suffer immeasurably.

### "LIKE HOME TO ME."

A true friend of the Recorder for many years, Dr. M. M. Landrum, writes an appreciated letter from Crawford, Ga., B. F. D. No. 2, the region of his nativity whither he went two years ago on account of feeble health. For twenty-five resultful years he labored in North Carolina, and, he says, "It yet feels like home to me." Many will regret to hear that this honored soldier of the cross is still quite feeble and not able to take any regular work. May the peaceful evening of his life happily linger and at last merge without night into the eternal morning!

### A GOOD INVESTMENT.

Of the three hundred and fifty-nine Baptist pastors in Virginia, the Religious Herald says only one hundred and thirty-seven were present at the General Association last year, twenty other ordained ministers being present who were not pastors. We surmise that North Carolina would not show up as well as Virginia.

It is very helpful to attend our general gatherings and many more churches than do so, could and should form the habit of sending their pastors with all expenses paid. A few churches have a standing resolution authorizing their treasurers to pay the expenses of their pastors to the District Association, the State Convention, and the Southern Baptist Convention. No doubt these churches find it a good investment. May their tribe increase!

### THE OCTOBER REVIEW AND EXPOSITOR.

The opening article in this excellent quarterly edited by the faculty of our Seminary at Louisville is "The Problem of Baptist Progress" by Dr. J. B. Gambrell, of Texas. It contains many quotable sentences, as also does the article by President Mullins on "Pragmatism, Humanism, and Personalism—the New Philosophical Movement."

Other articles are: "The Virgin Birth of Our Lord" by Dr. Henry M. King; "Paul's Use of the Term Man" by Dr. O. P. Eaches; "The Three Prophetic Days" by Dr. O. L. Halley; "Did Our Lord Use the Lord's Prayer?" by Dr. J. Hunt Cooke; the fourth of Dr. Dargan's articles on "A Study of Homiletical Theory"; a paper by Dr. W. A. Jarrell on "Romans 7:7-25, the Experience of Sinners"; and the department of "Book Reviews," which is a veritable gold mine.

We commend to our readers the Review and Expositor as the standard Baptist theological quarterly of the world.

### THE AGED AND INDIGENT MINISTER.

He was the pioneer who in love for the Lord, and the lost went into the by-ways and hedges and gathered some of the richest sheaves ever stored in our denominational garner. He turned his back upon farm and family, went forth at great financial loss, and even sacrifice, preached a Gospel better than which the world has never heard, was a winner of souls and a builder of churches, and received—little more than thanks for his self-denying and useful labors.

And to-day in this new era of progress built upon his foundations, he is overtaken by age and laid up with infirmity. The days of his strength were spent for others in heroic self-forgetfulness; and who will not say that the investment he made

of his life was wise and will meet the Master's glad "well done!"

And now in the providence of God, the beneficiaries of his labor may lend the hand of sympathy and help to him in his declining years. Our Ministers' Relief Board is the appointed denominational medium. No great amount is called for, though the usual figure could be largely increased to good advantage for these worthy men of God; yet who would not give cheerfully to this object? If all our churches would give dimes, if not dollars, to "Ministers' Relief," we would discharge a worthy obligation and render a beautiful beneficence.

### THE SOUTH RIVER.

It was the Editor's pleasure to spend two days last week at the South River Association which met at Pleasant Grove Church, five miles from Fayetteville. Though not one of our large Associations, it embraces a fine group of churches, is permeated with a spirit of delightful unity, and evinces a wholesome spirit of progress.

In the absence of Elder W. A. Humphrey, the appointee, who was sick, the introductory sermon was preached by Evangelist Braxton Craig, and we heard it spoken of as a masterful effort.

The efficient officers of last year were re-elected: Captain J. L. Autry, Moderator; Mr. Jno. A. Oates, Clerk, and Mr. R. N. Butler, Treasurer—a trio hard to excel.

A number of visiting brethren were present, and we were all treated royally both by the Association and the community, several of us enjoying the gracious hospitality of Bro. E. H. Bullard, whose open doors were near the church. Brethren Craig, Middleton, and A. Johnson spoke with fine enthusiasm and were heard gladly.

In the discussion on Periodicals, the Recorder was given a most hearty endorsement, and for the appreciative words of Captain Autry, Brother Oates, the former editor of the North Carolina Baptist, and Brethren Hall, Fox, Leggett, and Hood, we are sincerely grateful. The Recorder has nowhere of late been treated with more marked consideration and cordiality.

We were sorry not to be able to remain during the whole of the session. It was good to be there, to meet the brethren of that goodly region face to face, and join with them in the Lord's work.

### THE FAITH OF THE PRESIDENTS.

Under this caption the Religious Herald of last week contains an editorial from which we quote the following:

"One of our Methodist contemporaries has taken pains to look up the religious affiliations of the Presidents of the United States. It is so interesting a study that we are using the information brought together by this paper, but arranging it in a somewhat more available form.

"The Episcopal Church had in its membership nine Presidents: George Washington, Madison, Monroe, William Henry Harrison, Tyler, Zachary Taylor, Franklin Pierce, and Chester A. Arthur.

"The Unitarians have had in the President's chair three persons: John Adams, John Quincy Adams, and Millard Fillmore.

"The Presbyterians had four members in the Presidency: Andrew Jackson, James Buchanan, Grover Cleveland, and Benjamin Harrison.

"The Methodists have furnished as chief executive of the nation, James K. Polk and William McKinley. Grant was baptized (sprinkled) into the Methodist faith on practically his death-bed.

"Members of no church at all were four Presidents: Thomas Jefferson, Abraham Lincoln, Andrew Johnson, Rutherford B. Hayes. Of these, Jefferson was alleged to be a 'Free Thinker,' but he believed in God. Lincoln was a man of reverence, and certainly, at times, had deep religious feelings.

"As to the rest, Van Buren was a member of the Dutch Reformed Church, Garfield of the Disciples Church, Roosevelt of the Reformed Church."

It is easy enough to tell where love is. You love those, and only those, whom it makes you glad to serve.—A. G. Singsen.



### OUR HELPERS LAST WEEK.

The Recorder list is growing finely and our friends will rejoice with us in the widening usefulness of the paper thereby assured. We have very few discontinuances, a gratifying number of renewals, and an increasing list of new subscriptions. By courtesy of the pastors we have about five hundred agents at work in as many of our churches—we want one in each church in the State—and from their work we expect good results.

The following brethren and sisters have our thanks for sending clubs of new subscribers last week: Rev. W. S. Olive, W. O. Johnson, Miss Ora Daggett, Mrs. Mary Cates, J. W. Seawell, Lee B. Weathers, M. T. Sykes, Rev. J. K. Henderson, E. M. Helms, S. B. Hamrick, Miles E. Davis, Miss Mittie Mercer, S. D. Harp, Rev. N. H. Shepherd, Mrs. Lula Cash, Miss Lillian Smith, Rev. W. B. Crasman, and Rev. T. H. Posey.

Having such co-workers and their like all over the State, our burdens are lightened, our hopes surer of realization, our service to the Lord and the brotherhood increased; whereat "we thank God and take courage."

### ANOTHER LARGE BAPTIST FAMILY.

Mention has of late been made in the Recorder of several large Baptist families in the State. In each case we have had a fine illustration of the surpassing value of godly home life, and of delightful family unity in the Master's service.

Another splendid example is brought to our attention by Bro. J. W. Bivens, of Wingate, in Union County, and we know personally whereof he writes—a family of as good and true church members and citizens as can be marshalled from the yeomanry of our Commonwealth. Brother Bivens says:

"I see mention made in the Recorder of some large Baptist families. There is one in this community which I think stands head in that respect. It is the family of the late James C. Williams, who died in 1881, and his wife Martha, more familiarly known as 'Aunt Patsy,' who died in 1907. To this godly couple were born twelve children—five sons and seven daughters—all of whom reached the age of maturity and became heads of families and members of the church. Eleven of this number are still living. The total number of children, grandchildren and great-grandchildren now living is one hundred and thirty-seven. Twenty-three have died. Of the number living, forty-seven are members of Meadow Branch Baptist Church, sixteen are members of other Baptist churches, and four of other denominations.

"These people are among the best people of Union County, and many of them have held positions of honor and trust in their church and county."

### VOTING A RELIGIOUS DUTY.

Dr. Chas. F. Aked, pastor of Fifth Avenue Church, New York City, the church where Governor Hughes holds his membership, is evidently a brilliant man. Of many strong messages he is giving we see in Appleton's Magazine from his vigorous pen a timely word concerning the duty of individual Christians to take a part in primaries, to vote, and otherwise to take a hand in public affairs. As to the relation of the church to politics, he says:

"The abuses that have arisen in the past from the interference of the church in politics have been due to the fact that religion was made political instead of politics being made religious. Except under circumstances of extraordinary moral pressure the churches as churches cannot enter the arena of party politics. The church cannot become a caucus. Only the projection of a supreme moral issue can warrant a clergyman in publicly taking a position as a party man. He may be permitted in his own heart to pray for a party—if he is satisfied that it is not past praying for. But the church can and should undertake a more important function—one that underlies all law and government—the formation of righteous public opinion. The church cannot compel in this day and generation. If it cannot inspire it is because it is no longer inspired and a

church without inspiration is a corpse which people with decent regard to health should quietly bury. The church must teach that a Christian can no more neglect the plain duties of citizenship than he can neglect to pay his debts. The religious man who stands idly by and sees American politics made a by-word for dishonesty is neither religious nor a man."

### LOVE GOES TO DALLAS.

Assistant Corresponding Secretary, Dr. J. F. Love, has been transferred by the Home Mission Board to Dallas, Texas. The resolution of the Board making this change is as follows:

"Your Committee, appointed to consider and report on the advisability of placing a representative in that part of our field west of the Mississippi River, beg leave to say that, in view of the growing importance of this vast territory, the necessity of stimulating interest in our work and to secure larger contributions for its support, by personal appeals before churches and general bodies, as well as by correspondence and otherwise, and for closer contact and supervision of our work, we deem this step wise and proper. Therefore, be it resolved, that we recommend that Assistant Secretary, Dr. Love, be transferred to that part of our field, and that he be located at Dallas, Texas."

It gives me pleasure to make this announcement to the Baptist brotherhood of the South and to ask their continued prayers and sympathy and co-operation in the great work committed to their Board. More especially to the brethren west of the Mississippi, among whom he is to live and labor, I beg to commend Dr. Love, who will be glad to serve them in every way possible towards carrying into effect the plans and purposes, as set forth in the above resolution of the Board.

Fraternally, B. D. GRAY,  
Corresponding Secretary.

Atlanta, Ga., October 9, 1908.

### "WHY SO FEW YOUNG MEN ENTER THE MINISTRY."

Under the above title, Rev. S. L. Morgan has written a most thoughtful and striking article. He has done more than point out a fruitful cause of the fewness of those who enter the ministry; he has also pointed out the factor which decides many other conflicts in applied Christianity, and that factor is "the home." In politics we have voters who are partisans, or party men, but where these are nearly matched then the wavering or independent vote holds the balance of power and decides great political issues. The influence of our homes is the deciding factor in the struggle for righteousness. If the influence of a home be pernicious it will more than counteract all efforts exerted there by pastor, church and Sunday-school. As pastor, I have yet to see a lovely Christian character mature in such a home. We can go a step farther and say that the influence of the homes in a community is the measure of the influence of the church and preached word there. Brother Morgan is unquestionably correct in his statement that home influences limit the output of men into the ministry. There is no question of the fact that our homes have undergone great religious changes. Our fathers solved this problem by the family altar and a religious atmosphere. Whether we will be able to solve our problem by the same means and methods, I am unable to say, for we have things to contend with of which they never dreamed. But the homes which produced such mighty men as Yates and others are worthy of being made models for ourselves, provided we follow their spirit rather than the letter. The home is the religious battleground of the future. Societies, unions, and special classes demonstrate the benefits of organization, but the influence which wins the home has won the victory.

A recent book by Shaller Mathews contains a pertinent comment. "It is the small church and the small town and the 'unmodern' community that have always supplied the ministry. The little springs that fed the rivers are drying up. In some denominations like the Baptist and the Congregationalist the entire annual output of the denominational colleges north of the Ohio and east of the Mississippi Rivers would barely make a single respectable entering class in a single theological school of each denomination. In the South and Southwest the situation is not yet so serious, but as industrialism and the new education spreads over these sections the same anti-forces will be operative—are indeed in some sections already operative. Who is agitating the question of ministerial supply? Not pastors, but professors in colleges and theological seminaries and secretaries of Young Men's Christian Associations. Ministers are silent because they do not

want their sons to go into the ministry. Fathers and mothers do not want their sons to be ministers. Individual churches are indifferent. They do not see just what the function of the ministry is. In the vast majority of cases, the decision to go into the ministry is made by boys in academies and even before they enter the secondary schools. As a result, one of the largest problems that beset Christian education is how to prevent young fellows from losing their early ambition during college or university course. Many such college students are more eager to be married than to be trained for real leadership as ministers." When the voice of our homes demands men for the ministry they will appear, and not before.

Sometimes it seems that the difficulties which beset a minister know no bounds, no modifications and are seemingly impossible of mitigation. A prominent minister of another State recently said 90 per cent of the pastors of first-grade churches, and 80 per cent of the pastors of second-grade churches, would welcome a change to another field because of the unreasonable demands made upon them as ministers. He added churches treat ministers in this manner and then wonder why men do not go into the ministry. But the difficulties of the minister have their origin in the homes of the people, so that after all, it is simply a question of the home as a battleground.

W. M. JONES.

Williston, S. C.

### HOW SHALL CHRISTIAN MEN VOTE?

There is enough talent and power among the Christian men in America in our different churches, if consecrated to God and to the spread of His Kingdom, to revolutionize the world, and to prepare the people for the coming of Christ, and yet shall it be said that we Christian men in America have refused to vote for one whose public and private life and character stands for the uplifting of the church of God, and for the uplift of Christian people, as well as for the spread of all the forces of Christianity among all the people of this great country?

We read in Matthew 22:42: "What think ye of Christ?" And in Matthew 12:30: "He that gathereth not with me, scattereth abroad." And again in Mark 1:3: "Prepare ye the way of the Lord."

I am only a commission merchant, not a minister, but I am convinced the best citizen is that man, who, with singleness of purpose stands firmly for his conscientious convictions on public questions, and who will have his right of suffrage represent the Christian conscience of American manhood and not the uncurbed passions of prejudice and expediency.

As individuals, and as a nation, we should set high ideals of Christian character and morals in the selection of our rulers, even if we sometimes fail in successfully establishing the wisest verdict.

When political conditions and candidates for office come before us for our approval or disapproval, is it not a Christian man's duty to lend his aid and give of his time in the selection of our rulers for those candidates who stand for the moral uplift of our people and whose public life and character have been devoted for the spreading of all the forces of Christianity among the people of this great country?

RICHARD J. BIGGS.

Baltimore, Md.

### THE INTERNATIONAL LESSONS FOR 1909.

The International Sabbath School Lessons for 1909 will run through the Acts and the Epistles—a course in the history and doctrine of the New Testament Church. The first lesson is on the Ascension of the Lord; the second deals with Pentecost. The first quarter brings the study forward to the time of the raising of Dorcas. At the opening of the second quarter are two lessons about Peter—his experience with Cornelius and his deliverance from prison in Jerusalem. Five lessons on Paul cover his conversion and his first missionary journey. One lesson on the council at Jerusalem succeeds, with two lessons from the general letter of James and a lesson from the eleventh of Hebrews. The third quarter comprises the second and third missionary journeys of Paul. The first seven lessons of the fourth quarter deal with "Paul a Prisoner." And a study in his epistles concludes the course.—Exchange.

Never despair of a child. The one you weep the most for at the mercy seat may fill your heart with the sweetest joys.—T. L. Cuyler.

The strength of empire is in religion.—Ben Johnson.

## SOME THINGS THE TWENTIETH CENTURY PREACHER MUST KNOW.

*Outline of an Address to the Young Ministers at Wake Forest College on Sunday, Sept. 27, 1908, by Dr. Charles H. Williams, Professor in Northwestern Baptist Theological Seminary, Waco, Texas.*

The day has passed when it must be argued that preachers ought to be educated. No more is it said, as it was said twenty years ago by an old Baptist preacher: "I thank God the preacher don't have to know nothing to preach the Gospel."

Before emphasizing some things the preacher ought to know, let me mention four great arguments for the minister's superior knowledge:

(1) This is an age of knowledge and culture. Our public schools are being so well graded and managed that the country boy and the shop-keeper's daughter are getting a fair English education. Moreover, the country is being sown down in good books and periodicals for the information of our young people. Hence, the preacher who faces the young people of to-day must know some things to tell them, and must know how to tell those things.

(2) This is an age of crisis in Biblical and theological interpretations. Advanced thinkers are thinking in scientific terms and many writers of theological books are now using scientific forms for the expression of theological and religious ideas. How far this can be done without giving up those precious fundamental truths of Christianity is a question. Surely, the twentieth century preacher must equip himself for the solution of this problem; or, if he does not himself help solve the problem, he must be trained in his thinking, if he is to be able to know when the problem is properly solved.

(3) The preacher has the greatest problems to solve even in his ordinary life. There are intellectual and theological problems; ecclesiastical and educational; social and economic problems, which the twentieth century preacher must help solve.

(4) He has the greatest book of the ages to interpret and teach to men. He who properly interprets and teaches the Bible should know some things.

### What Are Those Things?

(1) The modern preacher ought to know much about **Nature**. Jesus, our model teacher and preacher, knew the heart of Nature, and the most of His parables are illustrations from Nature to teach significant religious truths. As Pope says: "We look up through Nature to Nature's God." To study geology properly enlarges our conception of God's eternity. To study astronomy broadens our ideas of Jehovah's greatness and majesty. There is no clash between true science of Nature and the true science of the Bible properly interpreted.

(2) The modern preacher must know **Man**. "The proper study of mankind is Man." The physician whose function in society is to relieve Man's physical ills and to increase his material happiness, must know Man physically before the State allows him to practice medicine. Should not the preacher, the spiritual physician of Man, know man all his ills and the true remedy for their relief? Let the young preacher study physiology, anthropology, psychology, ethics, etc., that he may know as much as possible about Man, his past, present and future, his problems and ills. He must do this, first, that he may be a Man himself, and secondly, that he may help others to be men.

(3) The modern preacher must know **Sociology**. The relations of men to one another in society are being studied more than ever before. Yale Divinity School has arranged for several courses of lectures for the ensuing year on various economic and sociological questions. Rochester and other seminaries are agitating these questions of society and in a few years all our seminaries will have courses in Sociology taught. The University of Chicago has had courses on Sociology for ministerial students some time. Cicero, speaking for the State, said: "One man is no man." It is only as a man touches other men in society that he counts for all he is worth. But to touch men properly he must know society and its problems and the relations of men in our modern society. Hence, the necessity for the preacher to know Sociology.

(4) He must know the **Bible**. Not a few favorite texts from which to preach, but book by book, from Genesis to Revelation, he must know the Book of books. He must know the historical conditions out of which its individual books arose, their specific purpose of composition, their principal teaching and the relation of all subordinate truths to the central truth of each book. And if possible, the modern minister should know his Bible in the Hebrew and Greek. The finest shades

of truth are never felt by him who reads not his Bible in the original.

(5) The preacher must know **Christ** his Saviour and Lord and God his Father and King. Not simply intellectually, but experimentally, he must know God. His ambition must be that of Paul when he said: "That I may know Him (Christ) and the power of His resurrection." (Phil. 3: 10.) The truly great preacher must be a great man in his moral and spiritual thinking and living. To do this, he must know God and keep fellowship with Him daily and hourly. Dr. Carroll said at the first faculty meeting of the Northwestern Theological Seminary: "Brethren, I want us to make our Seminary a great spiritual Seminary." This is essential, because the preacher must be a spiritual man.

Frances Ridley Havergal received an Aeolian harp. She began to play it as she would an ordinary harp, but its music was not the best. She read again the instructions for using it and read: "Put it in the open window and let the breezes of God sweep its strings." Every preacher's life is an Aeolian harp, put in his hands by God, who says: "Place it in the open window of prayer and let the breezes of the Spirit sweep its strings." Thus, and thus only, can the preacher give the world the real music of sacrificial service.

## STORY OF THE SUNDAY SCHOOL.

(Continued from Page 1.)

that time on the organizations multiplied thick and fast. Hardly a city in the country but could boast of one or more tract societies. The New England Tract Society organized in 1814 changed its name in 1823 to The American Tract Society; the New York Religious Tract Society organized two years earlier (1812) also took the same name in 1825. These two united in 1878, and since that time the American Tract Society of New York has been the leading organization of its kind in America.

The Protestant Episcopal Tract Society, 1809; the New York Methodist Tract Society, afterwards incorporated under the name of "The Tract Society of the Methodist Episcopal Church," 1817; and the Baptist General Tract Society 1824, are some of the early general denominational movements in this direction.

The introduction of the Bible as the text-book of the Sunday-school, together with the Adult Sunday-school Movement, started in Wales, created a great demand for Bibles. A few feeble efforts were being made to supply Bibles, but nothing adequate to the demand. In 1802 the demand for Bibles in Wales became so great that the supply was entirely exhausted. Rev. Thomas Charles, of Bala, Wales, went to London to see what might be done to secure a supply. After appealing to various organizations he attended a meeting of the Committee of the Religious Tract Society. There he stated the matter. Rev. Mr. Hughes, the secretary, suggested that a Bible Society, with the world as its field of operations, be organized. The suggestion met with favor, and he was asked to write out the proposed plan and submit it to a subsequent meeting to which all interested persons should be invited. The call was issued; the plan of the proposed organization being drawn up by Mr. Hughes. After much discussion and several preliminary meetings, the British and Foreign Bible Society was organized in London, March 7, 1804. Several feeble attempts had formerly been made to provide a supply of Bibles, but all had been local and inadequate. The British and Foreign Bible Society immediately took its place as the foremost Bible Society in the world and has held its place through the years. It has made the text-book of the Sunday-school both cheap and abundant. It has stimulated Bible distribution all over the world.

Soon after the organization of the Society in London the movement spread to America. A local Bible Society was organized in Philadelphia in 1808; the following year one was organized in Hartford, Conn. These were soon followed by organizations in Boston, New York, and other places. A general organization was effected in New York, May 11, 1816. In the meeting called to organize this general society there were representatives from thirty-five local Bible Societies. Men of practically all the denominations of the country were present. The American Bible Society, thus organized, became the leading Bible Society of America as the British and Foreign Bible Society was of Great Britain.

Since 1836 the Baptists of America have been doing their own Bible work. The American and Foreign Bible Society was organized in New York City, May 12, 1836. Through this organization the Baptists did their Bible work until 1845. This year the Southern Baptist Convention was

organized, and has since that time been doing the Bible work for Southern Baptists. May 27, 1850, some Baptists of America organized in New York City the American Bible Union. The American Baptist Publication Society was also engaged in Bible distribution. This continued for a number of years. A convention of Northern Baptists was called to meet in Saratoga in May, 1883 at which time and place the Bible work for the Baptists of the Northern States was formally committed to the American Baptist Publication Society.

The Bible Societies now scattered over the world number many hundreds. The Bible has been translated into about five hundred languages and dialects. Between six and eight millions of copies of it issue from the presses of the world every year. Thus has the Sunday School Movement been the direct occasion of making possible the widespread circulation of the Word of God.

One of the most marked outgrowths of the modern Sunday School Movement is the Sunday School Convention in which methods of doing Sunday-school work are discussed. Early in the present era such conventions were held. In 1832 the first National Sunday School Convention was held in New York City. This in October. Another convention was held in May of the following year in Philadelphia. The next National Convention was in Philadelphia, February 22-24, 1859. Ten years later in Newark, New Jersey, the fourth National Convention met—this in April, 1869. Since that time the convention has been held every three years. In 1875 it met in Baltimore. At this meeting delegates were admitted from Canada. Since that time the convention has been known as the International Sunday School Convention.

This organization, now known as the International Sunday School Association, does its work through two committees. The Lesson Committee selects the series of lessons used in nearly all evangelical Sunday-schools of the world. The Executive Committee has the general oversight of the work and stimulates the holding of conventions in city, township, county, and State. Of these conventions, about fifteen thousand are being held annually.

Representatives of various countries met in London, July 1-6, 1889, and there organized the first World's Sunday School Convention. Subsequent meetings have been held in St. Louis in 1893; in London in 1898; in Jerusalem in 1904; and in Rome in 1907.

## THE CORRESPONDENCE COURSE.

In a letter from Rev. R. G. Kendrick, Shreveport, La., he says he is preparing to begin a special study of the doctrine of the atonement with us about November 1st. Besides the books that we are using in this course, he will take up also Dr. Dale's book on this subject. Brother Kendrick suggests that in our next course in Bible study we take up either the parables or miracles of Jesus, or both. Our committee has had in mind to study the book of Acts with some of Paul's epistles in the spring, but we shall be very glad to take up whatever will be most helpful to the brethren and sisters, and appreciate suggestions from any one.

Besides the name of Brother Kendrick, we have had the pleasure of adding that of Bro. J. C. Smith and Miss Ava Lawrence to our list this week.

### Lesson IV.

"Doctrines of Our Faith," pp. 61-81. "Death of Christ," pp. 85-107.

Chapter II (Con.)—(7) Explain the connection between Peter and Paul, 85-86. (8) Explain the general teaching of the first epistle of Peter on the death of Christ, 87-88. (9) Make a careful statement of the teaching of the following passages in the first epistle of Peter on the death of Christ, viz.: 1:11, 89-91; 1:18ff., 91-94; 2:22-24, 95-101; 3:17, 101-104. (10) General impressions from these passages, 104-105. (11) Two particulars in which this epistle approaches the other New Testament books, 105-106. (12) What do we find in the second epistle of Peter bearing on the death of Christ? 106-107.

In connection with this lesson the first letter of Peter should be read very carefully.

W. R. CULLOM.

Wake Forest, N. C.

Happiness is not hidden in a vast vault or a philosophy; it is in the free air under the blue sky, in the mountains, on the prairies, by the seashore; contentment is not attained by possession or position or pursuit about the globe, it comes to those who will but fold their hands and wait.—John C. Van Dyke.



**SALVATION BY GRACE WITHOUT ELECTION!**

In the Recorder of the 23rd of September, Dr. Mac Arthur replies to my late criticism of an excerpt from a sermon of his, printed in the Recorder some little time ago. In his reply, the good Doctor deprecates prolonged religious controversy, and assures us, he has engaged in very little of it in the past. I, too, may say, that I have engaged in very little of religious, or other, controversy during a ministry quite as extended in time as is that of Dr. Mac Arthur's. And I seek no prolonged controversy with Dr. Mac Arthur over the matter in issue betwixt us now. But some things in the good Doctor's reply to me, seems to me, to demand some further notice.

"It seems to me that some of the criticisms made by the Rev. Baylus Care" (Cade) "are puerile in the extreme."

I might say in reply to this, that it is a custom of those who cannot meet, and so set aside, criticisms of their utterances, to call them "puerile"—childish—not worthy of their large attention. But to say this of Dr. Mac Arthur, in this case, would be ungracious, not to say impolite; and I wish to be neither impolite nor ungracious to my good Brother Mac Arthur.

But I am forced to think, that the sentence criticised by me, is unworthy of the learning of Dr. Mac Arthur. When Dr. Mac Arthur undertakes to teach men by means of printed and published sermons, he is under obligation to express himself accurately; and this he makes no pretence of doing, either in the sermon itself, or in his reply to my criticism. Let the reader observe, that Dr. Mac Arthur does not even intimate in his reply to me, that the sentence in question is accurate. He simply says my criticism seems to him to be "puerile"—childish—and he puts it aside with a wave of his hand. It may seem to him that things of this sort are mere trifles; and they, doubtless, are so. But "trifles make perfection; and perfection is no trifle."

Dr. Mac Arthur seems to think I did him injustice in what I said about his statement as to what it was that made an atheist of Colonel Ingersoll.

Certainly, I did not mean to assert, nor to imply even, that he made the statement about Ingersoll's atheism without what he regarded as good authority. And he now assures us, that Ingersoll himself was his authority. To Dr. Mac Arthur, Colonel Ingersoll's statement, as to what made him to be an atheist, is evidently satisfactory and final. But it is not so to me. I do not believe that Colonel Ingersoll was ever a competent witness as to what it was that made him to be an atheist; for the reason, that he attributed his atheism to influences outside of himself; whilst the true reason of his atheism was alienation from God—alienation of heart from God—and nothing else.

To me, Dr. Mac Arthur's interpretation of Ingersoll's testimony makes a man's religious convictions, or his want to religious convictions, as the case may be, to be the resultants of his will. Indeed, Dr. MacArthur gravely tells us himself, that rather than "accept some of the doctrines of Augustine and Calvin, as interpreted by Jonathan Edwards, he would be an agnostic." To me, this is just the same thing as saying, that he, Dr. Mac Arthur, thinks he has power to make choice as to whether he shall be an agnostic or not. This is an entirely new religious philosophy to me. I had always supposed, that a man's fundamental religious beliefs were necessities; growing right up out of the evidences presented by the Divine Spirit Himself in regeneration. I never knew before, that a man had the power within himself to be a Christian, or an atheist; to be a Christian, or an agnostic. No—I never knew this until Dr. Mac Arthur told me about it.

Had Dr. Mac Arthur told me, that he thought he would prefer being an agnostic to accepting some of the doctrines of Jonathan Edwards, I could have understood him without giving up my long cherished notions of religious philosophy. But he tells me nothing of the kind. He says, with directness and emphatically: "I would be an agnostic."

Dr. Mac Arthur seems to me to be infelicitous, to put it mildly, when he says in his reply to me: "Augustine really laid the theological foundations of the Papacy."

Whether Augustine did, or did not, really lay the foundations of the Papacy, was not put into issue betwixt Dr. Mac Arthur and me in my criticism of the extract from his sermon. But I may be allowed to say, that I understand the crudal formularies of the Papacy were made about the time Augustine was born; and if he really did lay the theological foundations of the Papacy, he must have gone at it at a very early age. Then, too, it seems to me to be somewhat strange, that Augustine should lay the "theological foundations of the Papacy," without get-

ting into those same foundations the one theological opinion, which distinguished his teachings more than anything else taught by him. I think Dr. Mac Arthur will look in vain in any of the Romish formularies for the doctrine of Election, as it was taught by Augustine.

But I said no word in my criticism in defense of either Augustine or Calvin; and I certainly did not mention these in Jonathan Edwards.

In the criticism which Dr. Mac Arthur complains of, I quoted him as virtually denying the doctrine of election. Indeed, he therein coupled "Election" with infant baptism, Augustinianism and Calvinism, and held them responsible for making Colonel Ingersoll an atheist. He declared them,—Election and the others,—to be the "alpha mater of atheism every day."

I suppose, the one distinctive teaching of Calvin was the absolute sovereignty of God in the redemption of men. Certainly this is the one distinctive teaching of his, that Baptists have held and taught. Certainly Baptists have never dissented from Calvin's doctrine, that men are elected unto salvation in the exercise of the sovereignty of God. And it is this sovereignty of God in Election, that constitutes the heart—the very heart and soul—of salvation by Grace.

Dr. Mac Arthur tells us, indeed, that he does believe in the doctrines of "grace, as taught in the Bible"; and he thinks it is "supremely ridiculous" in me to be so stupid as to believe he could fall to believe in them. Well, it may be "ridiculous" in me; and I may be stupid withal. But I am utterly unable to see how any one can believe in the doctrines of salvation by Grace and deny, as Dr. Mac Arthur evidently does, the doctrine of Election.

We wonder what Dr. Mac Arthur really means, when he says, in effect, that the doctrines of Augustine and Calvin cannot be defended "except within marked limitations." Augustine and Calvin cannot be defended "except within marked limitations." Augustine and Calvin both taught that God is sovereign in redemption, as everywhere else. And Dr. Mac Arthur must know, that it was this teaching about God's sovereignty, that most distinguished those eminent men. Now, to say that God's sovereignty must be taught "within marked limitations," is exactly equivalent to saying God is not sovereign at all. From this conclusion there seems, to me, to be no escape; just none at all.

But why did Dr. MacArthur pull old Jonathan Edwards into this discussion. I neither mentioned, nor suggested, him in my criticism. It looks to me that our good Doctor wanted some one in this discussion whom he could hit. He reminds me of a hunter of whom I once heard. He saw something in the bushes that looked somewhat like a deer, and also somewhat like a calf; and he took his aim, so as to be certain to hit it, if it were a deer, and miss it, if it were a calf. It looks very much as, if my good brother shot in his reply to me, so as to hit the deer and miss the calf.

I am not one of those "dear brethren" who renudiate the Pope and enthrone "certain Biblical interpreters." Nor am I one of those "dear brethren," who think they are certainly Biblical in their interpretations, when they find, or make, occasion to controvert, the opinions of eminent Christians, who have lived in the past. I humbly try to find out the truth of a matter; and when I say anything, I try to say just what I mean. And, as it seems to me, had Dr. Mac Arthur taken pains to say just what he meant, he never would have been criticised by—

RAYLUS CADE.

**DID NOT JESUS CLAIM TO BE DIVINE?**

I have read the article in the Recorder of 14th instant from Bro. L. P. Wilson, in which he very well sets forth good proofs of the divinity of Christ. How any one that claims to believe in Christ, either mentally or spiritually, can deny, or even question or doubt His divinity, is beyond my understanding, except that any such person is totally blinded by Satan. To any man, with the Bible in his hand, it would seem that a sermon on the divinity of Christ, would be altogether needless.

However, I don't mean to criticise Brother Wilson for writing his article, but I feel that one or two of his assertions need criticism, or call for some explanation. Brother Wilson says: "Before considering the proofs of Christ's divinity, it might be well to notice that Christ nowhere says that He is the Son of God." "Vain is it to search for any direct proof of His divinity in His own words."

These words struck me with surprise. In the Gospel by John, Christ repeatedly uses the words, "the Father," and "my Father," when He could not possibly have meant any one but God and Himself, and the Jews so understood Him. He

says in John 17:1: "Father, the hour is come; glorify thy Son, that thy Son may also glorify Thee." In Mark 14:61, the High Priest asks: "Art thou the Christ, the Son of the Blessed?" And Jesus said, I am." In John 10:36, we find these words to the Jews, who were accusing Him of blasphemy: "Say ye of Him whom the Father hath sanctified and sent into the world. Thou blasphemest, because I said, I am the Son of God?" Again, when Jesus had given sight to the man, blind from his birth (9th chapter of John) and afterwards met him, having been cast out by the Pharisees, Jesus says: "Dost thou believe on the Son of God? The man answered, who is he, Lord, that I might believe on him? And Jesus said, Thou hast both seen him, and it is he that talketh with thee." Now, how can any one say that Christ nowhere calls Himself the Son of God?

Christ also plainly claimed divinity, when He said: "He that hath seen me, hath seen the Father." And again: "I and my Father are one."

I would like for Brother Wilson to explain himself in this part of his article.

J. T. WOMBLE.

Durham, N. C.

**CHRISTIAN LIGHTS.**

By Rev. J. S. Bailey.

The heroes and heroines in the cause of Christ are the most distinguished among men and women, whose home life and local church life make them the stars or religious luminaries of the circle in which they live and move from day to day and from week to week. To aspire for special distinctions in this work with a view to glorify Christ and benefit man are laudable when such is for good instead of show.

It is not required that the names of those in the great work of righteousness be heralded through the press and around the world before they are great. Even a faithful one in the family circle and local community may seize the prize which sages and angels might covet, without being known ten miles away.

The faithful Christian parents who are holy models in the home, the church and Sunday-school, being regular participants in these institutions, are the heroes, heroines and lights who are building the religious commonwealth, without whom the building would not stand, no more than an arch without stones or cement. They who do what they are fitted for, even in small circles, outshine many of the larger lights in the galaxy of distinction. The warm-hearted Christian who is a live wire which moves with life, light and power all attached to him, is far ahead of the periodical aurora borealis which neither heats nor moves any being in heaven or earth. Such as we have considered the common parent and person in the uplift of humanity, the faithful ministers and teachers may be, if they will.

Those little lights may be soldiers and outshine ten thousand great ones, which have nothing but exterior heat and light. It is a pity that some will not shine nor work in the good cause because they cannot equal or exceed others. Every human being has his or her place in the sphere of human existence and human duty and good, and ought to work and shine there.

When dark nights come, it would be dark indeed if none of the little stars shone and shined. The morning and evening stars can only indicate twilight at the approach and close of night, while all the intervening hours are luminous by millions of the little stars which keep their places to perfection. All the people should look up to Christ and the planets and try to imitate the ethereal pattern so that the human race may fill its place to the good will and honor of the Creator.

**REST IN THEE.**

Thou life within my life, than self more near!  
Thou veiled Presence, infinitely clear!  
From all illusive shows of sense I flee,  
To find my center and my rest in Thee.

Take part with me against these doubts that rise  
And seek to throne Thee in far-distant skies:  
Take part with me against the self that dars  
Assume the burden of these sins and cares.

How shall I call Thee who art always here?  
How shall I praise Thee who art still more dear?  
What may I give Thee save what Thou hast given.

And whom have I but Thee in earth or heaven?

—Eliza Scudder.

A hundred years cannot repair a moment's loss or honor.—Italian.

## News Notes

....Salemberg school is in the finest shape it has been in all its history," says Brother R. N. Butler.

....Pastor P. H. Pernell reports fine progress in his work around Rockingham. He is a faithful and efficient pastor.

....The South River Association dispensed with reading of the church letters and delegates were enrolled by card.

....Some one said the other day: "We have no more faithful pastor in the Pee Dee Association than J. W. Cobb." That's right.

....The negro Baptists in the United States gained 158,423 within the past year. The negro Baptists in this country now number 2,330,535.

....In the forthcoming Annual of the Convention will the name of your church have all the blanks over against it well filled? If not, why not?

....Associational clerks would do well to always keep a copy of both State and Southern Convention Minutes with them for reference at Associations.

....The new church at Hoffman was received into the Pee Dee Association. Pastor J. H. Austin and his people deserve great praise for their work at Hoffman.

...."Beginning at Jerusalem," was the Lord's command. And we are obeying it precisely when we, by liberal gift or personal effort, do the work of State Missions.

....Bethel church, in Johnston Association, Rev. T. Y. Seymour pastor, pledged last year \$27 for missions and will report to the Association about \$80 raised for this purpose. Good.

....Like James's readers, our office force is "scattered abroad" during this busy Associational season and, for one thing, correspondence is occasionally delayed thereby. Our friends will be considerate.

....A fine meeting is in progress at the First Church in Rocky Mount. Dr. I. M. Mercer is being aided by Rev. J. L. White, of Greensboro. There were several professions of faith last week and the meeting continues with increasing interest this week.

....Gentle reader, did you get a letter from the Recorder last week? Please accept the invitation to renew without delay. The Recorder has no traveling agent to call on you now, and so must depend on you to send your subscription without being called on.

....For copies of the Beulah and Liberty Associational Minutes we are indebted to Rev. O. A. Keller and Prof. P. S. Vann, respectively. The Recorder has not hitherto kept a file of Associational Minutes, but it would be just to our liking if all the clerks would send us copies of their Minutes.

....The Baptist Courier calls him "Dr." Livingston Johnson, and so do many of the elect abroad; but here at home we draw nearer to him in a more fraternal title. But he outshines many of the D. D.'s and is worthy of all the honor that may come to him.

....From Crawfordville, Ga., to Hampton, S. C., goes Rev. Geo. E. Spruill, formerly of this State. He writes: "Will begin my second pastorate there immediately. Was there before for four years. It has so many attractions for me that it was hard to resist them."

....Jordan's Chapel, organized during the past year under the ministry of Rev. T. J. Hood, was admitted to the South River Association during its session last week.

....We have received copies of the "Supplemental Lessons," to be issued by our Sunday School Board. Fuller notice will be given next week of this very commendable undertaking.

....Rev. S. W. Oldham, of Graham, is one of the long list of active pastors who recognizes in the Recorder an assistant in his work and therefore gives it place in his labors. We thank him for recent aid and are pleased to know of the progress of the field under his diligent and faithful care.

....The compliments, of the Recorder to the North Carolina students in the Seminary this year: we hope its weekly visits will be enjoyed and that at least many of them will in the fulness of time come back to the land of their love. We are promised for an early number a Seminary letter from Bro. Chas. A. Leonard.

....Through the columns of the Lenoir Topic, Pastor R. P. Walker, of Lenoir, is calling upon the Baptists of Caldwell County to give to the Orphanage some of the abundant apples of that goodly section. Mr. Morton Triplett furnishes crates for shipping them to Thomasville. A good idea, and it will no doubt meet with hearty response.

....Pastor A. J. Moncrief is expected to arrive in Raleigh this week and assume the care of the Tabernacle next Sunday. He will be cordially welcomed to his church, the city, and the State. We hope that his labors will be very fruitful in the winning of souls and the upbuilding of saints. Some message from him will be laid before our readers at an early date.

....Just too late for insertion last week came this note from Elder P. H. Fontaine, of Woodsdale: "On yesterday we closed a seven days' protracted meeting at Bethel Hill. The church was greatly revived. Three were baptized and two received by letter. Bro. C. P. Ryland, of Roxboro, N. C., did the preaching most acceptably and greatly endeared himself to the church and community."

....Swift Creek has during the year had twenty-five accessions, eighteen of them by baptism, and more than doubled its contributions. Baptist Grove has had fifteen additions, eight by baptism, and nearly doubled its contributions. Bethlehem has had about fifteen accessions and more than trebled its offerings. Such is the good word from a growing field under the pastoral care of Rev. C. H. Norris, of Wake Forest.

....The Recorder has another misfortune in the death of Sheriff E. K. Howard, of Oxford, N. C., and so the loss of his brother, our Traveling Representative, Mr. J. C. Howard, who has found it necessary to leave the Recorder. For a time, at least, the Recorder will not have a regular man on the road and must depend on the people to send in their renewals and subscriptions. Please bear this in mind, brethren, and forward your renewals without delay.

....From Granite Falls Bro. J. A. Burnpire writes: "Please say through the Recorder that the new Baptist church building at Granite Falls is now nearing completion and that we hope to worship in it for the first time the first Sunday in November, and that we expect this to be the beginning of greater things for us. We ask the Baptist people everywhere to pray the Lord to give us a great spiritual out-pouring at that time."

....Rev. D. M. Austin, of Charlotte, has been called to the pastorate of Meadow Branch church, at Wingate in Union County, and a brother writes: "We have good reasons to believe that he will accept."

....The revival at Cary closed Sunday night. There were 18 accessions, 13 by baptism on Monday morning and a number of additional conversions. Pastor Beach and his flock are happy over the results and they felicitate themselves on having Rev. C. M. Rock, of Mt. Olive to aid in the meeting.

....The informing reminiscences of the Sandy Creek Association which Elder W. H. Lawhon delivered at the recent one hundred and fiftieth anniversary of that body, are appearing serially in the Carthage Blade. They embody many interesting facts and incidents concerning one of the oldest Associations in the country.

....After seven years of successful work in South Carolina, Rev. J. H. Hildreth has just resigned a very desirable pastorate at Simpsonville in order to return to this State for the purpose of entering more fully into evangelistic work. He will reside in Wilmington. Having studied at Wake Forest and spent a few years in pastoral and evangelistic labor before leaving this State, he is already well-known among us. We commend him.

....Laurinburg church, is very fortunate in having Rev. Jas. R. Williams, of South Carolina, for her pastor. Brother Williams was educated at Furman University and our Seminary at Louisville. He is a sane, safe, aggressive man, and his wife is a most excellent woman—refined, cultured and the kind to make a pastor sure of success in any community. These young people are most welcome in North Carolina, and we thank Laurinburg for bringing them to the State.

....Pastor J. W. Wildman, who was a visitor at the Pee Dee Association, spoke with wisdom on Home Missions and Ministerial Education. While speaking on Education, he said: "When we hire a man to cut grass, and his blade is dull, do we pay him while he whets his scythe? Certainly we do, for we can't afford to have him run over the grass. Then why not pay the bills of our young preachers, while they go to college and the Seminary? They are only whetting their blades."

....The one hundred and eighty-seven Presbyterian ministers and representatives of the four hundred and thirty-two Presbyterian churches in North Carolina met in New Bern yesterday. The Standard says: "It is a great Synod. Not only the size of it, and the personnel of its membership, make it great, but also, and far better, the power and progressiveness displayed in its activities. We shall be disappointed if the reports this year do not show exceptional growth in the number of its ministers, churches, communications and plans for larger operations."

....I am very sorry that you did not throw my article about our late meeting in your waste-basket; for Dr. Battle's article is full and complete, while mine is faulty in many respects. During the meeting I was not well and missed several of the services. I wrote without having fully informed myself concerning facts. Dr. Battle's preaching had largely prepared the way for the success of Dr. Wharton's meeting. I have heard several persons who made a profession at this meeting say as much. Our pastor is a wonderful preacher—a painstaking, careful and devoted shepherd of his flock.—R. H. Lewis, Kinston, N. C.

....The joint-meeting of the Woman's Missionary Societies of the Raleigh and Central Associations was held last Thursday and Friday in the First Baptist Church of this city. Owing to inclement weather the out-of-town attendance was not large. The program was, however, carried out, much interest shown, and good results accomplished. Miss Heck presided, and under her skillful leadership not a dull moment passed. The other State W. M. U. officers also participated, as did many of the delegates from the various Societies, the interchange of views and experience being very helpful. Mrs. J. S. Farmer was chosen Associational Vice-President for the Central and Mrs. E. L. Middleton for the Raleigh—two elect ladies who will render faithful service. A more detailed report of the meeting may be expected on our Woman's Page next week.

....Work was commenced on the rebuilding of the Baptist church here the first of this week, and it is expected that within a short time it will present an appearance creditable to a town much larger in size than this. The main building will be enlarged several feet longer, a steeple of attractive and pleasing design will be added, and, in fact, the entire structure will be thoroughly rebuilt. The inside of the building will be also entirely changed and improved. Many new seats will be added, and instead of there being only one aisle, as is now the case, there will be a main aisle in the center and two narrow aisles on each side. The funds necessary to make these improvements have been raised entirely by individual and concerted efforts of the members, and it is a great credit to them. The work will be completed in a few weeks.—Southport Herald.

### DIDN'T KNOW

#### That Coffee Contained a Drug.

There are still some well informed persons who do not know that coffee contains a drug—caffeine.

This drug is what causes the coffee habit and the many ailments that frequently develop from its habitual use.

"I was drinking coffee twice a day but did not know that it was hurting me," writes a Nebraska lady. "I don't think I had ever heard or read that coffee was harmful."

"Sometimes I couldn't lie down, had to sleep in a sitting posture as the heart action was so slow. The doctor did not ask me if I drank coffee and the medicine I took did not seem to help me."

"Finally I got so bad I could not drink half a cup, as the dull, heavy pain around my heart would be worse. I stopped it for awhile and felt some better, but was soon drinking it again, and felt the same distress as before."

"Then I decided coffee caused my trouble, also my husband's, for he complained of severe heart-burn every morning after breakfast."

"My daughter had used Postum on a visit and asked why we did not try it. We did, following directions about making it, and for four years we have used it and prefer it to coffee."

"My old trouble has entirely left me and my husband has no more heartburn. I can say from experience now that Postum is the most wholesome of drinks, anyone can drink it three times a day without harm, but with decided benefit."

Name given by Postum Co., Battle Creek, Mich. Read "The Road to Wellville," in packages. "There's a Reason."

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



...Already applications for aid next year are being sent in from needy mission points, old and new. The supply of blanks for this purpose having been exhausted, Secretary Johnson has ordered a new supply from which applicants for aid will be duly furnished.

...Brother Johnson spent a strenuous day in Charlotte last Sunday. At 11 o'clock he spoke at the First Church. At 4 p. m. he spoke at Ninth Avenue. At 5 p. m. he addressed the Y. W. C. A., and at 8 he presented State Missions to the Pritchard Memorial Church.

...The house of worship of the First Baptist church of Fayetteville will when completed, be a model of comfort, comeliness, and convenience. Dr. Hall and his noble flock are to be congratulated. They are doing an impressive work in Fayetteville and the region round about.

...“We laid the corner-stone of the building for Broadus Institute today, and had addresses from several of the leading Baptists of the State including Dr. D. B. Purinton, President of the State University. Our town is proud of the coming of this school, which we hope to make the Baptist College of West Virginia.”—L. J. Powell, Phillips, W. Va., Oct. 21, 1908.

...There has not been a Sunday School at Snow Hill in years till this year, we have been going now about six or eight months and the enrollment is about double the church membership. At Fremont the enrollment about triples the church membership. These points are supported largely by the State Mission Board.—N. H. Shepherd, Fremont, N. C.

...We regret to chronicle the death of Bro. H. B. Howard at his home in Salemburg on Wednesday of last week. He was a deacon in his church, a liberal supporter of all good causes, a useful citizen and man. He will be greatly missed. He was about thirty-eight years of age, and leaves four children, his wife having eighteen months ago preceded him to the better land. Earth is richer by such a life and poorer for such a death.

...The church at Roxboro was very fortunate in securing Rev. C. P. Ryland of Virginia to fill the place of the beloved Watkins. Bro. Ryland has acquainted himself with both people and conditions, and is fast getting a strong hold upon this church. He is deeply interested in every phase of the work before the Convention. He is working a special effort to help relieve the State Board; also preparing for a Sunday School Rally on November 8th. Your representative had the pleasure of worshipping with this people Sunday, October 25th.—J. C. H.

...The Woman's Meeting of the Tar River Association will meet with the Society of Warrenton Baptist Church on November 19, 1908, at 10:30 A. M. There will be a morning and afternoon session. I am trying to arrange for public meetings on Wednesday and Thursday evenings with addresses on Foreign and State Missions. Every Woman's organization in the Association is urged to have a representative at this meeting which is a very important one. Delegates will please notify Mrs. J. M. Gardner, Warrenton, N. C., at once that homes may be provided them.—Miss Sallie Allen Vice President Tar River Association.

...Following the first Sunday in October there was a five-days meeting at Salemburg in which pastor W. J. Jones was aided by Rev. F. D. King, of Jonesboro. There were seventeen baptisms, twenty accessions in all and thirty-seven professions, all the students in the school,

except one who was away, confessing Christ. It is gratifying to note that among the accessions to the church was Mrs. G. F. Edwards, owner of the school property, a most cultured lady, who, though of great service to the church and community during her residence of six years had not connected herself with the church. Much revived the church is in very fine condition and the outlook was never better.

...Our enterprising and esteemed neighbor, the Raleigh Christian Advocate, has lately adopted extra wide columns for its editorials and correspondence, installed attractive department headings, given the first page to the name of the paper and an apt prose or poetical quotation enclosed in a neat border, and otherwise improved an already well-gotten up religious newspaper. We congratulate Dr. Ivey and Advocate readers.

...Rev. J. W. Watson, of Oyster Point, Va., writes: “We had a most excellent revival here during the summer. Rev. C. A. Jenkins, Jr., preached for two weeks at Denbeigh church, organized in 1774, and one week at a mission chapel near by. The church was in readiness for the meeting when it began. The church was revived, several were restored to fellowship, many reconsecrations and fifty-three were added by baptism. The oldest members say this has been a record-breaking year. Last year no report for missions was made to the Association. This year they are paying an increased salary. The church property has been improved by more than \$500, \$75 per year for five-years have been pledged to the Woman's College at Richmond and \$46 reported to the Association as having been paid to missions—a contribution having been made to each object of the General Association.”

...Charlotte did the handsome thing by State Missions Sunday. Brother Johnson asked the First Church for \$500.00, and they pledged over \$400.00 at the morning service. Dr. Hulten followed it up at night by preaching on Missions and taking further subscriptions. Just as Brother Johnson was “turning in” for the night Dr. Hulten phoned him that the First Church, which pledged \$350.00 at the Association, would give not less than \$700.00 for State Missions this year, and that next year they will contribute a thousand to this object. At the other churches collections were not taken Sunday, but Brethren Pruett and Bomar assured Brother Johnson that they would raise their pledges, and forward the same before the books closed. Brother Conrad is asking his struggling little band for \$20.00 to aid in lifting the debt on State Missions. If every place in the State will do as well as Charlotte, the Board will report “no debt.”

...We hope to have from some of the brethren who knew him well an adequate sketch of Elder M. Baldwin who on the 19th instant passed to his reward. Announcing the death of this good and honored man a Winston-Salem paper said: “Rev. Moses Baldwin, a well-known minister of the Missionary Baptist Church, died at the Twin-City Hospital Monday, at the age of eighty-three years. He formerly resided in this city, but in recent years had made his home at Huntsville, Yadkin County. Some months ago he received a stroke of paralysis and came to this city for treatment. When the end came his three children were with him, viz.: Mrs. J. S. Shelton, of Yadkin County; Mrs. E. A. Crane, of Philadelphia, and Hon. F. T. Baldwin, of this city. For fifty years Mr. Baldwin has been a minister of the Baptist church and was both a scholar and

an impressive speaker. The funeral will be held from the Baptist church at Huntsville, Dr. H. A. Brown and Rev. T. C. Myers conducting the same. The interment will be in the grave-yard of that church.”

...Concerning a beloved pastor in North Carolina, this interesting paragraph appears in the Norfolk correspondence of the Religious Herald: “Rev. D. P. Harris, pastor of the Park View Baptist Church, yesterday received a telegram, announcing that the congregation of the Central Baptist Church, Chattanooga, had unanimously extended him a call to the pastorate. C. S. Wilkins and E. H. Rolston, deacons of the Chattanooga church, were here last Sunday and heard Mr. Harris preach. They also conferred with him on the subject of a call. The official call has not as yet reached Mr. Harris, and he has not yet reached a decision, but it is thought by some friends of Mr. Harris that he will accept the call to Chattanooga. Mr. Harris has been pastor in Park View for several years past and has done a good work there, and has just built a large annex to his church. The Chattanooga church has a membership of three or four hundred, and the congregation is now building a \$25,000 church, in addition to a Sunday-school annex already completed.”

#### Delegates to the Baptist State Convention.

The Committee on entertainment for the next Baptist State Convention, which meets in Wilson December 9th to 14th is anxious to have the names of all who expect to attend as delegates, as early as possible, and not later than November 25th.

This seems to be important to the committee and we shall appreciate it if the brethren will be prompt in sending us their names so that we can assign them homes and notify them in due time.

Send names to D. S. Boykin, Chairman, or to me, as early as convenient.

JOHN THOS. JENKINS.  
Wilson, N. C., Oct. 23, 1908.

#### Bro. B. Pressley Smith on Behalf of N. C. Students in Seminary.

The following letter bearing date of October 15, has been received from Bro. B. Pressley Smith, Treasurer of the Students' Fund at our Seminary in Louisville, Ky.

“I trust that you have now gotten in funds for ministerial aid and hope that you will be able to remit us on last year's account, so that we can get the matter closed up. The amount due on last year is over \$600, and we are very anxious to secure funds so that we can square up our indebtedness for last year. Please do your very best for us, and let us hear at your earliest opportunity. We have arranged to aid some seventeen men from North Carolina the present session, with others probably to come later. This will take in the neighborhood of \$1,800, as far as we can estimate it at this time. Please urge the brethren and churches to give this matter their attention and arrange to provide the necessary funds for aiding these men from your State. I trust everything is moving along finely with you at Wake Forest.

B. PRESSLEY SMITH,  
Treasurer.”

This letter needs no comment. As Secretary and Treasurer of the Board of Education I was instructed last December to pay our indebtedness to the Seminary out of the pledges made at Wilmington for that purpose. I have done this just as rapidly as these pledges could be collected. A number of them are still unpaid. There is only about one

more month before the meeting of our Convention. Shall we go to the Convention with an indebtedness on last year, not to speak of what may have been paid out on this session by that time? If those who made pledges at Wilmington will see to it that these pledges are paid at once we can come out all right, otherwise we shall have to report a debt. Brethren, please do your best for us.

W. R. CULLOM,  
Cor. Sec'y Board of Education.

#### Church Organized.

On the 14th of October, 1908, the following pastors of the West Chowan Association: C. W. Scarborough, R. L. Gay, A. T. Howell, S. B. Barnes, and W. B. Waff, met at Menola School-house, in Hertford County for the purpose of organizing a Missionary Baptist Church.

A number of brethren from the neighboring churches who were present were invited to act with the pastors as a Council. Forty-eight brethren and sisters presented letters from their respective churches and were enrolled as charter members of the new church, which was named Menola Baptist Church.

After adopting articles of faith and a covenant they were recognized by the Council as a regularly constituted Baptist Church.

The Church then went into conference and elected her officers—clerk, treasurer, deacons, and trustees.

This church is located in a very prosperous section of country and bids fair to become a strong and influential body in the not very distant future. C. W. SCARBOROUGH,  
Moderator.

W. B. WAFF, Secretary.

#### PRODUCE GAS.

##### Hence Certain Foods Not Nourishing

No matter how agreeable an article of food may be, if it causes bloating and gas in the stomach, it is not likely to be nourishing.

The gas thus formed is liable to cause actual, immediate harm by pressing against the heart.

An Oregon girl suffered in this way until she found the right kind of food. She writes:

“Two years ago I had given up all hope of having health and strength. After eating I had severe pain around the heart, and a choking sensation.

“During these spells I had to sit perfectly still, the slightest movement causing increased pain. Even breathing caused such sharp pain my heart seemed to turn over, making me take short, quick breaths.

“Night after night without sleep. I would sit up and wait until morning when the pains gradually lessened. I began to fear serious heart trouble.

“One day I was so miserable the doctor was called. After a careful examination he said it was gas from fermented food pressing against my heart, that caused the trouble—otherwise my heart was all right.

“His medicine gave only temporary relief. I tried going without food, hoping I could find something which would agree with me. After I became quite weak, an aunt suggested Grape-Nuts.

“The first meal of this food caused no unpleasant effects but made me feel stronger. At every meal I ate Grape-Nuts and grew better daily. I now have no trouble when I avoid pasty, starchy foods and stick to Grape-Nuts.”

“There's a Reason.”

Name given by Postum Co., Battle Creek, Mich. Read, “The Road to Wellville,” in packages.

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

# Woman's Missionary Union,

Auxiliary to Baptist State Convention.

HEADQUARTERS RALEIGH, N. C.

MISS F. E. S. HECK,  
President.

MRS. W. N. JONES,  
Treasurer.

MISS ELIZABETH N. BRIGGS,  
Sunbeam Supt.

MRS. HIGHT C. MOORE,  
Cor. Secretary.

MRS. J. H. WEATHERS,  
Rec. Secretary.

MISS MARY K. APPLEWHITE,  
Y. W. A. Secretary.

## W. M. S. Department

CONDUCTED BY MISS HECK.

To remember—Enlistment Day, October 29th.

Notes from the Central Committee.

The Central Committee held its regular monthly meeting October 19. The note of the meeting was Thanksgiving. Mrs. Moore, Miss Briggs and Miss Heck reported recent visits to Associations. All of which had large attendance and shown much interest.

Mrs. Moore reported a very large demand for State Mission literature, with a prospect of good State Mission offering.

The demand for enlistment literature, while much larger than last year, was not so great as we desired. It was emphasized that the enlistment campaign should be pressed during the entire year.

The joint session of the Raleigh and Central Associations, to meet with the Societies of the Tabernacle and First Baptist churches, October 22 and 23rd, the meetings to be held in the First church, was discussed it being hoped that from this occasion would mark the beginning of more active woman's mission work in these two Associations.

Miss Applewhite reported great interest in mission study in the B. U. W. One hundred and sixty-five girls are now in two different classes, in charge of as many teachers. Miss Applewhite has charge of the Normal Mission Study Class, only those girls being asked to join who wish to prepare themselves for direct mission service in the school or their church. The number engaged in mission study in the B. U. W. is larger than that in any other Baptist college in the South.

Miss Briggs told of the great interest of the children in the building of their State Mission Church, and it was brought out that the children's societies were calling for large Enlistment Supplies. The Enlistment card for the Sunbeams is so pretty with its group of children inviting others to join their band, that it is little wonder that everybody wants one.

The missionary and tours of the officers of the Committee during October and November, of which the itinerary is given below, was dwelt upon. This has long been looked forward to and planned for by the committee and it is earnestly hoped that everywhere they may meet large numbers of workers and that great things will be accomplished.

Miss Heck showed the beautiful new calendar for 1909, and expressed the hope that North Carolina women would order in large numbers and thus come in to this circle of world-wide prayer. The price as last year, is ten cents, and two cents for postage. North Carolina Societies must order through Mrs. Hight C. Moore.

Meeting was adjourned with prayer by Miss Applewhite.

The Return Postals—On Whom Can We Depend.

In the first quarterly letter for the year, April 1908-1909, was sent a letter from the president of the general union, Miss Fannie E. S.

Heck, and a reply postal, of deep import, to be returned, in North Carolina, to Mrs. Hight C. Moore. They dwelt upon the great Forward Movement with which we believe the work of the Southern Union should and will mark its twenty-first year.

These letters and postals were sent to the societies all over the South.

That its importance may be appreciated, the reply postal is given below, in full:

"Dear Sister:—In reply to the annual letter from the President of the general Woman's Missionary Union, our society agrees to take part in the Forward Movement and will

1. Pray unitedly each week for a signal advance in World Wide Missions.

2. Will give one meeting during the year to the consideration of Systematic and Proportionate Giving.

3. Will take as the definite moneyed aim of our society for the year an increase of \$.....

4. Will join heartily in the Enlistment Campaign in October.

5. Will observe the Weeks of Prayer for Missions in January and March.

6. Will personally urge each woman of our church to give not less than 25 cents to the Christmas offering for China, and 15 cents for Home Missions offering in March.

Signed..... Secretary.  
..... Society.  
..... Church.  
..... Postoffice.

For some reason, probably oversight, the North Carolina Societies have been slow in filling and returning this important postal. Will they not look into this at once so that we may know on whom we may depend and worthily take our due place in the ranks of our Southern sisters in this Forward Movement. If any have not taken part in the Enlistment Campaign in October let them strike out that word and insert this year.

To the vice presidents was sent a letter and a reply postal asking them to bring the Forward Movement before their Associations in the form of resolutions, which not only looked to Enlistment on the Societies already organized but reached out to the churches in which there are as yet no Woman's Missionary Societies.

These reply postals for Associations were as follows:—

"Dear Sister:—I have the pleasure of informing you that the..... Association at its recent session passed the following resolutions:

Resolved 1st, That the Societies of this Association heartily endorse and enter into the Campaign of Enlistment and will endeavor to enroll every woman, young woman and child of our respective churches in a Missionary Society.

Resolved 2nd, That we request the President of our Associational work to seek out and keep in touch with a woman in each church where there is no society who shall be known as a missionary assistant who will visit the women, distribute literature and endeavor to induce each one before the close of the year, April, 1909, to give at least 25 cents to Foreign and 15 cents to Home Missions.

Resolved 3rd, That we notify the Corresponding Secretary of the Woman's Work in our State of the adoption of the above resolutions.

Signed..... Secretary of Association.  
P. O.....

In other States the Associations are taking up the second clause of these resolutions with vigor. Shall we lag in reaching out to the "other woman?" Will all the vice presidents whose Associations have already met let us know what action was taken in this matter and with those whose Associations are still to meet give these resolutions a place in their deliberations.

Itinerary of Officers of Central Committee.

1. Associational Meeting, Johnston County, Clayton, October 28th.

2. Meeting of Societies during the Raleigh Association, Green Level, October 29th.

3. Missionary Institute held by Officers in connection with First Annual Session of W. M. S. of Roanoke Association to be held at Scotland Neck November 5th and 6th.

4. Missionary Institute, Monroe, November 10th.

5. Missionary Institute, Wadesboro, November 11th.

6. Missionary Institute, Wilmington, November 12 and 13th.

7. Missionary Institute, Winston-Salem, November 23 and 24th.

Will all who read this notice pray for great and practical results from these meetings. The Institutes are intended to reach not only leaders in the Associations in which they are held but those from contiguous Associations.

### A Good Report from Sandy Run.

My Dear Miss Heck:—I feel that I must write you a few words about our W. M. U. Meeting of the Sandy Run Association.

We were to have had a meeting on Friday, October 9th, but very stormy weather prevented us. The meeting was held on Saturday afternoon and we met with unusual success. Our Vice President, Mrs. T. G. Hamrick, presided with much enthusiasm. After the Societies represented read their reports the vice president read our Associational report, which was very encouraging. We have given in all, the past year, \$377.00, and have taken for our aim this year \$500.00.

The Forest City Society deserves special mention as it contributed \$100.00 this year, more than the entire Association gave three years ago.

This Society, seemingly, has taken on new life, and we trust others will follow the example.

Mrs. McDaniel, one of the noble leaders, gave us some interesting points on Sunbeam work, and presented, also an excellent paper on "Boys and Missions."

The Y. W. A's at Forest City and Caroleen are both doing a great work we think.

Our vice president read your letter, which made a good impression on the sisters to look after "the other woman," and we voted to sign the card for our Association.

The meeting closed with prayer by Mrs. Wall, of the Caroleen Society.

Yours in the work,

MRS. J. M. HAMRICK,  
Secretary.

Remember John Trapp's golden statement: "God respecteth not the arithmetic of our prayers, how many they are; nor the rhetoric of our prayers, how neat they are; nor the geometry of our prayers, how long they are; nor the music of our prayers, how melodious they are; nor the logic of our prayers, how methodical they are; but the divinity of our prayers, how heart-sprung they are. Not gifts, but graces prevail in prayer."

Argo Red Salmon is cleaned and packed entirely by machinery, not touched by hand.

## Y. W. A. Dep't

CONDUCTED BY MISS APPLEWHITE.

### The Story of Salome.

She is a young heathen woman about twenty-two years old, to whom we have recently given the name of Salome. She was married at a very early age and left her mother's home for that of her husband. Not long afterwards her own family became Christians, and she too became a believer, but as this was very distasteful to her husband and his family, they began a course of petty persecution in the attempt to make her give up her faith. This, however, she would not do, and to escape the unpleasantness of her husband's home she would spend as much time as she could at her mother's. In addition to these troubles she had been sick ever since her eighth year, suffering a great deal with her back; but in spite of this she was forced to do her share of the tremendously hard physical work that falls to the lot of most women. Also to add yet more to her sufferings, falling into the hands of an ignorant doctor, he treated her disease by running a red-hot knitting needle into her back with the idea of making a hole to let the pain out, and this without anything in the way of an anaesthetic. This manner of treatment left her with a running sore that had been draining her strength for no telling how long. Her sickness and her inability to accomplish the required amount of work, added yet more to the antipathy which her husband's family manifested toward her, till her life was scarcely worth living.

As soon as she heard that a doctor was coming from America to take up medical work in a city about twenty miles from her home, she determined to make every effort to get to him in the hope that he would be able to give her relief from her almost unbearable condition. So anxious and determined was she that she sold her wedding rings to get the money necessary to keep her in the city while undergoing treatment, and walked the twenty miles, her mother accompanying her. She reached here the week before I arrived; but she would not be discouraged, and took up her abode in the city to await my coming. Several days after I arrived she and her mother came up to the house, told her story, and begged that I cut her open and take the sickness out. I soon saw that nothing but an operation would give her any relief, and as I had nothing in the way of an operating room or dispensary, except a dark and dirty little room 8x8, did not see how I could undertake such a thing at that time. However, I could not resist her appeals, and I told her to come back to me in two weeks and I would see what I could do. After the operation, in which I had found it necessary to remove the eleventh rib on the right side, and before she had come out from under the anaesthetic, she was put in a chair and carried over to the ladies' compound, about five minutes' walk from the dispensary, and deposited in the little room that had been allotted to her. She is now practically entirely well, and her gratitude and joy are beautiful to see.

This, then, is Salome's story, and I trust that all who read it will feel their hearts drawn out towards the work of helping this people; for the opportunity is great and the laborers are few, and there are many more who, like Salome, need our help.—Adapted.

ARGO, ARGO, ARGO, ARGO, ARGO, ARGO, ARGO, ARGO, ARGO, ARGO.



# The Sunday School

## ABSALOM REBELS AGAINST DAVID.

2 Samuel 15:1-12.

Golden Text: Honor thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee.—Exodus 20:12.

### Introduction.

The period of decline in David's fortunes began with the war against the Ammonites. While it was entirely successful, during the progress of the war the king committed his great sin, which was forgiven by God, but which could not be forgotten by the people. The penalty, so far as the public result of the sin was concerned, could not be removed. David was told "that the sword should never depart from his house." (12:10.)

This dreadful threat was literally fulfilled. His son Amnon committed the same sin against Tamar which David had committed against Bathsheba. (Chap. 13, 14.) Absalom, the full brother of Tamar, killed Amnon in cold blood. David banished Absalom from the court, and would not for years receive him back on any plea. After four years, Joab's skill brought about a partial reconciliation between Absalom and David, but Absalom was not entirely forgiven, and this rankled in his mind. As soon, therefore, as he was recalled he began to plot against his father, and the condition of things in Israel made the conspiracy all the more dangerous.

Three things had made David unpopular. He had taken a census for military purposes which was resented by the people, and on which followed a great plague. (Chap. 24.) He had become very lax in administering individual cases of justice—an easy thing to do in his preoccupied state of mind. Besides, a new generation had arisen which knew little of his brave early days, but which heard constantly of his sin. Twelve years elapsed from the time of his fall to the rebellion of Absalom.

### Synopsis.

Absalom began to plot against his father, and in several ways won the affection of the people. He made a show of royalty and impressed the light-minded. He sat daily at the seat of justice, and when no court was held, told the litigants what he would do if he should become king. He refused to receive the signs of obsequence, and welcomed each man as a personal friend. After four years of preparation, the time for rebellion was ripe. On the pretext of offering a vow, Absalom went to Hebron, where he had decided to lift the flag of insurrection. He completed plans for the revolt by sending spies through all the tribes of Israel; he invited two hundred of the leading men of Israel to meet him at Hebron, and there caught them in a trap; he sent for Ahithophel as his adviser.

### Analysis.

1. Absalom's Deceit. Ver. 1-6.
2. Absalom's Pretext. Ver. 7-9.
3. Absalom's Conspiracy. Ver. 10-17.

### Absalom's Deceit.

Of Absalom to the time of the rebellion itself many good things can be said. He was the noblest in birth of all David's children. His mother was Maacah, daughter of Talmai, king of Geshur, a small principality in the Lebanon. (14:25, 26.) On both sides, therefore, Absalom was of royal blood. Moreover, of all

David's sons he was the best endowed by nature; his cleverness, initiative, and forcefulness constantly remind us of his father. Absalom was in the direct line of succession, and since the death of Amnon he had no rival. At this time Solomon was so young that he could not be brought into comparison or rivalry with Absalom. His grievance was solely against the king himself. He had discharged one grievance by putting Amnon to death. At this time David seems to have been under a cloud of unpopularity—for reasons already given. Absalom took advantage of this and matured his rebellion most skillfully. He stole the "understanding" and "hearts" of Israel; that is, by specious arguments he enlisted their judgment and their loyalty in several ways. He made first of all a great show of royalty. Contrary to the custom of the land and to the law of Israel, he provided himself with a great chariot, with many horses and with footmen to run before the chariot. (Deut. 17:16.) The splendor of this show and pretense impressed the light-headed men of Israel. Why the king did not openly rebuke this breach of law and custom is hard to understand; it is possible he saw nothing serious in it, or that he acquiesced in the pretension itself. The second method that Absalom adopted to win the hearts of the people was to sit daily in the judge's seat in the gate of the city, where the king would naturally sit for judgment, and converse with every man whose suit came up for judgment. By skillful flattery he pronounced every suit just. Beyond question, at this time the king was lax in rendering judgments and not thoughtful enough to appoint good deputies; the people, therefore, had just cause for complaint. Absalom insinuated adroitly that the king was careless, and expressed the wish that his authority was equal to his desire, and then no man's case would lag before the tribunal. Finally, Absalom refused to receive the prostration of obsequence, but instead gave to every man a kiss of friendship.

### Absalom's Pretext.

The word "forty" is probably a copyist's mistake; the passage means that after "four" years of preparation Absalom believed the time to be ripe for rebellion. He had decided to open the rebellion in Hebron first, because it was naturally a turbulent and excitable place, and there also his plans would not be hindered so easily. What he told the king about a vow to be offered in Hebron was probably true. In Hebron he had been born, and in Hebron the tribe of Judah was more interested than in Jerusalem.

### Absalom's Conspiracy.

Absalom adopted three plans to complete the rebellion. He sent spies throughout the tribes of Israel with instructions to his confederates to look for the blast of a trumpet from Hebron as the sign of the uprising. This blast was to be echoed and repeated to every part of the land. Again, two hundred of the leading men whose homes were in Jerusalem were invited to attend a feast given by Absalom in Hebron as part of his "vow"; Hebron was only twenty miles away. They were caught in a compromising position when the purpose of the gathering was disclosed and they were compelled to take sides. It is probable that most, if not all, of these men became adherents of Absalom as a matter of safety and policy. Above all, Absalom sent for Ahithophel, the grandfather of Bathsheba, who as one of David's counselors had in consequence conceived a most violent hatred of the king. Ahithophel was so skillful and shrewd

that his wisdom was likened to the "oracles of God." (16:23.) Ahithophel responded and promised to become Absalom's adviser. It was a skillfully carried out plan of rebellion.—Rev. John R. Brown, in Advanced Quarterly.

### The Meeting at Elkin.

As pastor of the Methodist church in Elkin having with the pastor of the Baptist church here just closed a revival meeting held by our churches jointly, I would like to say a word to the Baptists of the State, many of whom I know and love.

I rejoice that the day has come when a Baptist and Methodist Church in the same town can, for the time, merge into one congregation and work in the most perfect unity and harmony throughout the entire meeting. To alternate daily in the preaching as we have done is out of the ordinary, but there was the most complete accord, for we preached the regulation gospel and the Holy Spirit was present in power.

The pastor of your church here, Rev. W. F. Staley, is a man of whom the Baptists of the State might well be proud. He preaches with the power of the Spirit, yet in such a gentle and cultured manner, that all classes are drawn to him and to the Lord whom he most faithfully presents.

We have had one of the greatest meetings I have witnessed in twenty years as a pastor.

D. M. LITAKER.

Elkin, N. C.

### Appreciation of Rev. M. A. Stephens.

At the last meeting of the ladies missionary meeting of Mt. Glead Church, it was decided that some word of praise must be written in appreciation of our beloved pastor, and also our regret at losing him, who had been a faithful pastor to us for so long.

For seven years he has been with us, as pastor of our church, doing all that a man could do for his people, and in this way he has made himself very dear to his people. Therefore be it

Resolved 1: That in the resignation of our pastor we feel a great loss, not only in our church and society, but the community also.

2. That we appreciate the kindness he has shown us while here, and his assistance in helping to remodel and paint the church.

3. That while we give him up with great reluctance and deep regret, we feel that he is doing what he thinks is for the best, and it is our prayer that he may do well wherever he goes, and that his work may be attended with great good and that through his ministry many souls may be added to the book of life in that upper and better kingdom.

EULA HARRIS.

MRS. CALVIN CAIN.

KATIE GUY.

Committee.

### To the Brethren of North Carolina.

We have had a struggle to build a house of worship in the town of Wallace. Four years ago I invited the Eastern Association to meet in 1908 in the new church building at Wallace. Some of the brethren considered this a joke, they knew that we had but few people there and did not dream that within four years we would have a house within which to entertain the Association; but those who were present at the recent session can testify that the house was ready. It is one of the neatest churches in this section of the State. I told the brethren that if they would raise the money to do the rest of the work I would be responsible for the plastering. I am not able personally to pay for this, but expected that my friends throughout the State would be willing to contribute a little to

this worthy cause. I am not asking a large amount from any one. I need about \$200. Are there not 200 friends of mine and of our cause who are willing to send a dollar each? I know these appeals are frequently made, but Secretary Johnson and the other travelling brethren who were present at the recent session will bear testimony that this is a worthy cause and that a dollar each from two hundred Baptists to the Church at Wallace will be wisely expended.

Please enclose a dollar bill and send to me at Wilmington, N. C.

I assure you this kindness on your part will be thoroughly appreciated by the church and its pastor.

Fraternally,

J. A. SMITH.

Wilmington, N. C.

In *The Sifting of Philip* we have the third of Dr. Everett T. Tomlinson's Home Mission Stories, and many say his best. It is true to life, the author tells us. The characters are not portraits, and the locale of the incidents may not be traced on the maps. "Father Taylor" is not a photograph, but "Father Taylor" may be duplicated over and over on our home mission fields. The scene of the story is laid in North Dakota, with incidents connecting it with Montana. The outlines are well drawn. The newness of the country, the privations, and the loneliness of it, the toil of the householder plus monotony for the housewife, the brave endeavor which difficulties cannot daunt, which make the missionary "herald and hero" in one—these are all here.

Doctor Tomlinson has written a story that ought to do more for home missions than many a sermon. There is a wholesome strain of love-making in it too, and Josephine Taylor, who wants "clean hands" in her lover and no coward, is as winsome as her father is devoted. There are pathetic portrayals in it, as in its references to the "lungers," those whom consumption has driven to the higher altitudes; and touches too that will arouse our indignation, as in the spoliation of the "meat trust," of whose exactions Phil Sanders is a victim. Besides being entertaining, this story ought to aid in marked degree, our frontier work. Price \$1.25. Griffith and Rowland Press, Philadelphia, Pa.

### Will Power.

The backbone of character.

The individual mastery of self.

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The soul's guardian of conduct, conscience and character.

The angel that rolls away all stones from the path of purpose.

Positive, aggressive, directing, conquering power of the mind.—William George Jordan.

Hosts of young men are reckless because they believe that bye-and-bye they can be what they will. Hosts of old men are hopeless because it seems impossible they can ever be anything but what they are. But both are wrong. Not lawlessness, and not slavish subjection to law, is the system under which we live. Progress and growth—but growth from old conditions, this is our law.—Phillips Brooks.

Nothing so nice for a luncheon or picnic as Argo Red Salmon sandwiches or salad.

## News and Views

### Efficiency of the Private School.

Statistics have been recently published which are greatly in favor of private schools, under which head denominational schools are classed. It is stated that "more than 60 per cent of the students at Yale came from the private schools, and 70 per cent of those at Harvard. The average for all the colleges is 60 per cent. The fact of most interest is that 70 per cent of the honor men in the Universities came from the private schools."

**A "Dry" Exposition.**—Interested multitudes will be pleased with this announcement. "An experiment in connection with a great international exposition is to be tried next year when the Alaska-Yukon-Pacific Exposition is held in Seattle and it will be watched with more than usual interest by church and temperance people. For the first time in the history of expositions, the sale of intoxicating liquors on the grounds or near them will be absolutely prohibited. The directors of the Exposition are exploiting the fact of the great Fair being "dry," and scores of church, temperance, social, and fraternal organizations have rallied to their support, commending the Exposition for its action."

**Death of Colonel Creecy.**—At the ripe age of ninety-four years, Colonel Richard Benbury Creecy died at his home in Elizabeth City, N. C., on October 22nd. For some months he had been in failing health and the end was not unexpected. He was one of the State's most learned and beloved sons. He was author of "Grandfather's Tales," and for many years editor of the Weekly Economist of his city. He was active to the last, leaving unfinished editorial on his death-bed. At the time of his death he had the distinction of being the oldest living editor in the world and the oldest living alumnus of the University of North Carolina where he graduated in 1835. He is survived by five daughters and three sons.

**Status of the Eastern Question.**—The understanding between the powers thus far reached in the Eastern question is understood to be: A change in the treaty of Berlin to recognize the independence of Bulgaria; the powers will merely "take note" of the annexation of Bosnia to Austria, but recognize the annexation of Crete to Greece, and determine the financial obligations of Crete to Turkey, and, perhaps, of Bulgaria to Turkey; the restrictions as to Montenegro's rights of sovereignty will be swept away, thus freeing her from the control of Austria under which she was placed by the Berlin treaty. Russia desires the opening of the Dardanelles, and Turkey wonders what she is going to get in the way of compensation.—Journal and Messenger.

**Decline of the Demagogue.**—In "The Meaning of the Times" Senator Albert J. Beveridge says: "Why is it that the power of the demagogue in American politics has declined, and is declining now with accelerating speed? Why is it that appeals to passion are daily becoming more powerless at the ballot box? It is because of the growth of American intelligence—because the facts on any question get to the voters more quickly. Only a few years ago weeks were required to place before the citizen facts on any question; and error, misrepresentation and all the craft of designing men based thereon had time to take root and flourish. Imperfect communication among the

people was the demagogue's opportunity. But to-day the facts on any question proposed at sunrise, are laid before the whole people before nightfall. In the cities an extra edition of a newspaper dissolves a falsehood in an hour. Rural free delivery places before every farmer the truth of every situation at each day's set of the sun. The telegraph brings the mind of Los Angeles and that of Boston together quicker than the speed of daylight. Communication between New York and Cincinnati is instantaneous. Railways put every citizen of the Republic in personal contact with every other citizen. Electric roads have abolished the seclusion of every farm-house."

**Our Fleet at Yokohama.**—Our fleet of battleships arrived at Yokohama, October 18th, having been delayed by one of the most terrific storms of Asiatic waters. The storm was so severe that the Admiral feared to approach the land, and kept out to sea until it was over. The fleet arrived in a battered condition, showing the effects of the buffeting. Still, that is the business of a sea-going fleet, and we need warships that can weather just such storms. The fleet was received with great enthusiasm. Enormous crowds of Japanese came to the wharf, and the trains brought many from a distance. It anchored in the midst of a fog, which soon cleared away, and the harbor was filled with small craft chartered by individuals and associations, darting in and out to get a better view of the ships. The admirals at once made a formal call on the Japanese admiral, on his flagship, and the call was soon returned by the Japanese officers. Later a dinner was given the officers of our fleet. In the course of his speech at this dinner, Admiral Sperry, in command of our fleet, said that the object of the cruise was the development of our fleet for peaceful purposes. The cruise has thus far been a great success, and reflects great honor on the genius of President Roosevelt, who ordered it. The result of the visit to Japan will tend to promote peaceful feelings. Nations no longer calculate only which is likely to win in war, but the cost of the war even to the victor. No nation in the world now wants to go to war against the American fleet, even if it were certain of victory in the end.—Journal and Messenger.

**The Elections Next Week.**—The following pre-election summary has been published: Elections will be held in the various States and in the Territories of Arizona and New Mexico November 3rd. Three States, Oregon, Maine, and Vermont, have held their State elections, and have named members of the next Congress—the Sixty-first. Arkansas and Georgia have named State officers only and will select Congressmen at the coming election. In twenty-eight States Governors or other State officers are to be elected; a number of these States will also elect members of the Legislature. Six States will choose justices of the Supreme Court or minor State officers. In seven, Congressmen and a Legislature only.

Following are the National tickets:

"Democratic—William J. Bryan, Nebraska, President; John W. Kern, Indiana, Vice-President.

"Republican—William H. Taft, Ohio, President; James T. Sherman, New York, Vice-President.

"Prohibition—Eugene W. Chafin, Illinois, President; Aaron S. Watkins, Ohio, Vice-President.

"Socialist—Eugene V. Debs, Indiana, President; Benjamin Hanford, New York, Vice-President.

"People's Party—Thomas E. Watson, Georgia, President; Samuel W. Williams, Indiana, Vice-President.

"Independence Party—Thomas L. Hisgen, Massachusetts, President; John Temple Graves, Georgia, Vice-President.

"Socialist Labor—Martin R. Preston, President; Donald Munro, Virginia, Vice-President.

"Presto" was nominated by the Socialist Labor party. Owing to his inability to make a campaign, he being confined in a jail in Nevada on a charge of murder, August Gilhaus, of New York, was named as his proxy.

"The Prohibition party has tickets in twenty-one States, the Socialist in twenty-seven, the Independence party in twelve, the Socialist Labor in six, and the People's or Populist party in five, including Nebraska, where they have fused with the Democrats.

"The number of tickets in the different States is: One in South Carolina and Louisiana; two in Alabama and North Carolina; three in Delaware, Florida, Montana, New Hampshire, Oklahoma, and North Dakota; four in Colorado, Nevada, Rhode Island, South Dakota, Utah, Washington, West Virginia, and Wisconsin; five in Connecticut, Idaho, Illinois, Kansas, Minnesota, Missouri, and Nebraska; six in Indiana, Iowa, Massachusetts, Michigan, New York, and Texas; seven in Ohio."

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### PUBLICATION OF SUMMONS.

NORTH CAROLINA—Superior Court—WAKE COUNTY—Before the Clerk.

James Maynard and others, plaintiffs,

vs.  
Adeline Matthews Vaughan. — Vaughan her husband, John Matthews, Hardy Matthews, Malina Matthews, Thomas Matthews, Chas. Maynard, Silas Maynard, Janne Maynard, Maymie Maynard, William R. F. Wainman, Virginia A. Maynard, Tillman Howard, Mary B. Maynard.

The defendants above named will take notice that a special proceeding entitled as above has been commenced in the Superior Court of Wake County the purpose of which is the sale for partition of the lands devised by Berry Searis situated in Wake County, North Carolina in White Oak township adjoining the lands of Augustus Herndon, W. B. Upchurch, Warren Edwards, A. S. Sears, S. R. Horne, and others and more fully described in the complaint in said proceeding; and the said defendants will further take notice that they are required to appear at the office of the Clerk of the Superior Court of Wake County at the court house in Raleigh in said county on Monday the 9th day of November 1908 and answer to demur to the complaint in said action in the said complaint.

W. M. RUSS, C. S. C.  
This 9th day of Oct., 1908,  
Peele & Maynard Attys. for plaintiffs.



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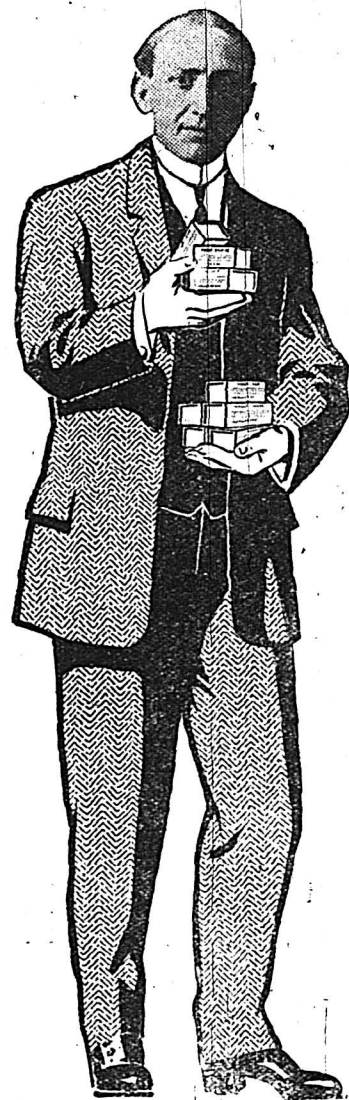
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### The Pee Dee.

The Pee Dee met in its sixteenth annual session on October the twenty-second in the Baptist Church of Laurinburg. A. M. Burleson, of Hamlet preached the introductory sermon—subject, "The Infinite Value of a Knowledge of the Bible." The sermon was well wrought out, and delivered with earnestness and power.

H. C. Dockery was re-elected Moderator, W. J. Matthews, Clerk, and T. J. Covington, Treasurer. These men push business.

L. and A. Johnson were at home and never appeared to such good advantage. They looked younger and spoke with greater ability than usual. We cannot say the cause, but no doubt they were happy to be at home, and certain girls with silver hair were in the pews. They just had to look and do their best, and they did.

Secretary Middleton was present and made a very strong appeal for our Sunday-schools. He is growing rapidly in his work.

The Pee Dee leaves its pledges in the hands of the executive committee, and there is not a dollar church to be found. Several churches made most excellent reports to the Association. Wadesboro has received more than one hundred additions. Rockingham has built a splendid house of worship, and come off of the Mission Board. Laurinburg and Spring Hill have made no halt in their work, but moved forward without a pastor. They have made splendid advances. Morven has erected a splendid house at a cost of five thousand dollars, and the people are looking for larger things.

The report on Ministerial Support was read by W. H. Weatherspoon, and after his splendid address there were a dozen speeches, making a most helpful discussion. Mr. Clyde Bivens presented the report on periodicals, which was received with enthusiasm. His remarks were to the point. This young editor is proving himself a real force for good in Anson County. Brethren J. W. Wildman and J. G. Blalock were welcome visitors. Brother Blalock was representing Oxford Seminary. The woman's work under the wise leadership of Mrs. T. B. Henry, is making splendid progress. They raised \$685 during the past year. Ten new societies were organized. The Pee Dee is making progress.

The next session goes to Peachland; T. G. Wood to preach the introductory sermon, and J. R. Williams the missionary sermon.

J. S. F.

### The South Fork.

This body met Wednesday night, October 21st, in the First Church, Gastonia, with the Vice Moderator, Rev. W. H. Reddish in the chair. Maj. W. A. Graham, was re-elected Moderator, though absent for the first day, being away on official business. Bro. J. D. Moore was elected Clerk.

Rev. R. D. Carroll preached the introductory sermon.

Periodicals was given a good place on the order of business, and the Recorder together with your representative were welcomed, the latter being given many privileges.

The Orphanage had its place with General Manager Kesler to tell about it in his matchless way. This speech brought forth many complimentary remarks among the brethren.

South Fork Institute at Maiden, was made the special order for Thursday night. This plant is worth at a low estimate \$12,500, but a burdensome debt of \$3,650 was hanging over it. After the only Rev. O. L. Stringfield, who is General Manager of the Institute, made his plea for the boys and girls of

this section, that Christian business man, J. D. Elliott, of Hickory, N. C., pledged himself for one-third of this debt, on condition that the Association raise the other two-thirds. The roll of churches was called, and churches and individuals hammered away for sometime on the matter, Bro. Beeler Moore giving \$200, then both churches and individuals increasing their pledges, until they only lacked \$300, when Bro. L. L. Jenkins arose and said, "Brethren; count it raised, for I will take the balance." This effort brought the school nearer to the place it deserves in the hearts of the people.

Associational and State and Home Missions had the right of way Friday. Bro. L. Johnson got in at dinner time to work and talk for anything that had missions attached to it. He asked the Association to relieve the State Board in this territory, and this action was taken later in the session.

Friday night the Association had the pleasure of listening to Dr. E. E. Bomar, of Charlotte, on Foreign Missions. Brother Johnson spoke on the important work being done by the women through the Woman's Missionary Union.

Major Graham, the Moderator, read a most excellent paper, prepared by himself, on the Life and Labors of the Late Lamented Dr. W. R. Gwaltney.

The spirit of the body was progressive. The Moderator suggests a division of the old body and the formation of three new Associations.

Bro. L. L. Jenkins and his good wife looked closely after the entertainment of all delegates and visitors, your representative being royally treated in the home of Sister Blake.

J. C. H.

### The Cedar Creek.

This body met in its 51st session with the Bladen Union Church October 14, 1908, and while this is one of the small bodies, the interest was fine from start to finish. The attendance was above the average, and the hospitality of the community boundless.

The introductory sermon was preached by Bro. W. O. Johnson, one of the young preachers of the Association, who graduated from Wake Forest College last year.

Bro. W. S. Johnson was elected Moderator and G. B. Sessoms Clerk. The report of the churches was very encouraging, considering conditions, many of the churches along the Cape Fear River having suffered distressingly as a result of the late floods. All the reports were discussed with a great deal of interest.

Brother Middleton thrilled the body with his address on Sunday-school work, while Brother Kesler delighted the people as he told of the Orphanage and its work. The body took high ground on Foreign missions, recommending that all the churches endeavor to raise twenty-five cents per capita for next year; for all other objects same as last year.

For a number of years there has been a move on foot looking to the formation of a Cumberland County Association. This culminated on the last day by an amendment of the Constitution, changing the name from the "Cedar Creek" to the "Cumberland County" Association. This action was taken with a view to strengthening the body, two of our best churches having decided to go to the Robeson, to-wit: Great Marsh and Rozlers.

I take this opportunity of saying to the churches of Cumberland County: We desire your co-operation, believing it would be for the glory of God and a matter of great convenience, we will welcome any or all of said churches to our ranks. The achievements of the old Cedar

Creek have been glorious; we are proud of her record, and call upon our churches to rally to the support of the work through the new Association. And let us make the Cumberland a mighty power for the dissemination of the gospel.

This body will meet next year with the Cedar Creek Church, in Cumberland County.

R. N. CASHWELL.

Parkton, N. C.

To the Baptists of North Carolina.

Dear Brethren and Sisters: My proposition in the Recorder of October 14th is out. The 500 copies of "New Testament on Baptism" have gone forth to strengthen the brethren and sisters in the faith and to lead those who have not followed their Lord and Master in baptism to do so. I have sent over 600 copies out since the 14th. Orders come in every day; let them continue to come. One cent, postpaid, in any quantity.

I have "The Bible on Giving" ready for the press and will have it printed as soon as 5,000 are subscribed for. Same price as "New Testament on Baptism." Drop me a card giving your postoffice, county, and State, and how many you will take.

J. D. HACKNEY.

Franklinville, N. C.

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Topic Card, 75 cents per hundred. How to organize with Constitution and By-Laws. Price, 10 cents per dozen. See B. Y. P. U. Quarterlies in list above.

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Write for our booklet "What do You Drink?"

The Keeley Institute, GREENSBORO, N. C.



## The Young People

### Golden Rod.

When fades the cardinal-flower,  
whose heart-red bloom  
Glow like a living coal upon the  
green  
Of the mid-summer meadows—then  
how bright,  
How deepening bright, like mounting  
flame, doth burn  
The golden-rod upon a thousand hills  
This is the autumn's flower; and to  
my soul  
A token fresh of beauty and of life,  
And life's supreme delight.

When I am gone  
Something of me I would might sub-  
tly pass  
Into these flowers twain of all the  
year;  
So that my spirit send a sudden stir  
Into the hearts of those who love  
these hills,  
These woods, these waves and mead-  
ows by the sea.

Richard Watson Gilder.

### If Any Tree Could, What Tree Would?

If any tree could bark, what tree  
would? Dogwood.

If any tree could get wet, what  
tree would? Birch.

If any tree could get in a tight  
place, what tree would? Boxwood.

If any tree could look neat, what  
tree would? Spruce.

If any tree could talk back, what  
tree would? Sassafras.

If any tree could take water, what  
tree would? Bay.

If any tree could hop, what tree  
would? Locust.

If any tree could preach, what tree  
would? Elder.

If any tree could stand straight,  
what tree would? Plum.

If any tree could make shoes, what  
tree would? Rubber.

If any tree could be naturally well  
seasoned, what tree would? Butter-  
nut.

If any tree could be a mourner,  
what tree would? Weeping Willow.

If any tree could be a father,  
what tree would? Pawpaw.

If any tree could tempt you, what  
tree would? Apple.

If any tree could win fame, what  
tree would? Laurel.

If any tree could keep you dry,  
what tree would? Umbrella.

If any tree could bleed, what tree  
would? Bloodroot.

If any tree could make soap, what  
tree would? Soapwood.

If any tree could heal, what tree  
would? Balm of Gilead.

If any tree could be used for sou-  
venirs, what tree would? Orange.

If any tree could go to the Legisla-  
ture, what tree would? Poplar.

If any tree could tell stale jokes,  
what tree would? Chestnut.

If any tree could make goo-goo-  
eyes, what tree would? Yew.

If any tree could keep you warm,  
what tree would? Fir.

If any tree could waste away, what  
tree would? Pine.

If any tree could remind you of a  
holiday, what tree would? Holly.

If any tree could be more than a  
tree, what tree would? Pear.

If any tree could be a bird, what  
tree would? Larch.—School and  
Home.

### Ventriloquism Among Birds.

There are many accomplishments  
which the lower animals seem to pos-  
sess inherently, but which man can  
only gain through great application.

It would take a long time for a  
boy to learn to make the sort of  
snare that a spider spins instinctive-  
ly, and a colony of beavers can build  
a better dam than can a crowd of un-  
trained men.

One of the human accomplishments

hard to learn is ventriloquism. It  
seems to be a gift which comes to but  
few of the human species; yet among  
birds there are species every indi-  
vidual of which possess the power of  
making the voice seem to come from  
another spot than that in which the  
owner is located.

There seems to be little reason for  
this in most cases, but still there  
must be some, for nature is very  
economical in bestowing her gifts,  
and one may be sure that the posses-  
sion of the power argues its useful-  
ness. The first example of ventri-  
loquism which will occur to most peo-  
ple is the voice of the mourning  
dove. I suppose that every boy has  
been fooled by this bird. I know that  
I was, and was delighted when I dis-  
covered, after walking around a tree  
in the orchard, that the voice did not  
come from far away but close at  
hand.

When the mourning dove utters  
his call he swells up air-sacs in his  
breast and neck, and these act as a  
sort of sounding chamber, which  
tends to hold and repress the sound,  
as a sound is made in a barrel. The  
emu has the same quality in his  
voice. It is as though these birds  
swallow their voices.

The crow has some notes which  
are very ventriloquial in quality. One  
note in particular is much like the  
bark of a distant dog, so much so, in  
fact, that I had trouble in convinc-  
ing my friend that it was the voice  
of a crow about three hundred feet  
away and not that of a distant dog.  
The chickadee has a call-note of  
such quality that its source is always  
uncertain until the bird is located.

The oven bird's "teacher! teacher!"  
always seems to come from several  
feet higher than where the bird is  
actually standing.

The thrushes, at least the wood  
thrush and the robin, have a peculiar  
habit of singing to themselves, as  
it were. Often, as I have been sitting  
in the woods, a wood thrush has  
been singing, say, thirty feet away,  
which I supposed was at least 200  
yards away, until I discovered the  
bird. The whispered song is per-  
fect so far as phrasing and notes  
are concerned, but in a very low key.

I have heard a European thrush  
sing in a cage at the zoo when the  
notes could not be heard farther  
than fifteen feet. With my ear within  
three feet the song was as perfect and  
beautiful as in the ordinary way.

Why these birds sing so, I have  
no idea.

The peculiar wattles on the neck  
of a guinea fowl had no significance  
to me until one day when I was mak-  
ing a careful drawing of a wild  
guinea fowl. The wild guinea cock  
has wattles as the domestic one, only  
exaggerated. I noticed that when  
the cock's beak was toward me his  
harsh call was louder. Then I notic-  
ed that when his beak was open the  
lower mandible, being lowered, al-  
most filled the space between the  
two side wattles, thus making a cup,  
and that the notes were thrown by a  
sort of megaphone, or just as a boy  
throws his voice by making a cup of  
his hands.—November St. Nicholas.

### The Crown Jewels of England.

The crown jewels of England are  
kept locked in an immense glass case  
in the Tower of London, and may  
be seen by all visitors and tourists.  
At present the collection consists of  
the crowns made for James II. and  
Charles II., also the former's ivory  
scepter, and the coronet worn by  
George IV., Prince of Wales.

In this collection of crowns is the  
one made for Queen Victoria at her  
coronation, besides swords, bracelets,  
spoons and cups with which the royal  
infants are fed, the basin in which

they are baptized, besides the royal  
spurs and many other beautiful ar-  
ticles of silver and gold, studded with  
gems.

One of the diamonds on exhibi-  
tion is the Kohinoor, or, Mountain of  
Light, which, after cutting, weighed  
106 carats. The stone formerly be-  
longed to Runjeet Singh, ruler of  
Lahore, India, but in 1849 it was sur-  
rendered when the Punjab was an-  
nexed to the British Government.

Another gem in this collection is  
the beautiful ruby diamond worn by  
the Black Prince. During the com-  
monwealth, practically all of the roy-  
al regalia was sold, as the funds in  
the treasury were very low, conse-  
quently all the collection is modern.

The magnificent "Premier" dia-  
mond has lately been added to this  
collection. In 1907 it was presented  
to King Edward VII. by the Trans-  
vaal government. It was discovered  
in 1905 in the Premier Mines, South  
Africa. Its weight is 3,024 carats,  
which is equal to about one and one-  
quarter pounds, and is the largest  
stone ever found. It is now being  
cut for the king by skilled diamond  
cutters, and, when finished, will be

pear-shaped, and placed in his majes-  
ty's crown.

Another gem of world-wide fame  
is the "Cullinan," found in India in  
1527, and weighing 787 carats. In  
1848 it fell into possession of British  
soldiers in a battle at Lahore, India,  
and, in July, 1849, was presented to  
Queen Victoria. This stone is pure  
white in color, and oval in shape, oc-  
cupying the central position in his  
majesty's crown.

Like the "Premier" diamond, its  
value has never been estimated.—  
Selected.

Not to be always wanting

Some other work to do,  
But cheerfully to take the task  
Which Christ has set for you,  
And to bear the little crosses  
Of humble, daily life  
With that same dauntless courage  
You meant for nobler strife.

Argo Red Salmon is good enough  
for the rich and cheap enough for  
the poor.

## BALE YOUR HAY EASILY, QUICKLY AND PROFITABLY WITH AN I. H. C. PULL POWER PRESS

**H**AY of any kind—or straw—baled on an I. H. C. Pull-Power Press commands a better price because the bales are clean cut—compact—uniform size and neatly formed. Bale your hay this way and you can get it to the best market more quickly for the best price, or keep it longest to wait for top prices. Progressive farmers, planters and hay raisers everywhere who own them know the great advantages of I. H. C. Pull-Power Hay Presses over the old style presses and it will pay you to investigate them. Unquestionably baling hay for market, or feeding purposes is becoming most general, so consider I. H. C. presses for your own use.

### Solid and Substantial

I. H. C. presses, made for either one or two horses, are made very strong and durable, principally of steel and iron. They are solid and substantial, clean cut in design and have nothing flimsy about them.

No experience is necessary to operate an I. H. C. press. The feed opening is large. The powers are simple and dependable, working on the compound lever principle—give two strokes of the plunger to one revolution of the sweep. Full circle type with only 4-inch step-over for team.

There is no extra draft on the horse or horses when the pressure is greatest and no jerking or chafing, or pounding, as on old style presses.

With a one-horse I. H. C. press two men and a boy can easily bale from eight to ten tons per day under average conditions. On this press the bale chamber is 14 by 38 inches.

With a two-horse I. H. C. press under similar conditions from ten to fifteen tons a day is the average capacity. On this press the bale chamber is made in three sizes: 14 by 18, 16 by 18, and 17 by 22 inches.

The presses are very light in draft. Both presses will bale any kind of hay or straw, including timothy, clover, alfalfa, wild hay, shredded fodder, pea vines, etc. The capacity, of course, varies with the material being baled.

### Special Features

Among the special features of these presses which you will appreciate are large feed openings, perfect working roller tuckers, simple and efficient powers which operate on the compound lever principle, no extra increase of draft when pressure is greatest, and the great advantage of pulling the plunger instead of pushing it.

Do not fail to learn the superiority of the I. H. C. presses before buy-  
ing. Call and take the matter up with the International local agent or  
write for catalog and lithographed hanger.

International Harvester Company of America, Chicago, U. S. A.  
(Incorporated)

## CROSS & LINEHAN CO., UP-TO-DATE Clothing and Men's Furnishings!

Without asking you to dwell on a long story, there's  
more good value, more variety, more of the unusual  
in our stock than you'd expect even from us. :: ::

**CROSS & LINEHAN COMPANY,**  
Up-to-Date Clothiers and Furnishers.  
**RALEIGH, . . . NORTH CAROLINA**



## The Home Circle

### Speech.

Talk Happiness; the world is sad enough  
Without your woe. No path is wholly rough.  
Look for the places that are smooth and clear,  
And speak of them to rest the weary ear  
Of earth, so hurt by one continuous strain  
Of moral discontent and grief and pain.

Talk faith; the world is better off without  
Your uttered ignorance and morbid doubt;  
If you have faith in God, or man, or self,  
Say so; if not, push back upon the shelf  
Of silence all your thoughts—till faith shall come;  
No one will grieve because your lips are dumb.

Talk health; the dreary, never-ending tale  
Of mortal maladies is worn and stale;  
You can not charm, or interest, or please,  
By harping on the minor chord, disease.  
Say you are well or all is well with you,  
And God shall hear your words and make them true.

—Health Culture.

### Recipes for Everybody.

**Gold Cake.**—Opulent thoughts, generous judgments, bounteous loving-kindness, a blessing on every outgoing and incoming coin. Flavor with a rich imagination and stir through it a steady purpose.

\*\*\*

**Lady Fingers.**—Composed of equal parts of gracious kindness, dainty appearances, skilful achievements, soothing touches.

\*\*\*

**Ginger Snaps.**—Three measures of the flour of energy, three-fourths measure of the butter of self-confidence, one measure of the molasses of politeness. Season with the ginger of never-give-up. Spice to taste with sense and humor. Make light with desire mixed in hope.

Stir all together. Roll out with the rolling-pin of difficulties held well in hand, and cut into cookies of convenient size for daily use.

If there is no fire of opportunity started, make one, and bake till the energy in them snaps.

\*\*\*

**Mayonaisse for Blue Monday Salad.**—Cut up some lively capers, add to them a sauce made of the milk of human kindness, thickened with peace oil and spiced to taste.

When using this mayonaisse, always serve some fresh pearls of laughter with the salad. If you find it impossible to obtain the fresh pearls, use some that you have sundried for emergencies.—Isabell Goodhue.

### The Listener's Part.

Every public speaker knows the value and inspiration of attentive and interested listeners. The more intelligent and conspicuous the listener is, the more he can help the speaker by his attitude toward him. Restlessness, inattention, and indifference have embarrassed many a good speaker and so robbed him of the inspiration of sympathetic interest and responsiveness as to weaken and thwart his address. We know men who are so helpful as listeners that they often rescue even a poor

speech from utter failure. When a man, who is presumed to be interested in the gospel, and who is sufficiently intelligent and discriminative to hold a more or less prominent place in the congregation, grows listless, hangs his head, yawns and twists in his seat and indicates a temper of impatience, he can kill the spirit of the most carefully prepared sermon.

No man can preach successfully to a listless and fidgety congregation. It is worse when he discovers that unspoken criticism which expresses itself in winks and nods, in sneers and cynical smiles, which, indeed, he may misinterpret, but which have the same effect upon the speaker, whether they refer to him or to something else.

Inattention and restless moving and fidgeting are vulgar and inexcusable habits, which even the most innocent may engage in at times, but they are fatal to the man in the pulpit unless he has an unusual degree of poise and self-control. It is the duty of every man who goes to a place where a public address is made, to conduct himself in a manner that proves his entire respect for the speaker and an intelligent interest in his theme. A congregation of good listeners will make a good preacher if he has any preaching ability, and the more attentive they listen, the more will they put him on his mettle, and develop his powers. Methodist Protestant.

### The Cure for Consumption.

The foreign delegates returning home from the International Congress on Tuberculosis in Washington are reported as satisfied with its results. They wanted to pass more resolutions, as former congresses have done. However, for the common man this great assemblage of physicians of America and Europe did a great service by putting before him the simple cure and also the preventive for the most destructive of all diseases. We knew before what the cure was, but the sense of its value is increased by the combined verdict of several hundreds of experts, the prescription of any one of whom would have been and often has been paid for by sufferers from tuberculosis, which people used most often to call pulmonary consumption, though the disease develops in other organs as well as in the lungs. The cure is just pure air. The patient must not breathe again air once breathed. Wholesome diet comes next, but first and always is wholesome air. The cure is also the preventive. This assembly of doctors said that nearly every mature person has in his system remains of tuberculous infection. Pure air constantly taken will prevent their development. Pure air, they said, however cold, is not dangerous to any one properly clothed. Even drafts need not be feared when the body is suitably protected. The calamities wrought by tuberculosis were presented in various forms of description. Prof. Irving Fisher, of Yale, figured that the money loss in this country alone amounts to over one billion dollars annually. The amount of physical suffering cannot be stated in figures, nor the grief from loss of friends, nor the horror of sick patients from knowing that they are sources of infection to spread the disease. But the remedy is the same

### TO DRIVE OUT MALARIA AND BUILD UP THE SYSTEM.

Take the Old Standard GROVES TASTELESS CHILL TONIC. You know what you are taking. The formula is plainly printed on every bottle, showing it is simply Quinine and Iron in a tasteless form, and the most effective form. For grown people and children. 60c.

for all, learn to live in the open air. Don't breathe impure air warmed artificially to make it comfortable. Secure sufficient ventilation when you are indoors, both day and night. This was the practical message of the Congress and there was no need to declare it in formal resolutions.—Congregationalist and Christian World.

### A Child's Morals.

The principal thing that a child has to do morally before he is twelve is to grow a conscience. The principal thing after that is to get power to use his will.

I would be very glad, if I were sure it were a good one, to be able to button my own moral code around my child, knowing that it would probably protect him until he was big enough to outgrow it, but I would much rather be sure that he had learned to speak the truth in his heart. If a boy can always do that, it is about all one ought to expect of him before he is twelve. If he obeys me, that is discipline, but if he learns to obey himself, that is character.—William Byron Forbush, in The Boy Problem.

### The Cost of the Slums.

We in New York let our city grow up as it could, not as it should, and we woke up to find ourselves in the grasp of the slum, to find the population of 2,000,000 souls living in an environment in which all the influences made for unrighteousness and for the corruption of youth. We counted thousands of dark rooms in our basements in which no plant could grow, but in which boys and girls were left to grow into men and women, to take over by and by, the duties and responsibilities of citizenship. That was our sin and we paid dearly for it, paid in a tuberculosis mortality of 10,000 deaths a year, half of which were due directly to the dark and airless bedrooms; paid in an indifferent citizenship that was a dead weight upon all efforts for reform for years. You could not appeal to it, for it had lost hope, and we have paid for it in treasure without end. It is a costly thing to forget your neighbors.—Jacob Riis.

### Catarrh Cannot be Cured

with LOCAL APPLICATIONS, as they cannot reach the seat of the disease. Catarrh is a blood or constitutional disease, and an error in cure if you must take internal remedies. Hall's Catarrh Cure is taken internally, and acts directly on the blood and mucous surfaces. Hall's Catarrh Cure is not a quack medicine. It was prescribed by one of the best physicians in the country for years and is a regular prescription. It is composed of the best blood purifiers, acting directly on the mucous surfaces. The perfect combination of the two ingredients is what produces such wonderful results in curing Catarrh. Send for testimonials free.

F. J. CHENEY & CO., Props. Toledo, O.  
Sold by Druggists, price 75c.  
Take Hall's Family Pills for constipation.

### 10-95 Buys This Large Handsome Nickel Trimmed Steel Range

without warming closet or reservoir. With high warms in electric burner. Heat reservoir, just as shown in cut, \$17.95; large, square, oven, waffle-maker, 6 cooking holes, body made of cold rolled steel, Duplex grate, burns wood or coal. Handsome nickel trimmings, highly polished.

OUR TERMS are the most liberal ever made. You can pay after you receive the range. You can take it into your home, use it 30 days, if you don't find it exactly as represented, the biggest bargain you ever saw equal to yours, call for double our price, return it to us. We will pay freight both ways.

Write Today for our beautiful illustrated Catalogue No. 1144, a postal card will do. 150 styles to select from. Don't buy until you get it.

MARVIN SMITH CO., CHICAGO, ILL.

## BELLS.

Steel Alloy Church and School Bells. Send for Catalogue. The C. S. BELL CO., Hillsboro, O.

BLMYER & CHURCH BELL CO.

Write to Cincinnati Bell Foundry Co., Cincinnati, O.

## Baby Laugh

It belongs to health for a baby to eat and sleep, to laugh and grow fat.

But fat comes first; don't ask a scrawny baby to laugh; why, even his smile is pitiful! Fat comes first.

The way to be fat is the way to be healthy.

## Scott's Emulsion

is the proper food, but only a little at first.

Send this advertisement, together with name of paper in which it appears, your address and four cents to cover postage, and we will send you a "Complete Handy Atlas of the World". SCOTT & BOWNE, 409 Pearl Street, New York.

**AGENTS: \$103.50 Per Month Sure THIS DOES IT ALL**

The money made selling our Shears and other useful patented articles astonishes agents. T.C. Gibson, Colo., sold 22 pairs of Positive Cuts to the End. Positive Cuts in 2 hours, made \$12.50. We guarantee TO SHOW ANY ONE HOW TO MAKE \$5 to \$10 per day. We have more patented goods for sale through agents, that are not found in stores, than any other house in the U. S. Samples free to workers. INVESTIGATE NOW. A Postal will do. Address: Thomas Mfg. Co., 114 Home Bldg., Dayton, Ohio.

### ORIENTAL RUG CO.

1101 Cathedral St., Baltimore, Md.  
We make you handsome and durable Rugs from your old, worn-out carpet, any size to fit a room or hall. Let us send you a price list. Just write for one.

### HUSBAND INSISTED

Some ladies allow a simple little trouble to grow into a big one, just for lack of the right medicine.

Too much trouble; too much expense; don't know what medicine to take.

All excuses; and poor ones, too. Such ladies need some one, with their own best interests at heart, who will see to it that they begin to take Cardui at once.

Now, Mrs. Rena Hare, of Pierce, Fla., luckily for her, had a husband, who, she says, "insisted on my taking Cardui."

In describing her plight, she uses these words: "I was a sufferer from severe female trouble. I had pains in my side, drawing pains in legs, fainty spells, could not sleep. In fact, it was a general break-down. I found no relief till I took Cardui, when the first bottle helped me and now I am almost well."

Your druggist will gladly sell you a bottle of Cardui, with full directions for use.

It is purely vegetable, non-intoxicating, and reliable remedy, for all women, young and old, who suffer from any of the common female troubles. Try Cardui.

### IT PAYS TO WEAR INSURED SOCKS AND TO WEAR INSURED STOCKINGS

Save 1/2 your hosiery bill, 1/2 your darning, and all your temper by having your dealer supply you with "BLACK CROW HOSIERY."

### BLACK CROW STOCKINGS

Are guaranteed ABSOLUTELY to last the wearer for six months or your money back. They are soft on your feet but wear like leather. Beautifully finished in fast colors and fashionable tints. Ask your dealer for them; if he cannot supply them, we will send you six pairs for \$1.50, postpaid to any address. Assorted sizes and colors, if desired.

Misses' in fast colors—solid blacks and beautiful tans; sizes 5's to 10's.

Ladies' in fast colors—navy blue, light blue, drab, pink lavender, black and tan; sizes 1 1/2's to 11's.

Men's in navy blue, light blue, drab, pink lavender, black and tan; sizes 1 1/2's to 11's.

Order today. Mention your dealer's name. Address: Newton Hosiery Mills, Newton, N.C.

Awarded highest prize at Jamestown Exposition 1907.



## Acknowledgments

Raleigh, N. C., Oct. 28, 1908.

**State Missions.**—Steel's Mill, \$2.00; Bethel, Flat River, 10.00; Aples Creek, Flat River, 10.00; Grassy Creek, Flat River, 10.00; Jillsville, 19.22; Red Hill, Pee Dee, 12.00; Caroleen, 4.05; Pleasant Grove, 10.25; Aulander, 20.00; Pittsboro, 8.01; S. S. Mt. Creek, 7.65; Middleburg, 9.05; Bogue Chapel, 2.00; Garner, 3.17; Rockingham, 29.35; W. M. S., Rockingham, 3.70; Eagles, 5.00; Stoner's Grove, Liberty, 5.00; Antioch, Mt. Zion, 1.50; W. M. S., Antioch, Mt. Zion, 2.50; Sharon, Tar River, 2.40; W. M. S., Sharon, Tar River, 10.30; Leary Memorial, 10.00; W. M. S., Davis, 7.00; First, Washington, 7.00; Leesville, 12.00; State Line, 2.25; Pilot Mills, 1.00; Wilmington Association, 141.27; Stony Fork, 2.00; Hickory Grove, 5.00; Peachtree, 2.00; Ross, 50.00; Green River Asso., 98.37; Beaufort, 5.00; Wadesboro, 45.78; Mrs. Jno. A. Bryan, 2.50; Snow Hill, 8.72; Lebanon, 2.50; Wakefield, Raleigh, 10.75; Meherrin, 32.00; Cedar Creek Asso., 37.08; Haw Bluff, 2.75; Berlin, Ashe, 5.00; W. M. S., Mars Hill, 20.00; S. S. and Church, Mars Hill, 28.00; Rev. M. A. Wood, 12.00; Brassfield, 12.50; First, Hickory, 45.25; W. M. S., Hickory, 22.50; Rich Square, 18.02; W. M. S., Murfreesboro, 2.55; Lewiston, 42.05; Livingston's Chapel, 2.54; Dysartsville, 3.30; Whiteville, 48.35; Transylvania Asso., 3.00; Bethlehem, W. Chowan, 18.30; Green Springs, 3.94; Spring Hill, Pee Dee, 3.98; W. M. S., Spring Hill, Pee Dee, 21.25; Y. P. S., Spring Hill, Pee Dee, 1.50; W. M. S., Whiteville, 10.35; Second Durham, 65.00; Hobucken, Neuse Atlantic, 2.85; Apex, 37.15; W. M. S., Apex, 9.00; Sunbeams, Apex, 1.15. Total this week, \$1,644.98. Previously reported, \$1,611.77. Total this year, \$11,926.75.

**Foreign Missions.**—Aulander, \$53.45; Middleburg, 3.76; Rockingham, 11.57; Kelford, 9.39; W. M. S., Leesville, 4.25; Sunbeams, Leesville, 1.60; State Line, 2.42; Bessemer City, 11.23; Wilmington Association, 198.99; Stony Fork, 7.00; Yanceyville, 2.78; Trinity, 1.31; Pleasant Grove, 1.66; Green River Association, 92.01; New London, 6.65; Wadesboro, 53.11; Mrs. Jno. A. Bryan, 2.50; Clifton, 1.65; Snow Hill, 1.79; Lebanon, 5.52; Wakefield, Raleigh, 10.70; W. M. S., Wakefield, 2.00; Meherrin, 25.00; Cedar Creek Association, 67.70; First, Hickory, 10.00; Rich Square, 22.45; Lewiston, 27.50; W. M. S., Chadbourn, 1.22; Transylvania, 18.30; Holly Springs, W. Chowan, 5.06; Bethlehem, 20.82; Abbottsburg, 1.70; Second, Durham, 123.00; New Bethlehem, 100.00; Apex, 20.64; W. M. S., Apex, 4.25. Total this week, \$926.68. Previously reported, \$23,334.31. Total this year, \$24,261.09.

**Home Missions.**—Steel's Mills, \$7.50; Aulander, 22.90; Middleburg, 20.00; Rockingham, .91; Mt. Carmel, 6.25; Kelford, 10.74; Western Prong, 4.00; Wilmington Asso., 72.53; Stony Fork, 1.18; Yanceyville, 2.87; Pleasant Grove, 1.75; Ross, 15.00; Green River Asso., 82.15; Mrs. Jno. A. Bryan, 2.50; Snow Hill, 4.00; Lebanon, 4.00; Wakefield, Raleigh, 8.00; Meherrin, 15.00; Cedar Creek Asso., 16.64; First Hickory, 4.75; Rich Square, 6.34; Lewiston, 20.00; W. M. S., Chadbourn, 2.43; Holly Springs, West Chowan, 5.06; Bethlehem, 3.58; Lee Holland, Spring Hill, 5.29; Second, Durham, 90.00; Apex, 4.65; W. M. S., Apex, 4.50; Sunbeams, Apex, .80. Total this week, \$445.32. Previously reported, \$12,907.21. Total this year, \$13,352.53.

**Education.**—Steel's Mill, 1.00; Red Hill, Pee Dee, 1.00; Aulander, 20.00;

Bogue Chapel, 2.40; Rockingham, 5.00; Kelford, 6.00; Western Prong, 5.00; Wilmington Association, 55.98; Stony Fork, 3.75; Pleasant Grove, 1.50; Ross, 6.00; Scotland Neck, 35.00; Wadesboro, 17.65; Roanoke Association, 3.32; Snow Hill, 2.50; Wakefield, Raleigh, 5.00; Meherrin, 15.00; Mocksville, 5.00; First church Hickory, 6.00; Rich Square, 6.00; Lewiston, 10.00; Chadbourn, 1.76; Holly Springs, West Chowan, 2.50; Bethlehem, West Chowan, 16.84; Spring Hill, Pee Dee, 15.00; Apex, 7.64. Total this week, \$252.94. Previously reported, \$2,927.90. Total this year, \$3,180.84.

**Sunday-School Missions.**—Sunday-school, Oxford, \$10.00; Ephesus, 6.82; First Church, Washington, 4.00; Wilmington Association, 2.00; Stony Fork, 38; Green River Association, 1.05; Mt. Zion, Raleigh, 2.00; Carey, 11.10; Wadesboro 7.05; Roanoke Association, 3.87; Sunday-school, Kelford, 3.09; Wakefield, Raleigh, 3.00; Sunday-school, Rocky Hook, 2.50; First Church, Hickory, 2.08; Apex, 5.00. Total this week, \$63.94. Previously reported, \$836.57. Total this year, \$900.51.

**Ministerial Relief Fund.**—Steel's Mill, \$2.50; Red Hill, Pee Dee, 1.00; Aulander, 7.10; Rockingham, 5.00; Western Prong, 6.00; Bessemer City, 4.56; Wilmington Association, 72.74; Stony Fork, 1.25; Pleasant Grove, 3.00; Green River Association, 26.35; Mt. Zion, Raleigh, 2.00; Wadesboro, 15.00; Snow Hill, 3.00; Lebanon, 3.35; Wakefield, Raleigh, 5.00; Cedar Creek Association, 2.00; Mocksville, 3.00; First Church, Hickory, 6.25; Lewiston, 15.38; Chadbourn, 2.90; Spring Hill, Pee Dee, 7.50; Rocky River, 1.70; Second Church, Durham, 30.00; Apex, 4.10. Total this week, \$230.68. Previously reported, \$1,659.98. Total this year, \$1,890.66.

Total reported for all objects this week, \$3,084.54. Previously reported for all objects, \$52,718.83.

Total reported for all objects this year, \$55,803.37. WALTERS DURHAM, Treasurer Baptist State Convention.

Many of God's people wonder why they are poor, but they should look at things from God's standpoint. Maybe we are poor because God prefers to give us something more valuable than material good; spiritual goods.—Methodist, Recorder.

How indestructibly the good grows and propagates itself, even among the weedy entanglements of evil.—Calyle.

## A BURNING SKIN

from itching eczema is almost unendurable, yet many have it and suffer day and night because they don't know that Tetterine will cure eczema, tetter, ringworm or any other skin disease quickly and surely. You cannot afford to be without it in the house. No matter how long you have suffered Tetterine will cure you. Get a box today. 50c at your druggists or by mail, J. T. SHUPTRINE CO., Savannah, Ga.

## Southern Railway Announcement.

**\$23.65**—Raleigh to Birmingham, Ala., and return on account Holliness Union. On sale October 18th, 19th, and 20th; final limit, October 26th.

**\$17.05**—Raleigh to Atlanta, Ga., and return on account of Southern Medical Association. On sale November 7th, 8th, and 9th; final limit, November 14th. With the Southern's recently improved schedules and sleeping car arrangements they offer much better service to all points than ever before, having the best and quickest service between Charlotte, Atlanta, and all points South. For any further information concerning any of the above rates, etc., see your agent, or address the undersigned.

W. H. McGLAMERY,  
P. & T. A.,  
Raleigh, N. C.

13,000,000  
Dyspeptics

Live in the United States and Canada  
Suffering Terribly Every Meal.

A rough estimate gives the enormous total above as the number of people who suffer in America from Dyspepsia. Add to this those who suffer occasional stomach trouble and you have the field which lies open for Stuart's Dyspepsia Tablets.

These wonderful little digesters are the most popular dyspepsia remedy sold in Canada and America.

Why? There must be merit to them or they would not or could not be distancing all competitors.

Ask any druggist to tell you of their popularity.

They will assist nature in digesting a meal no matter what the condition of the stomach. They are prepared scientifically and are made powerful so that nature restores the lost ingredients with which she manufactures her digestive fluids.

They soothe the tired and irritated nerves of the stomach. They prevent and relieve constipation and bowel trouble.

If you want to eat a dangerous meal at late hours take a tablet with you and fear no evil consequences or make up your mind that Stuart's Dyspepsia Tablets will reduce the ill effects of over eating.

They are made up from fruit and vegetable essences and their tablet form of preparation preserves these qualities longer than fluid or powder modes of administering the same essences.

They have been tried for years and found to be not wanting. You don't buy a new thing in Stuart's Dyspepsia Tablets, you purchase a remedy for stomach trouble that has a record for cures by the thousand. Ask the druggist, then give him 50c for a package of Stuart's Dyspepsia Tablets, or send us your name and address and we will send you a trial package by mail free. Address F. A. Stuart Co., 150 Stuart Bldg., Marshall, Mich.

## Administrator's Notice.

Having qualified as administrator of the estate of Mary D. Alford, deceased, late of Wake county, N. C., this is to notify all persons having claims against the estate of said deceased, to exhibit them to the undersigned at Wake Forest, E. F. D. No. 2, N. C. on or before September 23d, 1909, or this notice will be pleaded in bar of their recovery. All persons indebted to said estate will please make immediate payment.

J. E. TAYLOR,  
Administrator of Mary D. Alford, dec'd.  
This September 23d, 1908.

## Norfolk &amp; Southern Ry.

FITZGERALD, WOLCOTT & KERR, Receivers.

Change of Schedule Raleigh Division. Extension of Trains N. 14 and 15 to Washington, N. C. Effective Monday, Oct. 12, 1908.

Trains will be operated on the following schedule:

| Train No. 2 P. M. | Train No. 14 A. M. | STATIONS       | Train No. 1 A. M. | Train No. 15 P. M. |
|-------------------|--------------------|----------------|-------------------|--------------------|
| 5.45              | 6.30               | LV. Washington | 10.55             | 8.25               |
| 6.00              | 6.45               | Chesapeake     | 10.35             | 8.10               |
| 6.08              | 6.53               | Bran           | 10.27             | 8.02               |
| 6.11              | 6.56               | Grimesland     | 10.21             | 7.59               |
| 6.21              | 7.06               | Simpson        | 10.14             | 7.50               |
| 6.40              | 7.25               | Greenville     | 9.55              | 7.38               |
| 6.59              | 7.44               | Arthur         | 9.38              | 7.16               |
| 7.08              | 7.53               | Farmville      | 9.27              | 7.08               |
| 7.20              | 8.06               | Winstonburg    | 9.14              | 6.53               |
| 7.36              | 8.21               | Stantonsburg   | 8.59              | 6.38               |
| 7.45              | 8.30               | Evansdale      | 8.50              | 6.28               |
| 8.00              | 8.45               | Wilson         | 8.35              | 6.11               |
| 8.24              | 8.69               | Neversen       | 8.11              | 5.46               |
| 8.28              | 8.15               | Ballie         | 8.07              | 5.41               |
| 8.42              | 8.30               | Middlesex      | 7.53              | 5.28               |
| 9.04              | 8.53               | Zebulon        | 7.31              | 5.03               |
| 9.34              | 9.04               | Wendell        | 7.21              | 4.51               |
| 9.49              | 9.10               | Eagle Rock     | 7.16              | 4.44               |
| 9.59              | 9.21               | Knightsdale    | 7.05              | 4.31               |
| 10.43             | 10.38              | Boushall       | 6.50              | 4.15               |
| 10.48             | 10.48              | Edgerton       | 6.45              | 4.05               |
| 10.00             | 10.55              | Raleigh        | 6.35              | 4.00               |

† Flag stop \* Daily except Sunday.

Effective on the above date, the operation of passenger coaches on Trains Nos. 29 and 30 between Raleigh and Washington, N. C., will be discontinued. H. C. HUGGINS, G. P. A., M. W. MAGUIRE, Gen. Supt., Norfolk, Va.

**SAVE \$5.30 on this SET OF HARNESS**

Buy direct from manufacturer and save dealer's profit of \$5.30. Our catalog explains how we do it. We sell direct from factory to you and save you nearly one half. Let us send you a copy free (prepaid). Write us to-day.

United States Harness Co., Box 52, Statesville, N. C.

## Improved Schedule and Pullman Service on the Southern Railway.

The Southern Railway wishes to call special attention to their improved service into and out of Raleigh, effective with change of schedule on September 6th.

Through Sleeping Car Line has been inaugurated between Raleigh and Atlanta, Ga. This sleeping car arrives Raleigh daily on No. 141 at 12.30 noon, returning leaves Raleigh on No. 139 at 4.05 p. m., arriving at Greensboro at 7.15 making close connection with No. 43, fast through train, arriving Atlanta at 6.30 a. m., eastern time, which makes connection in Atlanta with the different lines for all points.

No. 43 also makes connection at Salisbury with Asheville-Knoxville-Memphis train, which is through train from Salisbury to Memphis, with day coaches and Pullman cars.

For any further information concerning new schedule, Pullman reservations, etc., call on or address: W. H. McGLAMERY, P. & T. A., Raleigh, N. C.

## Raleigh &amp; Southport Ry.

## Schedule of Passenger Trains.

Effective Sunday October 4, 1908.

| SOUTHBOUND DAILY |              | STATIONS.        |     | NORTHBOUND DAILY |              |
|------------------|--------------|------------------|-----|------------------|--------------|
| No. 55 P. M.     | No. 51 A. M. |                  |     | No. 54 A. M.     | No. 52 P. M. |
| 1 15             | 6 00         | LV. RALEIGH      | AT. | 8 30             | 3 45         |
| 1 54             | 6 42         | McCullers        |     | 7 52             | 3 03         |
| 2 11             | 6 59         | Willow Springs   |     | 7 37             | 2 45         |
| 2 27             | 7 14         | Vining           |     | 7 27             | 2 34         |
| 2 35             | 7 26         | Fuquay Springs   |     | 7 19             | 2 25         |
| 2 55             | 7 45         | Kidling          |     | 7 00             | 2 05         |
| 3 15             | 8 05         | Lillington       |     | 6 41             | 1 44         |
| 3 41             | 8 25         | Linden           |     | 6 15             | 1 17         |
| 4 30             | 9 15         | AT. FAYETTEVILLE | LV. | 5 30             | 12 30        |
| P. M. A. M.      |              |                  |     | A. M. P. M.      |              |

## Seaboard Air-Line R'y.

Schedule Effective Sept. 13, 1908

## Trains Arrive in Raleigh

| FROM THE NORTH. |            | FROM THE SOUTH. |            |
|-----------------|------------|-----------------|------------|
| No. 33          | 3.15 a.m.  | No. 84          | 12.40 a.m. |
| No. 81          | 4.00 a.m.  | No. 32          | 1.10 a.m.  |
| No. 29          | 10.05 a.m. | No. 38          | 1.15 a.m.  |
| No. 41          | 4.15 p.m.  | No. 66          | 12.01 p.m. |
| No. 43          | 5.10 p.m.  |                 |            |

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

NOTICE.—Above schedules published only as information, and are not guaranteed.

C. H. GATTIS,  
Traveling Passenger Agent,  
No. 4, W. Martin St., Tucker Building,  
Opp. North Entrance Postoffice,  
RALEIGH, N. C.

Southern Railway  
Schedule

In Effect September 6, 1908.

N. B. These figures are published as information and are not guaranteed.

4:30 a. m. No. 112 for Goldsboro and local stations. Handles Pullman Sleeping car from Greensboro to Raleigh. Connects at Selma and Goldsboro with A. C. L. and with Norfolk and Southern for Morehead City.

8:45 a. m. No. 21 through train from Goldsboro-Raleigh to Asheville. Handle Southern Railway Parlor car, Goldsboro to Asheville. Connects at Greensboro with Main Line trains, North and South.

12:30 p. m. No. 144 for Goldsboro and local stations. Handles Pullman Sleeping car from Atlanta to Raleigh. Connects at Selma with A. C. L. North and South, and at Goldsboro with A. C. L. for Wilmington, and Norfolk and Southern for Morehead City.

4:05 p. m. No. 139, for Greensboro, through train stopping only at Morrisville, Durham, University and larger stations. Handles Pullman Sleeping cars through from Raleigh to Atlanta. Connects at Greensboro with main line trains, North and South. At Salisbury with Asheville-Knoxville and Memphis train.

8:30 p. m. No. 22 for Goldsboro and local stations. Connects at Selma with A. C. L. for Fayetteville and at Goldsboro with A. C. L. North. Handles Southern Railway Parlor car, Asheville to Goldsboro.

11:59 p. m. No. 111, leaves at 2:00 a. m. for Greensboro, connects with main line trains North and South. Handles Pullman Sleeping car to Greensboro which opens at Raleigh for occupancy at 9:00 p. m.

S. H. HARDWICK, P. T. M.,  
W. H. TAYLOR, G. P. A.,  
C. H. ACKERT, V. P. & G. M.,  
Washington, D. C.  
R. L. VERNON, T. P. A.,  
Charlotte, N. C.  
W. H. McGLAMERY, P. & T. A.,  
Raleigh, N. C.



## Marriages

**Badgett-Jones.**—At Enon Baptist Church, Granville County, October 21, 1908, Mr. William Roy Badgett and Miss Kate F. Jones, daughter of R. C. Jones, Esq., Elder R. H. Marsh officiating.

## Obituaries

**Hall.**—Died, at Brunt, N. C., October 15, 1908, Mrs. Sallie Hall, in her forty-eighth year. She was a consecrated member of Mt. Pisgah Baptist Church. Her patient, sweet disposition, her tender, loving regard for her family and friends, were a benediction upon all who knew her. We extend our sympathy to the bereaved ones and commend them to the care of our Heavenly Father.

C. H. ELLIS.

**Crech.**—On the night of September 4th, Mrs. Polly Crech departed this life at about fifteen minutes to 10 o'clock. She was sixty-five years of age. She leaves five children, seventeen grandchildren, two brothers, and two sisters, with a host of relatives and friends to mourn their loss. Their loss is her eternal gain.

She was a good wife and mother, was a member of Lee's Chapel Baptist Church, where she lived a dutiful member till her death. May we all strive to meet her in Heaven.

HETTIE R. CRECH.

**High.**—Died on June 29, 1908, Simeon Cox, infant child of Mr. and Mrs. Bruce C. High, age seventeen months and three weeks.

Simeon was the most precious earthly treasure in all the world to these young parents. We know the bitter crushing sorrow, when one of these little ones is taken.

Jesus said: "Suffer the little children to come unto me." We see with our mind's eye little Simeon within the pearly gates. He has drunk from the crystal current of the River of life, and eaten of the fruit of the tree of life, and can never hunger nor thirst any more. Can we not say a little hand is outstretched from the portals of glory beckoning to those behind, even to those who loved him best of any on earth?

May God comfort the bereaved parents and loved ones in this sad hour; and may they all submit to his will who doeth all things well.

AUNTIE.

**Lewis.**—Mrs. Sarah M. G. Lewis, widow of the late Maj. A. M. Lewis, of Raleigh, departed this life October 14, 1908, at the ripe age of seventy-seven years, at the home of the late W. G. Lewis, her son, Statesville, N. C. For long years she was a shining light in the First Baptist Church of Raleigh. Her attachment for that church ever remained strong and she died in fellowship with it.

Though suffering many afflictions, she remained cheerful till the end came, and her Christian joy suffered no eclipse. When she came to live in the home of her son, she brought a smile with her which she never permitted to pass away.

Seldom does one find so sweet a disposition or so lovely a character. Every member of the home tenderly loved her, while each vied with the other in rendering her kindly service. She will long be remembered for the beauty of her Christian life.

In the last three years the representatives of three generations have passed away from this home. The first to go was the grandson Albert, then the son Willie, and last the mother.

After a tender service in States-

ville, the body was taken to Raleigh to be interred there.

Four children survive her—Mrs. Roger M. Bassett, of Chicago; Messrs. F. P. Lewis, of Brooklyn; A. E. Lewis, of Baltimore, and John Lewis, of Crosbyton, Texas.

C. A. JENKENS.

**Shearin.**—Percy Shearin, late of Nash County, N. C., was the son of Wm. T. Shearin, and Bettie Ward Shearin. He was born in Nash County, N. C., on October 17, 1877.

At the age of twenty-one he united with Fishing Creek Missionary Baptist Church, and was a consistent member of same until he died. Often he spoke of the pleasure he found in contributing to his old home church, he loved so well. Because it was a weak church and so dear to him, he never moved his membership; but besides helping his home church he attended the First Baptist Church in Rocky Mount, and gave of his means to the support of same and for various objects through the church.

About September 14 he was taken sick with typhoid fever and was taken to Memorial Hospital at Richmond, Va. There everything possible was done for him, but all of no avail; he grew worse until the end came on September 29th. In his dying hours he said to his brother who was by his bedside, "I have fought a good fight; it is all over now and it is all right." He died happy, trusting in the God he had loved so long.

The last eight years of his life he was employed as cashier for the Southern Cotton Oil Co., at Rocky Mount, N. C. He was buried at the old home burying ground in the presence of a large gathering of friends. Dr. I. M. Mercer, of Rocky Mount, assisted the writer in the burial services. God bless the heart-broken ones.

J. L. ROGERS.

**Blue.**—A sweet and gentle life passed to its reward in the home-going of Mrs. D. J. Blue who died here at Quitman, Ga., Saturday night October 3, 1908. She was born of Rufus and Amanda West, February 6, 1877, being at the time of her death, in the thirty-second year of her age. Miss Ellen E. West was married to Mr. D. J. Blue at Goldsboro, N. C., on July 15, 1901.

This gentle woman had been a member of the Methodist church since she was twelve years of age, but less than two years ago she became tremendously exercised about her spiritual condition and stoutly affirmed that she was not saved. It

was my privilege to visit her in the home and bring her the gospel message assuring her again and again that the Lord "made peace by the blood of His cross," and that our justification results wholly and not in part from our acceptance of the atoning death of the dear Savior. Finally she came to a rest of faith in the Lord being happily saved and was baptized into fellowship of the Quitman Baptist Church. These facts are not recited to reflect on any denomination, but to point the lesson that there may be others not a few who are members of the church but have not made peace with God, because they have trusted in some measure to good works and self-merit, rather than committing all to Jesus our sin-bearer.

Two brothers, two sisters three orphan children and a good husband are preceded by her to the better land where she will wait to welcome them in the name of her Lord.

While she had been here for about two years and had begun to feel at home yet her true heart was always fond of and tender toward the Old North State. Your noble paper was continuously cherished by her and brought to her heart and home a wealth of joy in its weekly visits. As her pastor I set it down in candor that I have lost a friend, the church is bereft of a loyal member, the husband mourns for his devoted wife and three orphan children are poor indeed because of the decease of their noble Christian mother. I send Christian salutations to and pray the solace of God's Spirit upon all her loved ones and friends in North Carolina and other States.

L. E. BARTON.

Quitman, Ga.

The true cross of the Redeemer was the sin and sorrow of the world. That was what lay heavy on His heart—and that is the cup we must drink with Him, if we would have any part in that divine love which is one with His sorrow.—George Elliot.

Argo Red Salmon comes from the icy waters of Behring Sea, Alaska. Deep red in color, delicious in flavor.

This complaining spirit cuts the very root of a possible deepening friendship with God, and is to be recognized, therefore, in all its seriousness, as one of the deadliest enemies of a true and joyful and peaceful Christian life. It is not a small sin nor a small danger.—Henry Churchhill King.

## For Jellies and Preserves

On the proper sealing of your jellies and preserves depends their "keeping." Metal and glass caps too often leak; tying with paper is next to useless; old lids are often insecure.

Simply pour Pure Refined Paraffine over the tops of your jellies, or dip the closed end of the jar (after cooling) in melted

## PURE REFINED PARAFFINE

and you will have sealed them perfectly. It's impervious to acids, water, mold and moisture. Has no taste or odor and is perfectly harmless.

Pure Refined Paraffine is used for washing, starching and ironing and numerous other household purposes. Comes in single cakes with full directions inside. Sold everywhere.

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66 years of continuous piano building under the care of two generations of one family has enabled us to produce the best piano of its time.

Sold by its maker direct to the home.

## CHAS. M. STIEFF

Manufacturer of the Stieff and Shaw, the Pianos with the Sweet Tone.

## Southern Wareroom

5 WEST TRADE ST.

C. H. WILMOTH, Manager.

CHARLOTTE, N. C.

## Gibbes "Portable" Shingle Mill.



Latest Model. A "TRIUMPH" compared with old ones. Hard Wood Carriage, Solid Steel Track. Smoothest Action. Accurate Sawing. Perfect Equipment.

A money-maker indeed. Quickly pays for itself. Write.

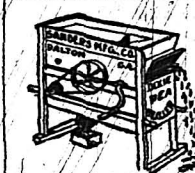


**Gibbes Machinery Co.,**  
Sellers of "Gibbes Guaranteed Machinery"—all kinds.  
Box 1220, COLUMBIA, S. C.

## Sale of Land in Garner.

By virtue of authority conferred on me by order of court in the Special Proceedings entitled Wm. Wilder and others, ex parte, now pending in the Superior court for Wake county, North Carolina, I will, on Monday, the 9th day of November, 1908, expose for sale, on the premises hereinafter described, to the highest bidder for cash, that lot or parcel of land in said county and State, in the village of Garner, adjoining the lands of G. B. Montague, Edgar Phillips, J. C. Woods, and Zack Freeman, containing a quarter of an acre, and more fully described in two deeds from Eli Dupree to Samuel Mitchell, and wife Jane Mitchell, and in the petition in said proceeding. Terms of sale cash.

W. J. PEELE, Com'r.  
Peele & Maynard, Attorneys.



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## Literary Notes

**The Little Brown Jug of Kildar.** by Meredith Nicholson is an interesting story with the scenes laid in North Carolina. Cloth, 222 pages. Published by Bobbs-Merrill Co. On sale at Baptist Book Store, Raleigh, N. C.

**That Boy O' Mine** by Nina Hill Robinson, is a story containing a portrayal of Tennessee village life which will interest and amuse many a reader. Published by Smith & Lamar, Agents, Nashville, Tenn.

**Sermons That Won the Masses**, by Dr. Madison C. Peters, is a neat volume of 192 pages containing twenty-three discourses. Doctor Peters has become widely known as a preacher to the people. For some time he has held services in one of the theatres of New York City, and they have become so popular that he has been compelled to seek a larger one for the accommodation of the many who want to hear him. These sermons were delivered in the course of this ministry. They are on topics that touch the daily life and are couched in direct and earnest terms. There is no waste material, and no beating around the bush. Both theme and hearer are approached at once. In this respect these sermons may be studied with profit. Price 50 cents. Griffith and Rowland Press, Philadelphia.

We shall welcome the **Life and Letters of Rev. George Boardman Taylor, D.D.** (a brother of Dr. C. E. Taylor, of Wake Forest), a volume of about 400 pages which is to be published November 15, (\$1.60 post-paid) by J. P. Bell Co., Lynchburg, Va. This announcement of it we are glad to publish in advance.

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There is a certain sort of patriot, happily becoming less common from year to year, who will find more than one unpalatable passage in Senator Beveridge's new book, **Americans of Today and Tomorrow**. The author's own patriotism is unquestioned; but he is not one of those blind and deluded worshippers who find every American trait and tendency so perfect and so unerring as to regard a word of warning or of criticism as little better than high treason.

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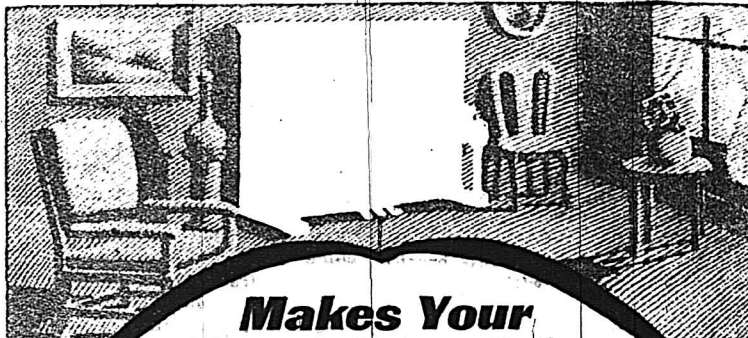
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