

BIBLICAL RECORDER

JOSIAH WILLIAM BAILEY, EDITOR.

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THE ATLANTIC AND NORTH CAROLINA RAILWAY.

The people of North Carolina have been recently treated to a series of dramatic events centering in this institution of North Carolina. Suddenly the road was thrown into the hands of a receiver. Suddenly the receiver and the petitioner for the receivership were thrown into the courts. And suddenly the receivership was dissolved. It is altogether likely that the heart of the matter has passed out of mind in the interest in the dramatic strokes on either side; and it is well to point out now some salient features of the situation.

In the first place, the stroke of the State in securing the indictment for conspiracy of the originators of the receivership prevented the trial of the real issue. That is to say, the originators of the receivership abandoned their case when it was proved on technical grounds that they had no right to petition for the receivership, not being actual stockholders. And, therefore, the main question, Shall the road be placed in the hands of a receiver because of its bad condition? was not tried. Likewise, the question, Shall the road be leased? has become a secondary matter in the general interest in the fact that the originators of the receivership, one of them a prospective purchaser, were unhorsed on the ground of conspiracy.

This paper declared in the beginning that the affair presented "most of the features of a conspiracy." It has, therefore, had no sympathy with the receiver or his petitioner and the unknown parties whom they represented. We expected the case to go against them; and we were interested only in the hope that the case would be tried by the Courts and not by newspapers and that public sentiment should not be wrought up to a point that would make a just conclusion difficult. So it has gone, and no one may except to the action that has been taken. Let us, therefore, dismiss from consideration the fact that the originators of the receivership have been thrown out of court and with them their receivership, and consider the real question, Shall the property be leased by the State?

It will be remembered that President Bryan admitted in his official report and in the press that the road is in bad condition. It will be admitted that the road has paid no dividends in recent years. It will be admitted that its stock and equipment cannot be made adequate by the present income. These things are practically set forth in President Bryan's report.

On the other hand, responsible citizens offer to pay the State and the other stock-holders a graduated, rising rental for fifty years that will average five per cent. That is to say, whereas the State is making nothing out of the property, there are citizens that will give bond to make for the State and the other stockholders the handsome return of five per cent per year. In other words, while the stock under the State's management has been selling at 28, since individuals have offered to lease, it has risen to above 45; and moreover, should five per cent be guaranteed—and it is guaranteed—the stock would rise to the value of 70 or 90 the day the lease became effective, and eventually it would rise to 100.

In view of these simple facts, which no one denies, we believe that the people of North Carolina will agree that the road should be leased to the highest responsible and satisfactory bidder. Evidently the State's management—whether under administration of one party or the other—is not successful, has never approached a five per cent dividend basis.

The Governor has appointed a Committee to examine the condition of the road. We hope that committee will bring out the facts—the true condition, the political abuses, the supernumeraries, the free passes and free boarders, that we have all heard rumors of, and that would have been exposed had not the consummate stroke of the State in throwing the originators of the receivership out of court, made a hearing on the real issue out of the question. This paper has confidence in Governor Aycock's integrity and in his devotion to the Commonwealth. If there are abuses, we believe he will expose them. And, moreover, while he rightly rejoices in the discomfiture of the men that—for what purpose we cannot imagine, and no one else has explained—sought to tie his hands and force his will and weaken the prestige of his administration; and while no one may question the justness of the action whereby the designs of these men were brought to an abrupt and humiliating end, we believe that he will confront the truth about the road and that he will perceive the wisdom of obtaining a handsome dividend from it rather than have the State struggle on with it, poorly equipped, much imposed upon, and paying nothing whatever.

THE WAY TO WATCH.

Unless you put out your water jars when it rains you will catch no water; if you do not watch for God coming to help you, God's watching to be gracious will be of no good at all to you. His waiting is not a substitute for our, but because He watches therefore we should watch. We say, expect Him to comfort and help us—well, are we standing, as it were, on tiptoe, with empty hands upraised to bring them a little nearer the gifts we look for? Are our "eyes ever towards the Lord?" Do we pore over His gifts, scrutinizing them as eagerly as a gold-seeker does the quartz in his pan, to detect every shining speck of the precious metal? Do we go to our work and our daily battle with the confident expectation that He will surely come when our need is the sorest and scatter our enemies? Is there any clear outlook kept by us for the help which we know must come, lest it should pass us unobserved, and, like the dove from the ark, finding no footing in our hearts drowned in a flood of troubles, be fain to return to the calm refuge from which it came on its vain errand? Alas! how many gentle messengers of God flutter homeless about our hearts, unrecognized and unwelcomed, because we have not been watching for them!—Alexander MacLaren.

A DISCRIMINATING VIEW OF PRAYER.

(From an Exchange.)

A friend who does not profess to be a Christian asked me, "What is the use of prayer, if God knows beforehand what are our wants and desires, and will grant our petitions or not as He thinks best?" I would like to give him your answer to this question.

Your friend's difficulty is with petitionary prayer. Prayer, as heart-communion with God, includes much beside petitions. Let one who hesitates at petitionary prayer begin with the prayer of thanksgiving and adoration. But it is a wrong notion of petitionary prayer that makes the difficulty—the idea that it aims at getting God to do our will. Its true aim is to get ourselves helped to do God's will. It is the right way of co-operating with God, by linking our desires and endeavors with His. Of course, God's will will be done, somehow. But it never is done, whether in feeding, or instructing, or in governing the world, any further than it is done by men in conscious or unconscious co-operation with God. But conscious co-operation with God is the breath of all right petitionary prayer. "Thy will be done," the central utterance of the Lord's prayer, ought to be our constant utterance, as well as our constant purpose. For it is the daily utterance that is needed to strengthen the daily purpose.

THE FATHER TO HIS CHILD.

Cast thy burden upon the Lord and He shall sustain thee.

Child of My love, Lean Hard.
And let Me feel the pressure of thy care.
I know thy burden, child. I shaped it.
Poised it in Mine own hand; made no proportion
In its weight to thine unaided strength;
For even as I laid it on, I said,
"I shall be near, and while she leans on Me,
This burden shall be Mine, not hers:
So shall I keep My child within the circling arms
Of My own love." Here lay it down, nor fear
To impose it on a shoulder which up-holds
The government of worlds. Yet closer come:
Thou art not near enough. I would embrace thy
care
So I might feel My child reposing on My breast.
Thou lovest Me? I knew it. Doubt not then;
But, loving Me, Lean Hard.

—Selected.

AMERICAN SCHOOLS IN CUBA.

The public school system was our best gift to Cuba. There is an educational renaissance in the island. It began with the sending of the teachers to Cambridge and is one of the most hopeful features of the new regime. The Spanish school system was anything but educational. A pittance of the millions wrung from the Cubans by taxation was thus spent. There was much catechism, embroidery, and needle work, but little of the three R's. Now school attendance is compulsory and 175,000 pupils are enrolled. Summer schools and increasingly thorough examinations are giving to Cuba a good grade of teachers. The bad Latin custom of studying aloud in school hours is still practiced, and many teachers have not yet mastered the science of pedagogy. The public school is still unpopular because of its democratic features, the parochial and denominational schools continuing to receive the patronage of the best families. Much progress has been made, however, in the four years since the inauguration of the public schools of Cuba. The high schools are doing excellent work in the chief cities; their teachers are men of exceptional ability and broad culture. The desire to learn English is widespread and an increasing number of Cuban youths are pushing their studies in American universities.—From "The Southern Workman."

IN COMMON HONESTY.

In common honesty, the man who does not feel constrained to spread the knowledge of Christ among mankind should surrender Christ wholly. What right has he to Christ? If Christ is not able to save the world He is not able to save a single soul. If He can save a soul it is awful to withhold Him from any, even from the lowest. And no soul can honorably claim His power in his behalf who proposes, when he has secured it, to let the rest of mankind struggle on without the Savior whom he believes to be unique and indispensable, but whom he is content to have obtained for himself alone. * * * We shall come to the endowment of power through Foreign Missions. We shall come to Foreign Missions through common honesty. A revival of simple, square-footed integrity is the real missionary need of our time and of all times. It is the only need. God adds all the rest.—Robert E. Speer.

A THOUGHT FOR THE SPRINGTIME.

Be very vigilant over thy child in the April of his understanding, lest the frosts of May nip his blossoms. While he is a tender twig, straighten him; whilst he is a new vessel, season him; such as thou makest him, such commonly thou shalt find him. Let his first lesson be obedience, and the second shall be what thou wilt. Give him education in good letters, to the utmost of thy ability and his capacity. Season his youth with the love of his Creator, and make the fear of his God the beginning of his knowledge: if he have an active spirit, rather rectify than curbe it; but reckon idleness among his chiefest faults.—Francis Quarles.

Reverence for age is a fair test of the vigor of youth.—Charles Kingsley.

WHAT DID JESUS TEACH CONCERNING MAN?

BY W. M. VINES.

"The proper science and subject for man's contemplation is man himself." Undoubtedly the French philosopher was right when he made this statement, for the most interesting and important study in the whole universe is man. Our attention is arrested at once by what great poets, philosophers and scientists have to say on this most important subject. In the last analysis, however, all that the greatest of the race can say about man is largely speculative, but what Jesus says about man is absolutely authoritative, from which there is no appeal. "He knew all men, for he knew what was in man." Let us now examine our Lord's teaching concerning man.

I. THE NATURE OF MAN

Our Lord's conception of man is, that he has a two-fold nature. His analysis was exceedingly simple, man being composed of soul and body. Sometimes the "soul" is called "heart," or "spirit," or "mind." Fear not them which kill the body, but are not able to kill the soul. "That which is born of the flesh is flesh; and that which is born of the spirit is spirit." The entire non-bodily part of man bears one name and is capable of either looking downward toward the earth or looking upward toward God and entering into fellowship with Him. Thus a man may love God with all his heart, soul, mind and strength, or he may place his affections on the things of the world and lose his soul. As it has been beautifully expressed: "Man's nature is not a three-storied house, but a two-storied house, with windows in the upper story looking in two directions, toward earth and toward heaven—an outlook toward things below, and a sky-light through which to see the stars."

II. THE DIGNITY AND INFINITE WORTH OF ALL MEN

The teaching of Jesus on this point is truly revolutionary. Man is of supreme importance in the universe. He is not a mere animal, insignificant, evanescent and irresponsible, but the object of God's special love, care and purpose. This is true of rich and poor, good and bad. The life of every man is of priceless value. Jesus teaches that man is of infinitely more worth than the grass of the fields, the fowls of the air, or the lower animals. The Sabbath was made for man and not man for the Sabbath. His soul is of more value than all the world. Children are objects of special care and celestial interest. He came to call sinners to repentance. An immoral woman, a despised publican, a poor fisherman are special objects of divine compassion and their souls are of infinite value.

There is something good in all men. You must become like a little child in order to be saved. The value of man is proved by the marvelous fact that the Son of God completely identifies himself with human nature and gives "his life a ransom for many."

God is the Father of all men. All men are the sons of God, but some are lost sons and some saved sons of God. Man is a child of immortality and is omnipotent in his power to choose his own eternal destiny. Verily, "in apprehension how like a god! the beauty of the world! the paragon of animals!"

III. THE UNIVERSAL NEED OF ALL MEN OF A SAVIOUR.

Whatever theological terms we may use to express it, our Saviour teaches us the imperfection of human nature and the universal sinfulness of man. "The whole world was lost in the darkness of sin."

Christ came that "the world,

through him, might be saved." "I am come a light into the world that whosoever believed on me should not abide in darkness." "Except ye repent ye shall all perish." Whatever we may mean by the words "depravity," "lost," or by any other terms expressing moral degradation or human imperfections, it is clear beyond all question that Jesus teaches that while human nature is not equally bad, nevertheless the best men are imperfect and all men need a Saviour. Even Christians are taught to pray "forgive us our debts," and "Lead us not into temptation, but deliver us from evil." The goodness of the best of men is but relative and evil pervades human life as a subtle atmosphere. "Except a man be born again he cannot see the kingdom of God."

IV. THE INCORRIGIBLE WICKEDNESS OF SOME MEN.

While Jesus recognized the dignity and infinite worth of all men and the omnipotent power of men to choose the right and reject the wrong, yet he recognized the solemn and awful fact that some men are hopelessly bad, incorrigibly wicked. Of some he said, "Ye shall die in your sins." "Ye are of your father, the devil." "O, generations of vipers, verily I say unto you, that the publicans and harlots go into the kingdom of God before you." In the parable of the vineyard, he undoubtedly teaches that some men deliberately, wilfully and maliciously reject and persecute him and will inevitably perish. His terrific denunciation of the scribes and Pharisees and hypocrites culminates in the awful statement "how can ye escape the damnation of hell?" Our Lord also teaches that there is a sin which shall never be forgiven in this world or in the world to come. Apparently there were some in his day who were "guilty of an eternal sin," or the sin against the Holy Ghost. Some men have passed beyond the hope of redemption and are now beyond the power of the Spirit to reach. No influence, human or divine, can bring conviction to their lost souls.

"There is a time, we know not when. A point, we know not where, That marks the destiny of men, To glory or despair."

V. THE ULTIMATE AND UNALTERABLE DESTINY OF ALL MEN.

Man's attitude toward the principles and teachings of Jesus Christ will determine his condition after death and this state is unchangeable. The tares and the wheat are to be separated. "They that have done good unto the resurrection of life; and they that have done evil unto the resurrection of damnation." Of the one class he said: "They have received their reward;" that is, in this present world, while the other class have laid up for themselves "treasures in heaven" and will receive their reward in the other world. Of the one he will say: "Depart from Me ye cursed into everlasting fire prepared for the devil and his angels," while to the other class He will say, "Come ye blessed of my father, inherit the kingdom prepared for you from the foundation of the world." The righteous shall go into life eternal and the others be consigned to eternal punishment.

Thus does the great Teacher reveal to us the ultimate and unalterable destiny of the whole human race.

Every man has his work to do and he should let nothing prevent him from doing it. "Don't get between my guns and the enemy," said Admiral Dewey. "Let nothing come between you and the light," said Thoreau. With an unclouded face we should press toward the mark.

CHRIST AND WE.

BY LIVINGSTON JOHNSON.

There are many things in regard to our union with Christ that we contemplate with great pleasure. We delight to think of him as our companion and our brother; that he sympathizes with us in our temptations and strengthens us in trials; and above all that he is our Saviour, and that union with him here means that we shall live with him forever hereafter. These are gracious, comforting truths; but union with Christ means something else which we too often forget or wilfully ignore.

It means that we are in partnership with Christ in the work of a world's redemption. We are willing to receive from Christ all the blessings that union with Him assures, but alas, how reluctant we often are to make the sacrifices that such union requires. We are co-workers with him in saving a lost world. Our own beloved missionary, Carey Newton, frequently used this sentence so full of meaning: "Christ alone can save the world; but Christ cannot save the world alone." By His death He made a full and complete provision for salvation, but to carry out this provision human agency is to be employed. Christ said to his people, in substance: "I came to earth and on Calvary finished my part of the work. I died that lost men might be saved. You are to tell a lost world of my death, and that through faith in me they may be saved." (Rom. 10:13-15.) "For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him on whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent?" Christ said to his disciples: "As my Father hath sent me even so send I you," and again: "Go make disciples of all nations." Here, as plain as language can make it, we have our part of the world assigned us. Christ made a world-wide provision for salvation, we are to tell it to the wide world.

You do not think of Christ as less than a Saviour. You know he is a benefactor, a philanthropist, an altruist, but that is not enough; men have been all these, Christ must be more than all these, he must be a Saviour. Neither will you be satisfied to believe that the provision he made for salvation is limited. The Jews thought that the Messiah was to bring salvation to them alone. You say that is too narrow a conception of Christ; that He is not the Christ of Jew or Gentile alone, but the Christ for a lost world; offering a salvation to all men who will believe on him. Now let us see where this leads us. If that be the Christ with whom you are in partnership, how can you believe in anything less than world-wide missions? And yet professing Christians, who would not believe in a Christ whose heart was not large enough to take in the whole world, coolly say that they do not believe in Foreign Missions. "Except ye have the spirit of Christ, ye are none of his." You claim to be a Christian. On what do you base your hope? "If ye love me, keep my commandments." "Ye are my friends if ye do whatsoever I command you." "Why call ye me Lord, Lord, and do not the things which I say unto you?" Now in the face of this language of our Lord, on what ground do you base your hope if you are not obeying his last great command? J. Ross Stephenson says: "Knowing the need of the world and knowing the remedy, the love of Christ should fill up the breach and bring every Christian into helpful and sympathetic touch with the humanity which awaits redemption." As with individuals, so it is with churches, for churches are but the aggregation of individual Christians.

Whatever was the supreme purpose in the life of Christ, must be paramount with his churches. The chief work of the churches is not the erection of magnificent edifices in which to worship God; it isn't founding and endowing Christian schools and colleges; it isn't establishing and maintaining charitable institutions. All these things are important, but they are only incidental. They must occupy the same relative position in the work of the church that they did in the work of Christ. He fed the hungry, healed the sick and comforted the sorrowing, but he says that the purpose of his coming was "to seek and to save that which is lost." So the great mission of the church is to save the lost. Sometimes I fear we are reversing the order and are expending more time, energy and means upon the incidentals, the outside issues, than upon the great work of trying to lead lost men to Christ. In order to be in a healthful, prosperous spiritual condition, a church must be missionary. Napoleon once said: "It is a maxim in the military art, that the army which remains in its entrenchment is beaten." And so a church of Jesus Christ which lives for itself and takes no interest in the lost world "is dead while it liveth." The "Lo I am with you" is conditional upon "Go ye and disciple all nations." Disobedience to this command means death to a church.

Some one has said that "the churches even of apostolic foundation, which became self-centered and disobedient to the Master's will, decayed and died, and only those have continued which have heeded the command of their risen Lord." No matter what the external conditions may be, no church can be made strong and vigorous when the world's evangelization is neglected or ignored. When a church ceases to be missionary it forfeits its divine right to exist, and it need not expect, for it certainly will not receive the blessings of God. One has but to glance at the financial tables in our associational minutes to tell with almost absolute accuracy the spiritual condition of the churches. Those that are giving liberally to the cause at large, are in a flourishing condition; at home, while those which expend all they raise on themselves, are dragging along at a poor dying rate. In many of our churches there are some and in some of our churches there are many, who are ready to criticize the pastor if he emphasizes missions strongly. Woe betide the pastor who listens to the clamor of such members and agrees to retrenchment in mission contributions! He is pursuing a suicidal policy, and is doing a great injustice to his church. The missionary church will grow and develop, and a missionary pastor is always in demand. On the other hand, a church that neglects missions is a poor lifeless thing, while a pastor who hasn't the missionary spirit stands in the way of the progress of Christ's kingdom on earth.

Christ and we are engaged in the mightiest undertaking in the universe. How faithfully Christ has performed his part, how poorly we are doing ours!

Raleigh, N. C.

I am glad to think that I am not bound to make the world go right; I am bound to discover and to do, with cheerful heart, the work that God appoints.—Jean Ingelow.

It is our Maker's care that plants alike thorns and flowers in our path. To reject His flowers would be none the less filial than to repine at His thorns.—Frances Power Cobbe.

How constant is God's friendship. He loves us with an everlasting love and to the end, when other friendships are upon slight grounds easily and often broken off.—John Howe.

A Touch on the Arm.

When the winter winds blow about old Washington and Essex Streets, Boston, and the blasts of the crystal seasons cause thinly clad people to draw their garments closely about them, there comes to my memory a tale of a past generation, that rises in my soul like a star. It is a simple tale, but it interprets a great heart and a lofty genius, and all life as well, for all human thoughts follow suggestion; that word is the history of all that has helped to make a better and a higher world.

Let me tell you the story as it came to me, and you will not wonder that it has haunted me, though the mighty leader that gave rise to it has long slept in a secluded grave among the mosses of Milton Hills.

It happened more than a half century ago—this little incident, this great parable of life. There had been snowy days; frosts had covered the windows of beautiful Harrison Avenue, and glittered from the arms of the great trees there. The place is now Chinatown.

There were toy-shops around Essex Street then; Theodore Parker lived there; he sleeps now in beautiful Florence.

There came out of a square brick house that faced the then prosperous square a tall, lonely man; the world was on his heart, and his heart was full of love and pity. It was early evening and this man went out into the night.

He was looking for something—something to ease his heart. He heard the North Chimes ring out in the clear, crystal air, from the steeple on Copp's Hill. It was New Year's eve; people were hurrying hither and thither, with arms full of light gifts, and minds full of happy anticipations. There were waiting hearts everywhere.

He came to a glittering gift store, and something caused him to pause. A girl, in her mother's Rob Roy shawl, stood there looking into the windows, beside a bundle of savings, which had been offered for sale for Christmas trees.

A clerk came out of the store hastily, and said to the girl:

"You have no right to be standing here; go home."

She turned partly around, reluctantly, and her face wrinkled and her lip trembled.

"No right"—the words were more bitter than the north wind.

The clerk went back to his work, the girl stepped into a dark corner, out of the way of the hurrying procession of buyers, drew her shawl around her, and looked into the gay windows, and wished for the things that others were to share, but which she could not expect to have. But she could dream that she had them; she had the right to dream.

Something made her start. A hand touched her arm. As she turned, a voice said, "Here." It was a voice of silver; it was a bell. She had never heard such a voice before. It repeated, "Here," and added, "You have a right to wish."

A form towered above her, with such a face! It was the face of a Roman, and never walked a nobler soul before, or has walked since, such a kindly, grand Roman, it may be, in Boston streets! I can see it in my mind's eye now—for I have met that man, that god among men.

"Here," the bell voice rang again, and the man put into the wistful child's hand a dollar in silver. "You have a right to wish and to live."

He turned, and, his head above the crowd, vanished into the night.

The girl folded her face in her mother's shawl, and cried with a heaving heart. Could such things be in this selfish world? The man went on, perhaps to find some other child as hopeless and forlorn, wishing that he might touch her on the arm and ring the bell of his divine voice. It

was his habit to do such things, to make a wistful child's heart happy in this way, and to disappear in the crowd like a wave in the sea. The child would never know who touched her on the arm, and he could tell his invalid wife the story of his evening's adventures for a winter tale, when he returned to his home, and to his fire among the walls of books.

But the wistful girl in the Rob Roy shawl remembered that glorious face. She still felt that hand on her arm, and could hear in fancy his voice like a bell. She carried home with her that touch on the arm; it was a firm hand that had touched her, a strong hand, a warm hand. Should she ever see that face again? She dreamed of the man at nights. What a divine light there must have been in his soul; he wanted no return, no money, no honor, no praise, not even love of any recollection.

That child had a happy New Year, and she talked with her mother constantly of the man. "His head was like a tower," she said, "and when he spoke it was like the ringing of a silver bell. He said, 'You have a right to wish.' I sometimes think that he was Christ."

"He was like him in what he did," said the wondering mother. One summer evening the little girl wandered away from the treeless alley where she lived toward the Common. A crowd of excited men were hurrying toward Tremont Temple. They were talking wildly, and the girl was drawn after them, and she learned that a great orator was to speak there on some question of reform, and that they were to seize him and drag him into the street and maltreat him.

They rushed into the temple, and the girl followed them with the crowd. The temple filled, the people shouting, and some of them hissing. It was a place of tumult. A tall man arose and lifted his hand. The sea became calm. "All men have a right to wish and to live."

Then everything became still. The child gazed upon that uplifted hand, and exclaimed:

"Oh, that is the man who touched me on the arm on New Year's."

The silver voice rang out. The temple was as silent as a night in the deep forest, or as a place of graves. The crowd passed under the spell of the orator. When he had ended his speech, they passed out into the street.

Nearly all, but a company of young men who had come there pledged to assault the orator. They lingered to fulfil their resolutions. They began to assault the speaker with abusive language.

He stood there. The little girl waited. His features did not change. He came down from the pulpit with a look of beneficence which seemed to the child godlike.

He stretched out his hand—I am describing an actual scene—he said to the young men:

"Back!"

They became silent and moved a little down the aisle towards the door.

"Back!"

They yielded a little more, inch by inch.

"Back!"

It was a trumpet tone. The over-awed young men broke before it and went out into the street. Nothing could withstand the moral and soul-force of that arm.

He turned to the little girl with a pleasant face.

She cried out:

"It was you that touched me on the arm."

"When?"

"In the night."

"I remember—we all have a right to live."

The girl went home and told her mother all, and said:

"Mother, I will live."

"Of course you will."

"But I will live. He said I might."

"Who?"

"The angel of that New Year's eve."

"And I will send you to school."

She did, and that girl came to live in thousands of lives.

She returned from the lecture field to Boston on a cheerless day.

One of Boston's orators—her greatest—was to lie in state on that day, under the Shaw guard. It was in that hall that the orator had delivered his first oration. She went there in the pouring rain.

He lay there in white, like a dead prophet, with the most beautiful face that I ever saw in life or in death—that man who went about the streets of Boston on winter eves, touching little wistful children on the arm, and saying, "Here," with silver tongue, leaving a coin and vanishing. She stood before the coffin of the dead prophet, saw the transfigured face, and wept with the rain.

What a crowd was there! Hard-working people, Irishmen who had been immigrants, colored men, the poor and the helpless, street wanderers, wayfarers, people without domesticity. The rain fell as if the heavens came down—was there ever such a rain? Faneuil Hall Square was a pond, and the streets were rivers. And the people's tears fell like rain. They had lost a friend who sought neither riches nor honor, nor any public office, but only their good.

The hand that went about the streets of Boston touching helpless children on the arm on winter eves now lies in a simple grave in the suburbs. His ancestors are buried in the Granary Burying Ground, but he wished to lie in death in some simple place, where the sun fell without obstruction, among the trees, and where the native birds sang. He had given the property left him by a noble family to the people—he entered upon life with a fortune and family honors, and he died without a title, leaving very little money behind him. He was Wendell Phillips. —Hezekiah Butterworth, in the Outlook.

Daily Bible Readings

CONDUCTED BY

Pastor T. J. TAYLOR, Warrenton, N. C.

SEARCH THE SCRIPTURES.

Readings from March 28—April 3, 1904.

Monday, March 28.—David a fugitive. 1 Sam., chapters 21, 22, 23, 24.

Tuesday, March 29.—Death of Samuel. David in exile. 1 Sam., chapters 25, 26, 27.

Wednesday, March 30.—David's success in war. The downfall of Saul. 1 Sam., chapters 28, 29, 30, 31.

Tuesday, March 31.—The beginning of David's reign. 2 Sam., chapters 1, 2, 3.

Friday, April 1.—David's prosperous reign. 2 Sam., chapters 4, 5, 6, 7.

Saturday, April 2.—David's prosperity and sin. 2 Sam., chapters 8, 9, 10, 11.

Sunday, April 3.—David's repentance and troubles. 2 Sam., chapters 12, 13, 14.

First and Second Samuel.

The title, author, and date when written of first and second Samuel are the same.

First Samuel embraces the closing years of the Judges, and the reign of Saul. Second Samuel is the history of the greater part of David's reign, and covers a period of about forty years.

Chapter 21: David in his flight from Saul obtains shewbread, takes the sword of Goliath, and pretends to be insane. Chapter 22: David's band, Priests slain by command of

Saul. Abiathar escaped to David. Chapter 23: David delivered Keilah, warned of their treachery, he and his band departed, made covenant with Jonathan. The Ziphites betrayed him to Saul, but a Philistine invasion forced Saul to turn away from David to defend his kingdom. Chapter 24: Saul seeking David's life falls into his power, but David did not hurt him. Saul seemed convinced of David's loyalty, and they make a covenant. Chapter 25: The death of Samuel. The story of Nabal and Abigail. Chapter 26: Saul, again in David's power, finds mercy. Chapter 27: David in exile. Chapter 28: The witch of Endor. Chapter 29: Philistine invasion. David feared and forced to return to Ziklag. Chapter 30: David defeated the Amalakites, and wisely disposed of the spoils. Chapter 31: Saul and his sons slain in battle. Their bodies burned. Sad ending of a once promising life.

Second Samuel.—Chapter 1 contains an account of the slaying of the man who brought the news of Saul's death. It also contains David's lamentation. In chapter 2 we have the story of David's return to Hebron, where he is made king of Judah, his army defeats that of Abner at Gibeon. Chapter 3 tells of David's increasing strength, and of Abner's change and death. Chapter 4 tells how David avenged the murder of Saul's son. In chapter 5 David is made king of Israel, and defeats the Philistines. Chapter 6 tells of taking the ark to Jerusalem, of Uzziah's death, of Michal's sneer, and David's reply. Chapter 7 tells of David's purpose to build a temple. It also tells of God's covenant, and David's thanksgiving. Chapter 8 is an account of wars and conquests. Chapter 9 tells how David kept his covenant with Jonathan and Saul. Chapter 10 is the story of the defeat of the Ammonites and Syrians. Chapter 11 reveals David's double sin.

In chapter 12 we have Nathan's parable, David's repentance, the death of the child, the birth of Solomon, and the defeat of Ammon. Chapter 13 tells of crime, disgrace and great trouble in David's family. Chapter 14 contains the story of Absalom's return.

QUESTIONS AND ANSWERS.

I. P. H. "In Numbers 35 what is symbolized by the cities of refuge, and why did the manslayer become free when the high priest died?"

The primary object of the cities of refuge was to protect the unfortunate manslayer from the Goel, i. e., the nearest of kin, who was the avenger of the death of his kinsman, and give him a legal trial.

That the cities of refuge were regarded as typical of salvation through Christ is obvious from such passages as Isa. 4:6; 25:4, where Messiah is called a "refuge." Heb. 6:18 where Christ is spoken of as the "refuge" unto which we have fled for safety; and Phil. 3:9 where the believer is said to be "found in him."

Upon the death of the high priest the manslayer might leave his city of refuge with safety; because at that time private troubles were overlooked on account of the great national calamity. The learned Ainsworth thinks that the release of the manslayer by the death of the high priest typifies redemption through Christ by whose death "the believing sinner is freed from the wrath to come, from the curse of the law, from the tyranny of Satan, from the love and practice of sin, from the fear of death, and from the misery of hell."

D. N. Deut. 16:19, forbids Judges to receive gifts lest they thereby be prevented from rendering judgment in accordance with justice. This rule should be observed by Judges in every age.

News Notes.

....Are you going to Nashville—to the Convention?

....La Grange is building a pastor's home for Pastor Oldham.

....Elder John R. Jordan's address is now Star—not Lilesville.

...."And Spring shall blow her clarion o'er the dreaming earth."

....Elder C. A. Jenkins, of Leaksville, has been called to Chapel Hill.

Mr. William H. Sprunt recently gave a Wilmington Hospital \$10,000.

....Bro. J. A. Estridge's post office is Archer not Emit as printed in the minutes.

....The brethren at Mars Hill, Orange County are building a new house of worship.

....Elder John J. Douglass is supplying at Dunn. Dr. Harrell writes most appreciatively of him.

....It is thought that ground will be broken for the Alumni building at Wake Forest in a few days.

....Elder G. W. White has given up his Roanoke Island work, and therefore has one or more unengaged Sundays.

....Did you celebrate the Resurrection on Sunday or content yourself with passing judgment on your pastor's sermon?

....Elder O. L. Stringfield is now pastor at Burnsville. His address is Barnardville. He is building a girl's school in the mountains.

....Elder C. M. Murchison, one of our most excellent men, whether in school-room or pulpit, changes his address from Penelope to Cornelius after seventeen years residence at Penelope.

....Pastor W. A. Smith, of Lexington, writes: "I am looking forward with a great deal of pleasure to the mid-summer meeting. Last year's meeting was a spiritual up-lift and refreshing in every way. Hope we may have another great meeting this summer."

....Bro. J. W. Longdale writes that the church at Lawrence X Roads have rebuilt their house of worship at a cost of \$600, and are now putting a fence around it. Our pastor, S. B. Barnes, he adds, and the membership are a united body, and are expecting great things for and from the Lord.

....Interest in the temperance cause continues to grow. The movement is spreading into the rural districts in many counties. It is undoubtedly a permanent movement, and if no mistakes shall be made, will eventually accomplish all its best purposes. We have sent out many thousand pledges, and the calls continue to come.

....Elder R. D. Haymore, of Mt. Airy, one of our best pastors and evangelists, is available to pastors in need of assistance in protracted meetings. There may be others, but we recall only Brethren B. W. N. Simms of Waynesville, and J. T. Edmunson, of Raleigh, as having so announced themselves. If there are others, will they not permit us to announce it?

....The Raleigh First church is waiting on God for a revival; so is the Tabernacle. One is in progress at West Raleigh. If all the churches will read the paragraph in this paper on "Watching" and will so watch the refreshing presence of the Spirit of Life will sweep across our State and call forth all the slumbering powers in our churches. Remember, "Ye have not, because ye ask not."

....We are glad to say that that excellent man, citizen, pastor and preacher—and he is each and all of them—Elder D. C. Britt, has been recalled to Rockingham and Roberdel, after a year in the Louisville Seminary. And we are glad, too, that these churches have fallen in line with the forward-marching churches that have increased the amount they pay to pastor's salary.

....Bro. G. W. Reed writes from Salisbury: "I have accepted a call to the Second Baptist church of Danville, Va., and will leave this week to take up the work in my new field next Sunday. I regret very much to leave my field in the South Yadkin Association, but the Lord seems to call me in to a larger field of usefulness. His blessed will be done. Pray for me, and that the Lord may give me the ability to win many souls to His precious name."

....The baptistery and the dressing rooms are about finished. One of the rooms is about 28 feet by 16 feet, and will be known as "Our Plant Bed." It is one of the best infant class rooms I have seen. The baptistery is conveniently arranged as needed be, and is a beautiful addition to the church. It is so located that everybody in the building can see the baptisms. I know no baptistery in any house of worship more conveniently arranged.—Baptist Bits, Edenton.

....Pastor-Evangelist John Bass Shelton has just closed a good meeting with Elder J. W. Powell, of Georgetown, S. C., in which there were between forty and fifty conversions. During the meeting a movement was inaugurated to liquidate the \$1,250 debt on the church. Brother Powell is a native North Carolinian, and we are glad to hear of his success. Since going to Georgetown two years ago he has built a new church and enlarged the work of the denomination in general.

....Brother Stradley writes of the new Oxford pastor: "We will never stop loving Brother Hardaway. He is one of the best men this side of heaven. He is a splendid pastor, and a good preacher. But in answer to prayer the Lord has sent us a noble man in his place. Brother Dunaway is a genial man, a good pastor, a fine worker, and an unusually fine preacher. He may have equals in the State as preachers, but I doubt if he has a superior. Our people are delighted with him. With God's help, and the help of the church, he is, I believe, going to make things move in Oxford."

....Pastor J. W. Wildman will enter upon his work at Herndon, Va., April 1st. His work at South Boston will stand for ages. He is more than a preacher, he is a worker and a church builder, as well. The house at South Boston is one of the most wisely arranged and convenient in the State of Virginia. He had an old brick house with no conveniences, and but little room to start with; but all who see the beautiful house that the Baptists of South Boston now worship in, will wonder that such additions have been made. Brother Wildman has served this church for about eleven years. The Herndon church is very fortunate.

....One of the incidents of the terrible Iriquois Theatre fire in Chicago is the discovery that two Methodist preachers were present witnessing the performance of "Mr. Bluebeard, Jr.," and a Methodist layman eminently connected with that denomination lost his life in the fire. These Christians had evidently adopted the principle of discrimination with regard to the theatre. That is, they patronized good ones and disapproved bad ones, just as we all do with regard to books. This principle has been far more widely adopted than many think. The Shakespearean

rean plays, the high class operas, and such dramas of the popular type as "The Old Homestead" are at least recognized as in themselves not evil but good. Of course this practically institutes the principle of discrimination. It is not a very serious matter in the average North Carolina towns. Only bad ones visit them.

....Mr. John R. Slater, who has read the religious papers weekly for years declares that the Congregationalist is the best of the religious papers. He is right. That paper meets with singular skill every week the demands upon a journal of religious life. Mr. Slater mentions The Standard, Chicago, and the Watchman, Boston, among the second five. Not one of the Southern papers is mentioned in the first dozen. Down South we prefer many little papers to one strong one. And they all fill "long felt" wants! And they all cry "live and let live"—as if mere existence amounted to anything. The Baptist Argus, however, will yet stand amongst the first in the land, if it shall maintain its present pace.

....A joint commission of the Methodist Episcopal churches, North and South, have promulgated a new order of worship which takes several steps toward the Episcopalian ritual, e. g., the recital of the Apostle's Creed, the Gloria Patri, etc. Very wisely these innovations are not made compulsory. We feel that our Methodist friends have moved in the wrong direction to enrich their service. There is but one way to do it and that is to start up a revival of religion in the hearts of the people. And we never did hear of any amount of Gloria chants and Creed concerts having any such effect as this. There is in them neither the form nor the power of godliness—only the words. By the way, Mr. Isaac Insight has in preparation some notes on the Baptist ritual, etc., which will astonish those who think that we haven't one.

....Elder A. B. Cabaniss writes from Trenton, Ky.: "I wrote you that our pastor, Rev. J. S. Snyder, had resigned to take charge of a leading Baptist church in East Tennessee, and we thought we had lost him. But there was such a general protest against his leaving us, the Deacons had a called meeting of the church, when we unanimously made such a vigorous protest, he just had to stay. The Deacons informed the Morristown church they might look out for another pastor, as we could not let them have ours. Now our people are happy and will remain contented, till some other church tries to take him from us. To stop trouble before it begins, we issue, in advance, our protest against all such covetous churches, reminding them that one of God's commands is: 'Thou shalt not covet anything that is thy neighbor's.'"

....We enjoyed very much a visit to Iredell County last week, where a strong county Temperance organization was set up. Mr. J. A. Hartness is a leading spirit in the county and we are sure that he will make a record of progress for temperance in Iredell like that made by E. K. Proctor in Robeson. Ten years of steady work will have a sure effect. While in Statesville we met many of our Baptist friends from the county, among them Bro. E. S. Millsaps, who has stood up for our Baptist work many years, and has rendered many services to the Recorder. We also spent some time with Pastor Wells, and it was a great pleasure to hear his people speak so well of him and to see the evidences of his good work. We have no more modest pastor than he, and for this reason he is not so well known as he should be. But there is a light in modesty that at length penetrates any darkness and puts out all grosser lights. Seldom have we spent a more pleasant day than that we spent in Statesville.

....Pastor B. W. N. Simms, of Waynesville, is sending out a leaflet bearing a cut of the proposed house of worship for our church there. We take the liberty of printing the following from his statement in regard to it: "The cut on the title page represents our proposed new Baptist church, Waynesville, N. C., now in process of erection. The walls will be brick, the roof slate, the windows of stained glass—some of them memorial. Modern in conveniences and in architecture, with bowled floor, the auditorium will be separated from the lecture room by scrool doors, and will be seated with circular pews. The two parlments will accommodate 450 to 500 persons. The structure will go up under the supervision of an experienced architect. The site is one of the loveliest in the city. Being located on the corner of Main and Academy streets, in the resident portion of the city, it commands a view of much of it, and a landscape beyond of surpassing beauty. The church and community have subscribed \$5,000, of the \$8,000 needed. At this juncture we need encouragement and aid from outsiders. Reader, will you not help us?"

....President Meserve of Shaw University, announces: "The commencement exercises of the Professional Schools of Shaw University will take place on the 14th and 15th of April. The North Carolina Medical Association will hold its meetings in connection with our Commencement Exercises. The opening session of the Medical Association will be held Thursday night and the exercises will continue through Friday. Wednesday afternoon or sometime Thursday an Alumni Association will be formed and a dinner will be served to the members of the North Carolina Medical Association and all graduates of the Professional Departments of Shaw University. The exercises of Commencement day will begin at 10 a. m. The address will be delivered by Rev. Cortland Myers, D. D., Pastor of the Temple church, Brooklyn, N. Y. Miss Bessie May Bowman, a talented and celebrated singer of Brooklyn, will render several selections on Commencement day. Further information will be sent to you as soon as all of the details for Commencement are completed. Every Alumnus and former student of the Professional Departments of Shaw University is cordially invited to be present at all of these exercises."

....We thank Pastor Morgan, of Weldon, for the following note: "My brother, S. L. Morgan, of Fairmont, W. Va., recently closed a three weeks' meeting in our church here. I have just returned to find that about 20 persons made a confession of their faith in Christ. Praise God from whom all blessings flow. While my brother was preaching for us I held a similar meeting in his church, in which 8 or 10 souls were brought to the Lord. I shall not soon forget the kindness shown me by the Christian people of Fairmont—that beautiful little city among the hills. One of the pleasant incidents of my trip was a visit to Crozer Seminary, where I was most cordially greeted by five of our North Carolina boys who are studying in this excellent institution. One of these young men, Bro. N. C. Lassiter, graduates in June and takes charge of a church in Camden, N. J. Of the remaining four, Bro. W. O. Rosser is in the middle class, and brethren S. J. Beeker, Lester Reddin and S. E. Garner are in the junior class. I was glad to hear good reports of these young men, but we need North Carolinians to work at home as well as to give us a good name abroad. Let us keep an eye on these brethren, and when they have finished their course bring them back to their native State."

... This is rather out-of-date, but the point of it is too good to lose; it is from the Examiner: We have not felt called upon to take part in the controversy just now raging, with more or less virulence, in the columns of some of our esteemed contemporaries over the recent address of Dr. Charles A. Briggs at the New York Church Club, in which he pleaded for the recognition of other "orders" than those of the "Bishops and other Clergy" of the Anglican Church. We may be permitted to remark, however, that the Professor is sure to be an "enfant terrible"—also a "storm-center"—wherever he happens to be, and we are not surprised that he has stirred up wrath in the celestial minds of the "Catholic" branch of the "Protestant" Episcopal Church. But it is a pleasure to observe that two of the leading exponents of Episcopal opinion, The Churchman and The Church Standard, are not disposed to attempt the impossible task of muzzling the irrepressible Doctor. The former, especially, seems anxious to minimize and smooth over the little rumpus, lest more mischief be done than Dr. Briggs' unchurchly notions could possibly accomplish, standing by themselves. Our own conviction as to the question of "orders" is, as has been happily said, that "the best proof of apostolic succession is apostolic success." On that basis, Baptist "orders" will compare favorably with those of any of the so-called "Historic Churches."

The Tide Sets In.

The Recorder will celebrate the 70th anniversary of its origin July 1, 1904. It is our hope that by that date we shall have a substantial list of 10,000 names. If this shall be, most of the work must be done now—when spring is running and our dollar offer is attractive—balance of the year one dollar.

The efficiency of the Recorder demands a larger list. We are getting along; but we should be in position to enlarge and improve as a great and vital body of people enlarge and improve.

The progress of our denomination, the intelligence of our people, the interest essential to active support, demands that we shall this year and every year gather into the circle of intelligent, interested supporters of our Baptist operations in the salvation of the world, as many as possible of the host of men and women who are silent and all but useless because they are uninformed.

But why argue the matter. There are thousands of men and women who will do what they can to obtain subscribers for this paper because they know what it stands for and has stood for these seventy years. Here are some of them who sent in new subscribers last week. We record their names here as friends and helpers, and we heartily thank them:

T. T. Lambeth.
H. B. Hardy.
Miss M. A. Page.
Elder W. H. Weaver.
Elder A. E. C. Pittman.
Elder J. A. Stradley.
Elder R. H. Marsh.
Mrs. Mattie A. Nelson.
E. J. Kennedy.
Elder J. A. Campbell.
J. M. Stoner.
Elder Edwin R. Harris.
Elder W. B. Waff.
Elder W. E. Fry.
Elder W. M. Thompson.

A Word from Morganton.

Rev. M. L. Kesler succeeds Bro. W. H. Reddish, who began his pastorate in January, 1900. This was Brother Reddish's second pastorate, and whether it was due to inherent talent, training or experience, his was a most successful pastorate while in Morganton. The Morganton Baptists had been making great sacrifices, and carrying burdens incurred building the church. Our greatest struggle was not, however, in actually building the house, but it came in calling on the same brethren again, who had already borne a liberal share of the burden of the debt. But with W. H. Reddish as pastor, the debt was raised by free-will offerings, as every cent previously put into the church had been done, without a lawn party, or festival, with a cheerfulness and thanksgiving, that seldom accompanies such a struggle, and when his pastorate closed, the church was absolutely out of debt, a condition never enjoyed before by this church.

But raising church debts was not the extent of his labors and service. Aside from giving pure gospel preaching from Sunday to Sunday, he put others to work. He is a fine organizer—an accomplishment that many do not have. During his pastorate in Morganton, he received forty into the church by baptism and forty-three by letter, and fellowship was withdrawn from some. With faith in the proverb that "God helps them who help others," the pastor never lost sight of the various objects of the denomination. Beside a church debt of over \$2,500, pastor's salary and church expenses, he raised during his pastorate \$404 for Foreign Missions, \$416 for the Orphanage, over \$400 for the Baptist University, \$50 for the Theological Seminary, Student Fund to Wake Forest \$20, Home Missions \$33, and numerous small amounts for worthy causes.

Brother Reddish's pastorate marks an epoch in the Morganton church. With his genial character and cordial disposition, he made many friends in other denominations in the town.

The brethren at Gastonia may congratulate themselves; indeed, he has already shown the brethren, that one of the first things to do, is to get rid of the burden of church debt.

But God leads, if we will follow, and we believe He led in the calling of Brother Kesler to succeed Brother Reddish, for he has already proven himself equal to every phase of the work here, and may the brethren hold up his hands, and expect great things for the Lord's work in Morganton church.

A MEMBER.

Morganton, N. C., March 9, 1904.

Yates College

The Foreign Mission Board has authorized R. T. Bryan to raise fifteen thousand dollars in the South to erect a College Building in Shanghai, China, in memory of Dr. M. T. Yates.

NEEDS FOR THE COLLEGE

1. The greatest need of our mission work in China is trained leaders. The Baptists of both Southern and Northern Boards in all China with a membership of about eight thousand native Christians have no college in which to train leaders for their churches.

The work cannot be made self-supporting without leaders. Those denominations that have colleges have many more intelligent and trustworthy leaders than the Baptists have.

2. The other denominations have many colleges, and are educating our boys. The result of this is that our brightest and best boys have been taken away from us. Some of the sons and grandsons of our old pastors even are now in those churches.

The College is needed to hold and

to train our boys for leadership in our own churches.

3. The College is also needed to attract to us bright boys from heathen families. It will thus prove a good evangelizing agency, especially among the better class of Chinese.

4. China must be evangelized by the Chinese themselves. The sooner we train them for this great work, the more quickly it will be done.

5. A native worker costs far less than a foreign missionary, and in connection with the foreign missionary, is just as efficient. Therefore the work can be more cheaply and efficiently done by training native workers.

PLAN FOR RAISING THE MONEY

1. We wish to raise the money, as far as possible, in one hundred dollar memorial shares, though smaller gifts will be gladly accepted. All subscriptions are to be paid to the Foreign Mission Board before December 31, 1904.

2. We wish each giver of a memorial share to furnish us with a name to be engraved on a marble tablet in the wall of the main hall of the College. These names will encourage and stimulate the boys to prepare themselves for the great work of evangelizing China.

3. This is a special fund to be raised for a special purpose by the contributions of individuals or groups of individuals, and is not intended to take the place of nor interfere with the regular contributions of the churches to foreign missions.

The Yates College will be an enlargement of the High School which our Mission has conducted for seven years without financial aid from the Foreign Board. It is our purpose to establish the College upon a like self-supporting basis.

Each contributor to the Building Fund will receive an illustrated sketch of the school and College as a souvenir to show how the money has been expended.

The Board owns a vacant lot in Shanghai worth ten thousand dollars and fifteen thousand dollars will build as good a building in Shanghai as twenty-five thousand dollars will build in the United States.

R. T. BRYAN.

Chapel Hill, N. C.

Southern Baptist Convention.

The forty-ninth session, fifty-ninth year, of the Southern Baptist Convention will be held in "The Gospel Tabernacle," Nashville, Tenn., beginning Friday, May 13, 1904, at 10 a. m.

The Annual Sermon will be preached by Rev. W. W. Landrum, D. D., of Georgia, or his alternate, Rev. W. H. Felix, D. D., of Kentucky.

The office of the secretaries will be in Room 5, Parlor Floor, Maxwell House. Delegates and Associational Representatives are earnestly requested to register there as soon as possible after arrival in Nashville. Do not wait for the opening of the Convention; come on Thursday, or between 8.30 and 9.30 a. m., Friday. This will greatly assist us and the State Secretaries in presenting at the opening of the session a correct roll of those actually present.

LANSING BURROWS,
OLIVER FULLER GREGORY,
Secretaries.

J. P. EAGLE, President.

Note.—The Baptist Young Peoples Union, and the American Baptist Education Society will meet on Thursday, May 12th, in the First Baptist Church, Broad and Vine streets.

WOMAN'S AUXILIARY UNION—AUXILIARY TO S. B. O.

The annual meeting of this Society will be held in the McKendree M. E. Church, Nashville, Tenn., beginning Thursday, May 12, 1904.
MISS ANNIE W. ARMSTRONG,
Corresponding Secretary.
MRS. J. A. BARKER, President.

RAILROAD RATES.

One first-class fare plus twenty-five (25) cents for the round trip (minimum rate 50 cents), from all points south of the Ohio and Potomac and east of the Mississippi Rivers, to Nashville, Tenn., and return.

This rate, under the following rules and regulations, is respectfully tendered to connecting lines for basing purposes.

Tickets bearing contracts of the standard form O will be sold May 10-12, 1904, inclusive, with final limit ten days from date of sale.

Original purchasers of such tickets may secure, by payment of fee of fifty (50) cents per ticket at the time of deposit, an extension of the final limit by personally depositing their tickets with Joseph Richardson, Special Agent, Nashville, Tenn., between the hours of 8 a. m. and 8 p. m., not later than two days from date of sale.

Special Validating Agencies will be located in the railway stations in Nashville and will be open one hour before the schedule time of departure of each train May 10 to 22, inclusive. On these dates no other agents in Nashville will be authorized to validate return portions of round-trip tickets.

Interline tickets will be on sale only at regular coupon ticket offices.

Other announcements will be published as received.

Any further information regarding railroad matters will be cheerfully given to those who send a stamped envelope for reply.

G. F. GREGORY,
Sec. in Charge of Transportation.
509 S. Lawrence Street, Montgomery, Ala.

Bible Readers.

The following names have been added to our enrollment of Bible Readers since our latest acknowledgment:

A. L. Grayson, Mrs. A. L. Grayson, Miss Myra Grayson, Miss Alda Grayson, Mrs. F. Armstrong, W. J. Norwood, Mrs. Lou B. Alley, Mrs. D. L. Hewitt and Misses Daisy and Elsie Hewitt, W. B. Case, Tom Redding, Mrs. Tom Redding, W. B. Pettit, Mrs. W. B. Pettit, W. N. Corn, Mrs. W. N. Corn, W. J. Hollingsworth, Mrs. W. J. Hollingsworth, L. M. Redding, Z. T. Rogers, Miss Missouri Redding, Miss Mary Hollingsworth, W. W. Simpson, Mrs. Sue F. Morris, Mrs. James L. Frye, Mrs. Patty S. Clark, Mrs. W. S. Strickland, David Williford, Miss Lula Raucom, Miss Vara Broadwell, Mrs. G. W. P. Cates, J. T. Kirk and Mrs. J. M. Kirk, Mrs. A. E. Campbell.

It is somewhat to have 2,000 men and women in our churches reading the Bible daily and reading the entire Bible in a year. It is sure token of progress.

W. R. SMITH'S COLLEGE.

Is where hundreds of young men and women have invested from \$60 to \$90 for an education and are now getting \$1,000 and over a year. Read ad. and keep this paper for reference. This is a responsible College. In order that your letters may reach this College, address only Wilbur R. Smith, Lexington, Ky.

DRAKE'S PALMETTO WINE.

Every sufferer gets a trial bottle free. Only one small dose a day of this wonderful tonic. Medicinal Wine promotes perfect Digestion, Active Liver, Prompt Bowels, sound Kidneys, Pure, Rich Blood, Healthy Tissue, Velvet Skin, Robust Health. Drake's Palmetto Wine is a true unfailing specific for catarrh of the Mucous Membranes of the Head, Throat, Respiratory Organs, Stomach and Pelvic Organs. Drake's Palmetto Wine cures Catarrh wherever located, relieves quickly, has cured the most distressful forms of Stomach Trouble and most stubborn cases of Flatulency and Constipation; never fails, cures to stay cured. Seventy-five cents at drug stores for a large bottle, usual dollar size, but a trial bottle will be sent free and prepaid to every reader of this paper who writes for it. A letter or postal card addressed to Drake Formula Company, Drake Building, Chicago, Ill., is the only expense to secure a satisfactory trial of this wonderful Medicinal Wine.

Home Circle.

The Birds.

O wise little birds, how do you know
The way to go,
Southward or northward, to and fro?

Far up in ether piped they:
"We but obey
One who calleth us far away."

"He calleth, year by year,
Now there, now here;
Ever he maketh the way appear."

Dear little birds! He calleth me
Who calleth ye;
Would that I might as trusting be!
—Selected.

Battle and the Railroads.

If 7,123 men were killed and 44,620 were wounded in battle, even the most staid newspaper would be pardoned for using sensational headlines. A thrill of horror would vibrate civilized peoples, prayers would be uttered in all churches for the dead, and sympathetic feeling for relatives and wounded would be universal.

Such a calamity, however, happens every year, almost without comment. But for the official report of the Inter-State Commerce Commission, annually rendered to Congress, the world would be but little the wiser for it, and as it is, goes on almost unmoved and unconcerned about it. The figures given above form the brief official announcement of the number killed and injured by railways of the United States for the year ending June 30, 1899. The statistics are officially softened by a ratio statement that only one person was killed or injured for a certain number of million miles accomplished by trains. The public is further reassured to the effect that only 239 passengers were killed and only 3,342 were injured, which gives over sixty million miles travel for one killed and over four and one-half million miles traveled for one injured. We are told that 4,574 persons killed were really trespassers, as were also 6,355 of the injured. They got in front of the trains when they ought to have had business elsewhere. Some of them were only tramps, stealing rides, thus ridding communities of their maintenance and pilferings, and saddling the burial expenses on the railway corporations.

A careful examination of the official report fails to reveal any other philanthropic or reassuring features. On the contrary, a glance at a table in the report shows that during the period from September 30, 1888, to same date, 1899, the awful slaughter of railways amounted to 78,412 killed and 415,707 injured—a population greater than the city of New Orleans. But what is strictly germane to this article is the fact that during those years the number of railway employees killed in the United States was 25,990, and the number injured was 332,146.—Harper's Weekly.

How to Live Long.

Dr. Roger S. Tracy writing in the Century magazine believes that over-eating is one of the principal causes of the untimely approach of old age.

"The solid waste of the body (the gaseous being eliminated chiefly through the lungs) is got rid of mainly through the skin, the intestinal canal, and the kidneys. The amount of waste material that can be disposed of by these organs is limited. They can look out for a certain amount and no more, and they must have their periods of rest or they will break down. Rest is necessary for recuperation. In work, waste exceeds repair, and intervals of quiet are essential in which repair shall

exceed waste in order that the balance of nutrition may be preserved and the organs maintained in good working order; even that indefatigable worker, the heart, rests about half the time."

If an over-supply of food is taken into the body, the complex changes involved in assimilation and in throwing off the waste are not always completed. "They require time, and if the various organs, busily engaged with the conversion of one mass of material are crowded by the inrush of a new and unaltered supply, the first lot may be shoved along to undergo the next stage of digestion before it has been sufficiently prepared for the organs that then take it in charge. They may be said to be bewildered at the start by the unusual nature of the duties that are devolved upon them, and those duties being unfamiliar, are imperfectly performed, their own proper duties being postponed, and then hurried, so that the entire organism becomes crowded with matter that has only partly undergone proper physiological preparation for its final disposition."

Even in the normal changes connected with nutrition products are formed which are "not only useless but injurious to the body, and it is the function of the skin, lungs, intestines and kidneys to bring about their expulsion." But when an unnecessary supply of food is taken in, both the normal waste has to be thrown off and also the surplus matter. As this is more than the system can accomplish, it results in the retention not only of these normal waste products, but of other matters not wholly transformed, for the proper disposal of which there has been neither time nor capacity; and these products accumulate in the body, an attempt being made to deposit them out of the way, where they will interfere as little as possible with the performance of the necessary functions of the organs which are trying with might and main to catch up with their work. Such deposits of matter that the over-worked excretory organs have been unable to eliminate occur in some situations where they are comparatively harmless, while in others their presence involves decay, mental and physical. This is especially the case when the deposits occur in the walls of the blood vessels. The clogging of the blood vessels affects the nutrition of the whole body which in turn hastens the approach of disorganization. "We know that many of the disabilities of age can be accounted for in great measure by the accumulation of foreign matter in the tissues, that premature old age is attended by hardening of the arteries, and that a green, vigorous old age is marked by postponement of this process."

"Exactly what may bring about this clogging of the organism is not known, but that it is hastened by an over-supply of food and drink is certain."

In regard to how much we should eat, Dr. Tracey says: "When food is needed there will be hunger, and when hunger is satisfied all excess is not only waste and refuse, but positively injurious. Let your sensations decide. As a rule the meal should cease before the appetite is entirely satisfied. If too little is taken, it is easy enough to make it up at the next meal. No one was ever sorry for having voluntarily eaten too little, while millions every day repent of having eaten too much."

Hints to the Housewife.

A lamp wick will give a brighter, stronger flame if the end in the oil is frayed out for an inch.

One who has tried it says scraped raw potato will relieve car sickness. It is also a satisfactory remedy for burns.

When rugs show a decided tendency to curl at the corners, sew an

L shaped piece of buckram to the under side.

Unused table linen should be washed at least once a year, thoroughly dried and refolded to prevent yellowing and rotting where the folds are.

A hand plate of glass rather than brass on doors finished in white enamel will preserve the white effect and protect the finish equally well.

If tincture of iodine is instantly applied where carbolic acid has touched the flesh, no blister will result. The iodine should be applied with a feather.

Plainly colored toilet soaps are apt to be purest, and, like laundry soap, it is advantageous to buy in quantity to make sure it is absolutely cured before using.

The galvanized iron tubs can be cleaned by scrubbing with hot vinegar and soda, allowing the mixture to remain on for a time, then wash in hot strong soapsuds and wipe dry.

Bath sprays can now be bought at housefurnishing stores, consisting of a rubber tube to attach to the faucet, having a nickel spray at the other end. A great convenience for the ordinary bath-room.

If flour is immediately put on oil spilled where not wanted, in a few hours, if sufficient flour has been used, there will be no trace of it save in the oil-soaked flour which burns well.

Clean the rollers to the clothes wringer with kerosene and be careful to wipe off all superfluous oil from the cogs and crank that the clothes may not be soiled by oil that has been on the cogs.

Dish cloths should be boiled often with a pinch of soda in the water, but should not be used till simply a mass of lint. Dish towels should be scalded once a day and hung in the sunshine if possible.

If the starch is mixed with soapy water and a tablespoonful of sugar added, the iron will not stick and the goods stay stiff longer since sugar will not absorb moisture so readily as salt which many use.—Katherine Kay, in The Pilgrim for March.

A New Line.

"Why, where did you come from, Uncle Jasper?" I said to the old darkey who had sent the house girl in to tell me that he wanted to see me. "I come f'm Decatur. I got to Atlanta 'bout two hours ago, but I didn't 'low you was ready to see 'nobody."

"Did you come on the train?" I asked.

"No, ma'am, dat I didn't; I come in on de rabbit."

"On what?"

"On de rabbit. You sholy done heerd er de new rabbit dey's got."

"Oh," I said, "you mean the rapid transit."

"Yessum, de rabbit transhunt, dat's what I tol' you. She ain't de color er no rabbit (bursting into a laugh), but she sho do git ober de groun' lak one."—Hearth and Home.

There's Health in Lemon Juice

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

MOZLEY'S Lemon Elixir

MADE OF LEMONS.

FOR WOMEN

Much That Every Woman Desires to Know

About Sanative Antiseptic Cleansing

And about the Care of the Skin, Scalp, Hair and Hands

Too much stress cannot be placed on the great value of Cuticura Soap, Ointment and Resolvent in the antiseptic cleansing of the mucous surfaces, and of the blood and circulating fluids, thus affording pure, sweet and economical local and constitutional treatment for weakening ulcerations, inflammations, itchings, irritations, relaxations, displacements, pains and irregularities peculiar to females. Hence the Cuticura remedies have a wonderful influence in restoring health, strength and beauty to weary women, who have been prematurely aged and invalided by these distressing ailments, as well as such sympathetic afflictions as anemia, chlorosis, hysteria and nervousness.

Women from the very first have fully appreciated the purity and sweetness, the power to afford immediate relief, the certainty of speedy and permanent cure, the absolute safety and great economy which have made the Cuticura remedies the standard humour remedies of the civilized world.

Millions of women use Cuticura Soap, assisted by Cuticura Ointment, for preserving, purifying and beautifying the skin, for cleansing the scalp of crusts, scales and dandruff, and the stopping of falling hair, for softening, whitening and soothing red, rough and sore hands, for annoying irritations and ulcerative weaknesses, and for many sanative, antiseptic purposes which readily suggest themselves, as well as for all the purposes of the toilet, bath and nursery.

Sold throughout the world. Cuticura Resolvent, 50c. (in form of Chocolate Coated Pills, 25c. per box) of Ointment, 5c. Soap, 2c. Depot: London, 27 Chancery Sq.; Paris, 2 Rue de la Paix; Boston, 137 Columbus Ave. Potter Drug & Chem. Corp., Sole Proprietors. Send for "A Book for Women."

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The equal of any \$2.50 shoe on the market

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UNLIKE OTHER BELLS SWEETER, MORE DURABLE, LOWER PRICE. OUR FREE CATALOGUE TELLS WHY. Write to Cincinnati Bell Foundry Co., Cincinnati, O.

Young People's Page

Doing the Impossible.

Most of the great things of the world have been done in the face of the cry "impossible." To the minds of his generals Napoleon's plan to cross the Alps was sheer madness. From a conventional standpoint the winning of American freedom was impossible, and so were nearly all the great deeds of history that thrill us most.

We find it impossible to walk around a park on a rainy night without overshoes, yet many an explorer has waded water and lain out-of-doors for weeks without catching cold. If our eating departs a hair's breadth from the routine we see no hope of escape from dyspepsia and other ills. We were, some of us, incredulous when we heard that a college president had proven his ability to live on fifteen cents a day. Yet Thoreau lived for two years at the rate of twenty-seven cents a week. When General Fremont was crossing the plains it is recorded that his bill of fare many days was "roast mule, fried mule, deviled mule and mule." Nansen and his lieutenant lived for a whole Arctic winter on bear meat, and had one bath each in half a teacupful of water; yet they came out well in the spring.

All these things were impossibilities according to the usually accepted standards. Looking at them we learn that so-called impossibilities are not necessarily real ones.—From The Saturday Evening Post.

The Balloon and the Bird.

"There is a balloon-man going by!" Sure enough there was. Ted and Tony rushed to the front door to see the balloons.

"Blue ones and red ones!"

"Just like a great bunch of grapes!"

"See 'em bob in the wind!"

"Oh, oh!"

Two pairs of boy eyes gazed in an agony of longing at the balloons.

Uncle Mark was sitting on the porch. He got up and came toward the boys.

"When I was a small boy I liked toy balloons."

"I guess all boys do," said Ted, modestly.

"Which color do you want?" he asked, taking some change from his pocket.

"Red," said Ted.

"Red," said Tony.

"Two red men," said Uncle Mark to the man.

"Oh, no," said Ted; "we don't want both red. They'll get mixed up."

"But I want red," persisted Tony.

"Well," said Ted, a little unwillingly, "then I'll take blue."

The man loosened from his bunch the strings belonging to a red and a blue balloon.

"Ketch hold keeful, now," he continued, "or they'll get away from ye."

"Let me," said Ted.

"No—let me," said Tony.

Two small hands were stretched out together to take the strings. And whose fault it was—whether of either or both or of the balloon-man—can never be told; the string of the red balloon slipped away.

"Hold on!" said Tony.

But the balloon sailed away until it stopped against the branches of a tall tree, with the string hanging down. Uncle Mark tried to seize it, but it was just beyond his reach.

"I'll go and bring the step-ladder," he said.

On the way back with it he heard loud cries from the boys. He dropped the ladder and ran to them. It was hard to tell whether the cries were of terror or merriment.

What had happened?

A dozen or more sparrows had been hopping and chirping about, all busy building their nests. One pair of the bright little eyes had spied the string hanging from the balloon. A flash of the brown wings—and the balloon was moving away.

"Look! Look!"

"It's going off with it!"

"You bring that back!"

"Whose balloon is it?" asked Uncle Mark.

"Mine," said Tony, half inclined to cry.

But it was so funny to see that sparrow hauling away the balloon that even Tony could not keep sober. They laughed and screamed and clapped their hands until every one about the place came to look.

He meant business, that bird. They followed him as he flew with the string around the side of the house. There, on a ledge just under the eaves of the gable, they could see that he was building a nest. Watching him, they saw him begin to weave in the string.

"He's welcome to the string if only he'd let me have my balloon," whimpered Tony.

"I wouldn't mind a bit if it was mine," said Ted. "It's so comical to see it bobbing in the wind while that little rascal works away!"

"I don't mind," said Tony. "You never had a balloon built into a bird's nest."

An hour later the string was much shorter. Before night the balloon was bound down to within a foot or two of the nest. And there it stayed for weeks, probably to the envy of all other sparrows.

At last, in a wind-storm, it burst; and for the rest of the summer a little dab of red hung down from the nest, which was the last of Tony's balloon.—Vick's Magazine.

A Queer Plant.

Joseph Eastman, writes Clara E. Hamilton, in Presbyterian Banner, went to Los Angeles last fall to spend the winter, but his mother felt so much better there than she did in the East that papa said they would stay a year. Joseph was very well pleased, partly because he was glad to see his mother so well and happy, and partly because there were so many new and queer things in California that he wanted to stay and find out about them. One day he was standing by the gate when a couple of children passed on their way from school. One was the boy who lived next door, and the other was a bigger boy.

"What are those things on your coat?" asked Joseph.

The boy next door looked down at the front of his coat, which had a great many little brown sticks bristling out of it—at least they looked like sticks.

"That's fillaree," said he.

"What's it there for?" asked Joseph.

"Put there to see it wind up," answered the boy.

Then the bigger boy stopped. "Do you see that weed with the little pink blossoms?" he asked. "Well, those bunches of pods belong to it, and when the pods get dry you just pull them apart, like this, and stick them in your coat, and the end begins to go around and around like a clock hand. Some of the boys call them clocks."

As he spoke he pulled off one of the little brown seeds, and stuck it in his sleeve, and, sure enough, the free end commenced to turn around slowly, until it had wound itself into a cunning little cork-screw. Joseph gazed at it in astonishment.

"What makes it do that?" he asked; but the boy could not tell, so Joseph took a handful in to his Aunt Mary, who had lived several years in California, and who knew a great

deal about the strange plants that grow there.

"Aunt Mary, what makes the fillaree twist itself up so?" asked Joseph.

"O," said she, "that is alfilaria, though the children sometimes call it fillaree for short. People who have studied these little seeds think that they twist up so as to help themselves into good place for growing next year."

"I don't see how turning around and around like that would do any good," said Joseph.

"Well, you know, the minute the seeds fall to the ground, one end begins to twist around, and that pushes the other end, the seed end, into the dust. It goes a little farther with every turn. And then, do you see these little hairs, all turned backward? Can you guess what they are for?"

"No, I can't. There aren't enough of them to keep the seed warm."

"No, not enough for that. They just keep it in the place that all the twisting and turning has found for it. They are stiff, and will not let it go backward. You know here in California we do not have grass as you do in the East. This alfilaria is our grass. And these long, slender seeds would get blown away and lost in the dry months if there were not

some way of keeping them where they belong. They belong out on the hills and fields just where they fall, so that they can grow there another year, and the cows and sheep can have plenty of alfilaria to eat."

"And do you mean that the seeds twist themselves right into the ground?"

"Yes, they twist themselves into the ground, very much the way a corkscrew twists into cork. And the funny part of it is that they keep at work almost all summer; for, when the wing of the seed is wet, it will straighten out all nice and flat again. Of course, we do not have any rain here in the summer, but there is often enough fog to get the little seeds pretty wet, and then the long wing straightens out nice and smooth; and when the sun begins to shine, and it gets warm and dry, why, it just twists up again and pushes itself farther in every time. And so it keeps on until winter comes and the rains fall. It is ready to grow then, and by that time it has gotten itself as nicely planted as though some farmer had put it carefully under ground with his hands. Is it not wonderful how the heavenly Father has planned for even the smallest things that he has made?"

God is love.

DO YOU GET UP WITH A LAME BACK?

Have You Uric Acid, Rheumatism or Bladder Trouble?

Pain or dull ache in the back is unmistakable evidence of kidney trouble. It is Nature's timely warning to show you that the track of health is not clear.

If these danger signals are unheeded, more serious results are sure to follow; Bright's disease which is the worst form of kidney trouble may steal upon you.

The mild and the extraordinary effect of the world-famous kidney and bladder remedy, Dr. Kilmer's Swamp-Root, is soon realized. It stands the highest for its wonderful cures of the most distressing cases. A trial will convince anyone—and you may have a sample bottle free, by mail.

Swamp-Root Entirely Cured Me.

Among the many famous investigated cures of Swamp-Root, the one we publish this week for the benefit of our readers, speaks in the highest terms of the wonderful curative properties of this great kidney remedy.

GENTLEMEN—I attribute my present good health to Swamp-Root. I suffered many years with Kidney trouble, and had an almost constant pain in my back. Your great remedy, Swamp-Root, cured my trouble, and I have since been perfectly well.

Yours truly,

R. H. CHALKER,
Ex-Chief of Police, Ozark, Ala.

Lame back is only one symptom of kidney trouble—one of many. Other symptoms showing that you need Swamp-Root are, obliged to pass water often during the day and get up many times at night, inability to hold your urine, smarting or irritation in passing, brick-dust or sediment in the urine, catarrh of the bladder, uric acid, constant headache, dizziness, sleeplessness, nervousness, irregular heart-beating, rheumatism, bloating, irritability, worn-out feeling, lack of ambition, loss of flesh, sallow complexion.

If your water when allowed to remain undisturbed in a glass or bottle for twenty-four hours, forms a sediment or settling, or has a cloudy appearance, it is evidence that your kidneys and bladder need immediate attention.

In taking Swamp-Root you afford natural help to Nature, for Swamp-Root is the most perfect healer and gentle aid to the kidneys that is known to medical science. Swamp-Root is the great discovery of Dr. Kilmer, the eminent kidney and bladder specialist. Hospitals use it with wonderful success in both slight and severe cases. Doctors recommend it to their patients and use it in their own families, because they recognize in Swamp-Root the greatest and most successful remedy.

To Prove What SWAMP-ROOT, the Great Kidney, Liver and Bladder

Remedy Will do for YOU, Every Reader of the Biblical Recorder

May Have a Sample Bottle Absolutely Free by Mail.

SPECIAL NOTE.—So successful is Swamp-Root in promptly curing even the most distressing cases of kidney, liver or bladder troubles, that to prove its wonderful merits you may have a sample bottle and a book of valuable information, both sent absolutely free by mail. The book contains many of the thousands upon thousands of testimonial letters received from men and women cured. The value and success of Swamp-Root is so well known that our readers are advised to send for a sample bottle. In sending your address to Dr. Kilmer & Co., Binghamton, N. Y., be sure to say you read this generous offer in the Raleigh Biblical Recorder.



WHAT ISRAEL DID TO WAYWARD SONS.

If a man have a stubborn and rebellious son, which will not obey the voice of his father, or the voice of his mother, and, though they chasten him, will not hearken unto them: then shall his father and his mother lay hold on him, and bring him out unto the elders of his city, and unto the gate of his place; and they shall say unto the elders of his city, This our son is stubborn and rebellious, he will not obey our voice; he is a riotous liver, and a drunkard. And all the men of his city shall stone him with stones, that he die. So shalt thou put away the evil from the midst of thee; and all Israel shall hear and fear.—Deuteronomy 21:18-23.

CHANGE THE NAME.

Mr. W. N. Jones' letter will receive the attention of our readers. If devotion to the institution is to be measured by deeds, his devotion is not to be surpassed. But his argument will not carry.

1. The institution is not a University. There are only twenty universities in the United States. It is not likely to be a university. The Baptist girls of North Carolina are not likely soon to need a university. Why then should we name this institution what is not? (2) The institution is for women; a school for females, but not a female school. (3) The teachers are not ashamed of the institution or its work. They and we all are proud of its wonderful rise. But they are ashamed of its name. With culture goes modesty; with an institution should go the atmosphere of modesty. Let President Vann attend an education conference. They enroll members. One says "I am from Smith College," another, "I am from Vassar College," another "I am from Bryn Mawr," another "I am from Hollins Institute," another "I am from Radcliffe College," but President Vann arises and declares with becoming pride, "I am from the Baptist Female University"—to which, he would suggest, that the presidents of these other institutions should send their graduates for true University training.

THANKS FOR A REBUKE.

Apex, N. C., March 16, 1904.

Dear Brother:—I read to my family tonight the sermon by Dr. Torrey in this week's Recorder. We all enjoyed it so very much and the rebuke to me was so convincing that I write to thank you for its publication. I am studying the Recorder instead of giving at a hurried reading. You are helping us beyond measure in those contributed articles. I need not comment on your editorials, for you know how I value them. We are reading the Bible with Brother Taylor and his class of volunteers.

Very truly,

C. V. BROOKS.

The purposes of this letter will achieve themselves. But we have one in particular to further: that is to the end that the reader shall learn to think on that which he reads. Brother Brooks is studying the Recorder, and is obtaining help from its pages. Many a reader merely runs through the pages and he wonders if it is worth while. Many a reader is content to read only the brief items of news, unaware that there is nothing in them of real value to his soul. But he is unwilling to make the effort to read articles that require thought.

Millions of people do not know how to read, although they can "run through" a paper brilliantly.

One man will read "God is Love"; and go on and read something else.

Another will read "God is Love"; and he will pause; the mind will feed on the words. Directly his heart will swell and the tears will flow.

The first man could not read. The second could. No reading is worth while that is not accompanied with thinking; as no emotion is worth while that is not accompanied with action.

In this connection we are also reminded to say that we never print an article without purpose. Long ago we abandoned the policy of printing an article to please any one or to avert any one's displeasure. Space and life are too valuable for that,

and this paper's calling is too holy. Reprint is sure to have some especial value. Take, for example, the Torrey sermon. That was chosen above all the "copy" in our reach and was kept here six months awaiting the opportunity. Take likewise the story on third page this week. We are by no means out of original articles. But this story is printed because it is the best thing the editor has found recently. As it moved him he hopes it will move every reader; and if so, we shall all be better men and women.

THE HEROISM OF FAILURE.

The front page of the current Scientific American—that great journal of the race's progress—is a photograph of Mr. S. P. Langley, whose failures in making a flying machine have been heralded over the land. It is an evidence of great advance that we can honor the men who fail. Only the low and envious will give them contempt. Mr. Langley may not construct a successful machine, but his failures will guide the finally successful man.

Probably every success is built upon a hundred failures; and a man should be as willing to fail as to succeed if only he make his proper contribution to progress. In a baser day the world has despised the men that failed and given all praise to the men that succeeded. But now we begin to see that the foundation of success is failure and that the man that faithfully tried deserves a share of the praise that is given him who has succeeded.

One pastor goes to a field and makes war upon an evil so vigorously that he must pass out. Another comes, and, thanks to that war, succeeds. Who is the hero there? We know a minister that can tell. And yet his "failure" all but ruined him! Despire only the man that is unwilling to "fail" for the sake of progress.

There is a poem:

Speak, History! Who are life's victors?
The martyrs, or Nero? The Spartans
Who fell at Thermopylae's tryst,
Or the Persians and Xerxes?
His judges, or Socrates? Pilate or Christ?

All the best heroes of history were failures. They did not know that they were heroes.

IN THE INTEREST OF ACCURACY.

Some weeks ago we wrote an editorial on the Remarkable Progress of the University of North Carolina. The reader may not recall that we stated that the income of the University from students on account of fees, tuition, etc., was \$36,895.90; and that Wake Forest's income from the same sources was \$5,500. The statement as to the University is accurate; and it is very remarkable and compels admiration. The statement as to Wake Forest is inaccurate, through no fault of ours, however, as we followed the Bursar's report as found in the latest Report of the Treasurer. We have been informed that the amount is \$6,394—a sum having been collected after the report closed.

It is true that the University of North Carolina has more students, collects more on account of rents, professional schools, etc. But this cannot account for the wide difference between an average of \$60 per student and an average of \$25. Wake Forest should collect more, and we are glad to say that she is doing so this year, having set up a more rigid system. With only 250 students Davidson College collects \$15,000.

We also stated that the University had abandoned all undergraduate degrees save the standard A. B. This is so stated in President Venable's report. But President Venable has explained, and with perfect consistency, that his statement had no reference to the LL.B.—in the hope of the abandonment of which we found much joy. We call it a "jack-leg" degree; and with all possible respect to those who differ with us, we cannot see that it is worthy of a better description. A jack-leg is a half-efficient worker; a jack-leg degree is a degree that is about as far below the standard A. B. as a jack-leg is below a skilled artisan—and we submit that the LL.B. is such a degree.

A VISIT TO DAVIDSON COLLEGE.

Seldom have we spent a day with more pleasure than that best day of all last week—the very brightest token so far this year of Spring's approach—at Davidson College, on the broad-sweeping lawn under the elms, amid the buildings and within their walls, with the young men and their President Dr. Smith. Our regret is that we have so little space at our disposal; for we could write several columns about Davidson College that would interest and instruct the readers of this paper. We must, however, be content with one paragraph.

Davidson College is an institution with all the traditions of a noble past and all the strength of a great body of sturdy Presbyterians. But, while one is impressed with the atmosphere of the heroic days of all, of soberness, of lofty ideals and firm foundations, there blow all about one—especially if President Smith and his young men be near—the breezes of progress. It is, as every institution should be, rooted in the Past and rooted well, but the flower is in the Present, and there are everywhere the tokens of enlargement and of greater things. New buildings and old buildings, ancient dormitories and modern dormitories, academic groves and athletic grounds, laboratories and biblical hall and medical school well set amongst the buildings in which once Latin and Greek held undisputed sway.

We were impressed—to steal here another paragraph—not only with the forward spirit of the college, but with the strong management, the admirable system of discipline—largely reposed in the student body—and the dignity of the young men. Not a word offensive did we hear during two hours on the athletic ground, not an unseemly act did we see. The young men represent good homes. They are not saints but are merely well-bred; and they respect themselves too much to permit a man of low character to contaminate the student body.

CHANGING THE NAME OF THE BAPTIST FEMALE UNIVERSITY.

I note what you and the correspondent from whom you quote say in last week's Recorder about changing the name of the Baptist Female University. The objections offered seem to be: (1) That the name the University now has is too "braggy" and inappropriate. (2) That it attributes gender to the institution. (3) That the teachers hesitate to call the name amongst educators.

As to the first objection, I would say that there are those who allow themselves to become too modest, and thereby lose much that they are entitled to. In nearly all the States, North and South, a great many schools have been established by State and private enterprise, some more than a century, which have made their way unmolested under the staggering name "University"—in fact their right to do so has never been seriously challenged by any one, and I confess that I have not recognized anything unusually "braggy" about the University's name. It may be that there is as great modesty shown by certain schools mentioned by your correspondent in the names assumed by them and that of the University as is seen between the "violet and the tiger lily," but I do not think the University in its name is altogether immodest. The truth is, when I consider the history of this institution I am not ashamed of the one with the "pretentious, untasteful, disadvantageous and handicapped" name.

As to the second objection, I would not specially insist upon maintaining the word "Female" or the word "Baptist" for that matter, but I cannot see that either is incorrect or bad grammar, neither can I see any objection to the word "female" because it attributes gender to the institution. That is what I suppose it was intended to do. It was established for a Female Institution, and that I hope it will continue to be—that and nothing more.

About the third objection all I have to say is—that if the hesitation of the teachers comes from the word "University" they ought not to feel that way, because in an average educational meeting there will be found so many who will have occasion to feel just as they do, and if it is on account of the word "female" I don't believe they ought to be ashamed of the gender of the school. The gender is all right, and the teachers ought not to hesitate to stand for the gender of the school. They may feel that they are not carrying on a

University or a Baptist University or a Baptist Female University, but to my mind they are carrying on an unusual school nevertheless, and one that they have no right to hesitate about or be ashamed of anywhere—one, too, that is only at the beginning of what it is going to be. I have not thought of looking for a smaller name, but for a larger one. W. N. JONES.

Sunday School Department.

NOTES AND SUGGESTIONS BY H. C. MOORE. LESSON BY THE EDITOR.

Traits of the True Superintendent.

What are they?

Miss Laura Boner some years ago before our Sunday-school Chautauqua, said: "The Superintendent must possess three essential qualifications—piety, love and sympathy for the young, and tact in management."

Peters names seven admirable characteristics which our Superintendents should have or seek to attain: cheerfulness, teachableness, loveliness, gentleness, firmness, executive ability, and piety.

While granting that all desirable qualities are not possible in any one person, yet Foster mentions five as important if not essential: a consistent life, sincere piety, familiarity with the Bible, administrative ability, and that he must be strong-willed, but not self-willed.

Of the model Superintendent Semelworth says there are four things he should be: spiritually minded, exemplary in character, a Bible student, sociable. And there are two things he should have: devotion to his work and executive ability.

The ideal qualifications according to Spilman are threefold: (1) Social—he must be even-tempered, considerate, firm, fond of children, sympathetic. (2) Mental—he must have common sense, appreciation of work, punctuality, progressive spirit, executive ability, judge of teaching, patience. (3) Religious—he must be a Christian, a Bible student, and must know and believe the teachings of his denomination.

The Man We Do Not Want.

1. We do not want a loiterer, one who is habitually behind time. Tardiness is a crime and the Superintendent must not be a criminal, a time-stealer.

2. We do not want a "lemon squeezer," a sour, sullen disposition, always finding fault with everybody and everything, whose forte is scolding. A Superintendent with too much acid in his nature will sour every one else, keep every one in a pickle, and fail to sweeten any lives of those he comes in contact with.

3. We do not want a Solomon in his own esteem, a self-conceited man who knows more than "seven men who can render a reason." He takes no suggestions from any one, favors nothing that he does not originate, reads nothing on Sunday-schools, makes no improvement.

4. We do not want one of porcupine nature whose forte is criticism. His sharp quills are always out; you are afraid to come near him, for you are sure to be stabbed by some sharp remark that hurts for days afterward.

5. We do not want a talking machine. The talkative Superintendent may be a good-natured man, but he is afflicted with the gift of speech. He opens the school with a lecture, he exhorts between every verse of the hymns, he preaches in the review.

I knew a school that elected a good business man Superintendent, "because he could not make a speech." They succeeded.—Rev. L. E. Peters in "Handbook on Sunday-school Work."

What the Superintendent is to Do.

What are the duties of the Sunday-school Superintendent? This officer himself, the father, the school, the church, the people want to know. Listen again to the voice of experts:

Foster says the Superintendent is to superintend the school, arrange the school in classes, choose teachers, open and close the school, plan details, direct others, have right ideas, determine the religious atmosphere of the school.

Spilman says that during the week he should plan constantly for the school, do some visiting, conduct (or at least attend) the teachers' meeting. During the Sunday-school session he should be on time, call to order promptly, conduct opening exercises, while lesson is being taught supply teachers, welcome new scholars and visitors, sound warning bell five minutes before close of teaching period, and conduct closing exercises.

Semelroth says in general he is to lead the school, interest teachers, study methods, develop workers, visit parents, teachers, scholars. In the school before opening—be on time, have all things

in order, greet attendants; during opening—direct the service, place substitute teachers, counsel with teachers; during lesson hour—observe all things, inspection, visit special classes; during closing—direct service, review lesson, present the week's work.

Peters says that in the school he is to begin on time, lead general exercises, have oversight during class work, use blackboard for platform review of lesson, and make closing exercises helpful. Out of the school he is to prepare for work of school by holding cabinet meetings, weekly teachers' meeting, visit pupils as often as possible, read and study along the line of his work, attend Sunday-school institutes and conventions, and prepare all details of work in the school.

"Who is sufficient for these things?" And yet, dear fellow-workers, we can be all we ought to be and do all we ought to do through Christ who helps and strengthens us.

"What is Your Greatest Problem?"

To this question addressed by a leading newspaper to a number of Sunday-school Superintendents in different parts of the country, were the following among other replies:

1. To secure earnest, spiritual teachers.
2. To get adult church members interested.
3. To secure thorough study of lesson by pupils before coming to class.
4. To secure teachers and hold scholars from fifteen years upward.
5. How to secure more and better study of the lesson.
6. How to get and keep boys between fourteen and twenty-one.
7. How to retain young men and boys in the Sunday-school.
8. To get scholars of all ages to become more interested in Bible study and to make use of best helps.
9. To procure competent teachers for permanent work; also a classification satisfactory to both teachers and pupils.
10. How to secure regular attendance of present members and to get into the school children of non-church-going families.
11. Teachers: how to get them at all; how to get them well qualified; how to have them regular; how to keep them interested.
12. Insufficient class-room accommodations for young people and adults, resulting in losing large numbers of these from our membership.
13. Indifference on the part of young people between sixteen and twenty-one as to the duty and privilege of open confession of Jesus Christ.
14. To secure Christian teachers who will emphasize salvation rather than the educational phase when presenting the weekly lesson.

THE REVIEW LESSON.

Next Sunday is set apart for the purpose of reviewing the lessons since January. Shall you indifferently take the alternate lesson or give yourself diligently to the best opportunity and the most important lesson in the quarter?

For the review lesson is the most important lesson. It presents the precious opportunity of presenting the Word of God not in bits—as we must from Sunday to Sunday—but assembled as a whole. It is the day when the small pieces should be set in right relation to one another, thus making the finished mosaic.

It is also the one opportunity to fix the larger truths in the minds of your pupils.

It is also the one opportunity to ascertain whether your pupils are making progress or not.

It cannot, therefore, be neglected by the earnest teacher. To be sure it requires labor to meet these opportunities, but you have no right to trifle with the high business of teaching human beings the revelation of God. If you are unwilling to work hard at your task, the sooner you give it up the better. There is nothing that can suffice to justify one in trifling with the Scripture. Indifferent Sunday-school teaching is crime against God and the soul.

The Review.

The writer of this column is constantly beset with the difficulty that some of the teachers that follow it teach children, while others teach youths and others grown people. He cannot make a department for each. In view of that, his purpose is to make suggestions and leave the adaptation of them to the reader. This week, we cannot offer a comment on the entire quarter's lessons. Instead we shall submit some remarks and questions.

First get an idea of the time that is covered by the review. We have covered two of the three years of the ministry of Jesus, and twenty-nine of the thirty years of His career.

Now get an idea of the limited territory covered by this period. His life has been spent main-

ly about the shores of Gallilee. It will be easy to trace His travels from city to city with the aid of a map.

Now let us take up the progress: From childhood to youth; from youth to manhood; from manhood to messiahship, the wilderness and the ministry; the choice of disciples; the relation to John the Baptist; the breaking with his mother and brethren; the abandoning of the crowd. The teacher may fix these events in mind by running over the lessons—and it is worth while to have an orderly conception of the progress of events in the life of Jesus and their effect upon Him.

We should take up next His experiences; His contact with men; His slowness in getting followers; His relation to His father as indicated by His prayers; His conflict with His times; His rejection; His popularity and its false basis; His change of method, etc.

And we may come now to His work and messages: His patience; His attention to individuals; His compassion; His fearlessness; His defiance of the Pharisees and guardians of the Law; His miracles; His word as to conduct; His word as to God; His conception as to men; His word as to the way to live; His word as to Himself; His authority, etc., etc.

Such questions as these will be pertinent: What was the dominant motive in Jesus? Love or Compassion. But you say, that is a grown man's question. To be sure, but a teacher can easily adapt it thus, "How did Jesus feel toward little children?" Again, What did Jesus teach about God? That He is our Father. How did He treat men? What did He think of them?

Request your pupils to recall instances of His compassion; request them to describe the several miracles that we have studied. Request them to recite the scenes that we have considered. And if they cannot, you have taught them to little purpose.

Finally, make an effort to assemble all the facts and truths you have brought out and set forth the personality of Jesus: His manliness and manlikeness, His simple living, His calm, His power; His patience, His love, His loneliness, His reliance upon God, etc., etc.

Never ignore the review lesson. It is the lesson of lessons. And never lecture in review, but ply your pupils with questions. If you do not make them learn, they are likely forever to be ignorant.

BOOK NOTES.

Dr. James Denney's new work, "The Atonement and the Modern Mind," which Messrs. A. C. Armstrong & Son announce for early publication, is supplementary to the same author's "The Death of Christ," which met with such immediate success, and has been termed "The most important contribution to the all-important doctrine of the Atonement since the appearance of Dr. Dale's epoch-making book."

Extract from Dr. Denney's preface: "The chapters which follow may be regarded as a supplement to the writer's work on 'The Death of Christ; Its Place and Interpretation in the New Testament.' It was no part of his intention in that study to ask or to answer all the questions raised by the New Testament teaching on the subject, but partly from reviews of 'The Death of Christ,' and still more from the considerable private correspondence to which the book gave rise he became convinced that something further should be attempted to commend the truth to the mind and conscience of the time. The purpose of the writer is evangelic, whatever may be said of his method; it is to commend the Atonement to the human mind, as that mind has been determined by the influence and experience of modern times, and to win the mind for the truth of the Atonement." One vol., crown 8vo., cloth, net, \$1.

THE REAL DISTINCTION.

Two ministers were discussing the characteristics of a third, who was known for his zeal as a controversialist.

"Still, with all his peculiarities," said one of them, "Brother Putnam leads a deeply religious life, does he not?"

"Well," responded the other, "I will hardly go as far as that, but I can say that I think he leads a deeply theological life."

THE NATION MAKERS.

Jefferson was riding with Madison when the latter was President. They passed a house where stood in the yard a woman and several children. Jefferson said: "Madison, that woman has family prayers every morning; she is bringing up her children on the Bible." * * * She is worth more to Virginia and to the country than a political philosopher is. She is of the sort that really make a nation strong and safe."

W. M. S. Department.

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

March: Italy.—"Their land also is full of idols; they worship the work of their own hand. Missionaries, 4; native preachers, 22; other helpers, 5; baptisms, 60; churches, 25; members, 661; out-stations, 37; Sunday-schools, 20; scholars, 281. Theological Training School, 1, with six young men students.

Study Topics.—Curse of Romanism as seen in idolatry and illiteracy of the people. Failing power of Rome. Condition of women and children in Italy and need of a pure gospel.

TWO LETTERS FROM DR. GRAY.

The Week of Prayer.

Brother Pastor:—You remember that the Southern Baptist Convention at Savannah last May ordered a great advance in the work of Home Missions. I beg of you the very best efforts in your power for the accomplishment of the great task. Home Missions is basal in its character. It is a fertilizing force in all our Christian work. Foreign Missions is dependent upon Home Missions. Never in the history of our denomination were we confronted with such weighty obligations and such wonderful opportunities for giving Christ to the people of our own land. Millions upon millions of our people are perishing without Christ. We must give them the Gospel.

Our good Baptist women of the South, under the leadership of the Woman's Missionary Union, are to make their Special Effort for Home Missions during their week or prayer, the third week of March, for this work.

Please give to all the women of your field your heartiest help. This special offering is to be additional to your regular Home Mission offering. Can you so take hold of this with our excellent women that it will help to largely increase the regular collection?

May God abundantly bless your labors to this great end.

Yours most cordially,

B. D. GRAY,

Corresponding Secretary of the Home Mission Board.

* * *

Dear Sister:—Very soon you will be engaged with the noble women of our Baptist churches throughout the South in a Week of Prayer and Special Effort for the work of our Home Mission Board. The Lord's favor upon our entire work is being shown in a marked degree. Never were the labors of our missionaries more abundantly blessed. And the demands for enlargement are so imperative and the consequent need for money so great that I beg you to remember us daily in your prayers. If you ever laid a generous gift upon the Lord's altar, please do so for Home Missions, and enlist the help of every good woman you can influence for this great work. I do sincerely hope this special effort of our consecrated women will bring not less than \$10,000 into our treasury. How much of that sum will you give? How much will you induce others to give?

May there come to each and every giver the blessing contained in the recovered beatitude, preserved for us by Paul from the lips of our Lord: "It is more blessed to give than to receive."

Yours in Christian bonds,

B. D. GRAY,

Cor. Sec.

How We Have Made a Success of Our Society in Leaksville Baptist Church.

We began our Society work sixteen years ago—organized with about ten members. Only five of the number remain; and that same faithful five, with a few others, now really constitute the Society, though others have their names on the roll.

The Society contributes about double the amount that it did ten years ago, and this increase is largely due to the faithful efforts of the few who distribute tracts, and any other literature bearing upon missions, among those of our members who do not or cannot attend regularly. We try to always visit new members of our church and interest them in Society work. Some we reach, others never seemingly become interested; still we hope to gain them.

We contribute to the four objects as follows: First quarter, to Foreign Missions; second, to Home Missions; third, to State Missions, and fourth, to the Orphanage at Thomsville.

The observance of "The Week of Prayer" and "The Week of Self-Denial" has been of great strength to our Society spiritually, as well as financially.

When the interest begins to wane, as the summer months advance, we have special meetings in our homes, invite all the members and serve some light refreshments after the Society work is over.

Thus by spending a short time socially, we succeed in reaching some few who afterward become more interested in the work generally.

But our success has largely been due to the patient, persevering, self-sacrificing, prayerful few, who have pledged themselves together never to give the work up until they are called higher. Pray that we may be faithful unto death, and that others may be willing "fall in ranks" and carry the good work on to the end.

Yours in Christian love,

MRS. B. W. RAY.

REPORT OF ASSOCIATIONAL VICE-PRESIDENTS, QUARTER ENDING MARCH 1st, 1904.

	Societies in Association.	Letters Written.	Societies Visited.	New Societies.
Boulah—Miss Hattie James	7	18	1	
Brunswick—Mrs. David Ward, Suburb.	4	8	1	
Buncombe—Miss E. A. Draughan, Asheville.	12	17		
Eastern—Miss Florence Hubbard, Clinton.	10	6		
Green River—Mrs. J. A. Grayson, Rutherfordton.	8		1	
Johnston County—Mrs. Ashley H. Cline, Clayton.			1	
Liberty—Mrs. G. P. Harrell, Thomasville.	4	8	1	
Neuse—Mrs. H. L. Grant, Goldsboro.		10		
Pilot Mountain—Mrs. A. L. Betts, Mt. Airy.	14	19		
Piedmont—Mrs. J. C. Murchison, Greensboro.	9	18	1	
Tar River—Mrs. Josiah Cradup, Washington.	22	28	3	
Robeson—Mrs. H. B. Pope, Lumberton.	24	22	1	3
Raleigh—Mrs. E. L. Middleton, Cary.	10	52	4	
South River—Mrs. S. A. Howard, Salemburg.	16	20	2	1
South Yadkin—Mrs. Della Burke, Statesville.	8	13		
West Chowan—Mrs. E. J. Harrell, Woodland.	32	33	3	1
South Fork—Mrs. W. R. Gwaltney, Hickory.	5	5		

From Missionary Britton.

There are those among the Recorder readers who will remember that some of us in Central China some years ago spoke about reducing our salaries. I wish to say that I begin this month asking for the full salary again.

We have had the longest dry spell that I remember ever to have seen. For some time before the 17th of this month, the officials had forbidden the killing of animals and were praying for snow. So it was a happy occasion with the people generally on that Sunday morning to find the

earth covered with snow. But the chief joy of our little Baptist band here was that we had the privilege of baptizing an earnest young man in the canal near the city wall, as the snow continued to fall.

Our nightly chapel services are pretty well attended, and at times the congregations really seem concerned, which, we hope, indicates the power of God among us to save men and build up His kingdom.

Our co-worker, Brother McDaniel, who went to Shanghai for an operation some weeks ago, is back, and, with the continued blessings of the Lord, he will likely soon be able to use his arm about as well as ever.

I spent last Sunday at Changzeh. Although only six of the twelve members were present, we had four enjoyable services. Their leader, who resigned some months ago to break off opium smoking, has been restored to the work. His wife also was baptized not long since, and they seem to be deeply in earnest.

There has been a falling off in the number of enquirers. They seem to have come at first with the idea that they could get help in their law suits; but, finding that they cannot, they have become discouraged. However, some are holding on. Faithful pastoral work is sadly needed both by the members and others who seem interested. The Lord help us to be able to supply it to some extent at least.

It is strange how little interest the people in this part of the country take in the prospects of war between Russia and Japan, when we consider how closely it concerns China.

With our Christian greetings, your brother in Christ,

T. C. BRITTON.

Soochow, China, Jan. 28, 1904.

The Concert of Prayer.

Bro. W. C. Tyree's open letter to his brother pastors, urging them to agree to unite in "a special effort to save souls and advance the kingdom through the observance of a special concert of prayer," meets my most hearty approbation. It is but carrying out the recommendation made to our last State Convention by the committee on "The spiritual condition of the churches," of which, I believe, he was chairman. The committee reported: "Believing as we do that prayer is a mighty instrument for the promotion of God's kingdom, and as God has so signally blessed concert of prayer at other times, we recommend that in our union meetings and in our Associations one hour be set apart for united prayer for a true revival in all our churches," etc. The committee further recommended, that "special prayer for this be offered in all our churches regularly the first Sunday in each month, and once every three months in those churches which meet only once a month."

I agree with Dr. Tyree when he says "if this plan is carried out it will produce the richest, most permanent, far reaching results," etc. He further states, "I think the conditions in North Carolina are now peculiarly favorable for this concert of prayer." To all of which I beg to add my most hearty endorsement and concurrence. We need this upheaval. Prayer will bring it about.

I beg to state further: Not only do I believe the time is ripe for such a movement, that results far-reaching and highly beneficial will flow from such concert of prayer, etc.; but I go further and say, if we do not agree to do this, or do really something better (if anything else be better), if we Baptists of North Carolina do not do something toward waking up the spirit of statewide and world-wide evangelism, we shall not only suffer great loss of spiritual power, but we shall fail to keep abreast with the spirit of the times in religion, as well as in everything else; which is forward, and

upward, and onward! Besides, we shall lose denominational caste. We shall be side-tracked as "unprogressive and dead."

We write and labor, and speak and pray for better schools, denominationally, which is right and wise and good. We need better schools of the academy type, more of them; and we need to have them better equipped and manned, if possible; though we appreciate what is being done along these lines. But schools, neither public nor private, academies, colleges, nor universities, will ever evangelize a people. Nothing will take the place of the preached word. Sunday-schools, mission rallies, educational conventions, and every other piece of machinery we have or which may ever be invented, can never take the place of "preaching the Word." This alone evangelizes. This will stir all hearts. It will gladden every home and fireside. Let us all pray for a great awakening.

B. W. N. SIMMS.

P. S.—I am now situated so that I can get out for a week or two and hold some meetings. I should be delighted to do so during the spring.

B. W. N. S.

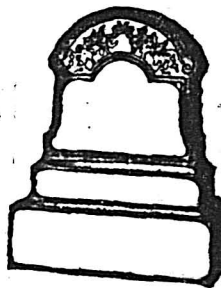
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of any kidney disease, or be distressed by stomach troubles, or tortured and poisoned by constipation. Vernal Palmettona (formerly known as Vernal Saw Palmetto Berry Wine) will be sent free and prepaid to any reader of the Biblical Recorder who needs it and writes for it. One dose a day of this remedy does the work and cures perfectly to stay cured. If you care to be cured of indigestion, dyspepsia, flatulence, catarrh of stomach and bowels, constipation, or torpid, and congested liver; if you wish to be sure that your kidneys are free from disease and are doing their necessary work thoroughly; if you expect to be freed from catarrh, rheumatism and backache; if you desire full supply of pure rich blood, a healthy tissue and a perfect skin, write at once for a free bottle of this remedy, and prove for yourself, without expense to you, that these ailments are cured quickly, thoroughly and permanently with only one dose a day of Vernal Palmettona.

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Band Superintendent for North Carolina.

Grandmother Africa's Patch Work Quilt.

(PART I.)

BRITISH SOUTH AFRICA.

(Continued.)

"There is a secret in the air," said Cousin Alice one Saturday evening at supper. "I feel it."

"I feel it, too," said Mr. Wilson. Susie gave a funny little giggle, but Alfred frowned and kicked her under the table.

"What is the matter, Susie?" asked Mrs. Wilson, trying to keep from smiling. "Ah, I guessed it! Our ship is coming in and you have had a wireless message saying that it is full of diamonds and brings gold and silver enough to build a house."

"No," laughed Susie. "That is not right. Father and you mustn't guess any more."

"Curiosity must not be encouraged," said Mrs. Wilson.

"Well, Cousin Alice and I will have to wait," and Mr. Wilson tried to look very patient.

They did not have to wait long, however, for the secret came out at dinner on Sunday.

"I am expecting a visit from two friends this afternoon," Mrs. Wilson announced. "They are missionaries from South Africa."

"O!" exclaimed Mr. Wilson and Cousin Alice at the same time.

"The two are very dear to me," continued Mrs. Wilson, "and I hope you will all be in the sitting room at 4 o'clock to meet them."

"We will," said Mr. Wilson. "I hope you children will be there."

"Yes, sir, we will," announced Alfred in his most dignified manner, but Susie, in spite of all her efforts, broke into another little giggle.

At 4 o'clock Mrs. Wilson had arranged for her visitors; Mr. Wilson had put down his book and Cousin Alice was in her usual place. Three dolls had been added to the family group. The large rag doll sat in a small chair by Mr. Wilson and the pink and blue dolls were in the care of Mrs. Wilson and Cousin Alice.

A ring at the door bell called Mrs. Wilson out to meet her visitors. Soon she came back to the sitting-room followed by two small but dignified personators.

"These are my two friends from South Africa," explained Mrs. Wilson and she introduced them to her husband and Cousin Alice. When they had shaken hands with the visitors, Mrs. Wilson said: "We are to hear some of the things that these returned missionaries have to tell us about the work in Zulu Land."

The audience sat up very straight while Alfred and Susie took their places near a small table. Alfred hung a rough map from the edge of the table and then turned toward his audience.

"I have here a map of South Africa that you may get a clear idea of the country about which we are to tell you this afternoon. Here is Natal, a fine and beautiful country along the Indian Ocean. North of it is Zulu Land, but Natal itself has many more black inhabitants than white. All along here much mission work has been done. But I am afraid, —but for fear we may tell you what you already know and don't want to hear again, I will distribute these questions in the audience and you can ask them if you don't know about them and want to."

Alfred took some slips of paper and handed them to the small but interested audience before him.

"I am sure the pink and blue dolls and the rag baby would like to ask some questions," suggested Mrs. Wilson when she saw that the ques-

tions were going around too many times.

Mr. Wilson looked at his questions carefully. He selected one and read: "Will you describe for us a Zulu Kraal?"

"A Zulu Kraal," said Alfred, "looks like a great big circle with a smaller one inside of it. The circles are very high fences and the outside one is sometimes twice as high as a man. Between the outside and inside fences the huts are built. The cattle are kept inside the second fence. I almost forgot to say that a Kraal is a Zulu town."

Mrs. Wilson asked next: "How are Zulu huts built?"

It was Susie's turn to answer, so she stood up.

"Zulu huts look like big haystacks," she began. "First long poles are struck in the ground in a circle. Then the top ends are all pulled over together and tied with a strong vine called the 'monkey rope.' They put straw all over these poles and fasten it down with long small sticks running round and round the hut. Sometimes they put horns of oxen on top to make the hut look pretty. And then,—oh, yes! They have such a little door that they have to get on their hands and knees to crawl in. There isn't any chimney so the hut gets full of smoke when the cooking is done."

"Will you please tell us something about the Zulus," read Cousin Alice.

"The Zulus are a very interesting people," said Alfred. "They are tall and very strong. It is wonderful what heavy loads they can carry and what a long way they can run without getting tired. They live much out doors, take exercise and eat plain food and this keeps them well and strong. They are polite, too. When they meet they say in the Zulu language, 'I see you.' Then they ask, 'Are you well?' When you leave a Zulu hut you must turn your back to the people and crawl out. Once a missionary who did not know this tried to back out. The chief called to him and said, 'If you were not a white man who knows no better manners, I would fire you for this.' The Zulus are full of fun and often play jokes on each other. Once some Zulus were working for a white man and other Zulus went to visit them. The Zulus told their visitors that they must go on their hands and knees to meet the white man. The visitors did this and the other Zulus had a good laugh. Before the white men taught them, the Zulus knew much about making spears and hoes from iron."

(To be continued.)

My Dear Sunbeams:—Are you not very happy over the First Quarter's Report? I have been comparing it with the first report of last year, and it is better in every way. Just look at these figures and see if they do not make you want to clap your hands. We are \$27.95 ahead of our aim for the Christmas Offering.

1903.	1904.
Foreign Missions.	
\$102.12	\$106.46.
Christmas Offering.	
\$49.80	\$97.95
Yates College.	
.....	\$8.75
Home Missions.	
\$6.97	\$10.86
State Missions.	
\$6.11	\$8.83

\$165.00 Total.... \$232.85

Number Sunbeam Societies reporting in 1903—46; in 1904—56.

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Five Physicians had done their best to cure James Wilkes, of Dillon, S. C., who had one of the most terrible cases of RHEUMATISM on record. They all failed until one doctor prescribed—

Rheumacide

IT CURED HELPLESS CRIPPLE.

Mr. Wilkes writes in the course of a long letter, dated August 18, 1902: "My legs were drawn back until my feet touched my hips. I was as helpless as a baby for nearly 12 months. The muscles of my arms and legs were hard and shriveled up. I suffered death many times over. Was treated by six different physicians in McCall, Dillon and Marion, but none of them could do me any good, until Dr. J. P. Ewing, of Dillon, told me to try your RHEUMACIDE. I began to take it, and before the first bottle was used up I began to get better. I used 54 bottles and was completely cured."

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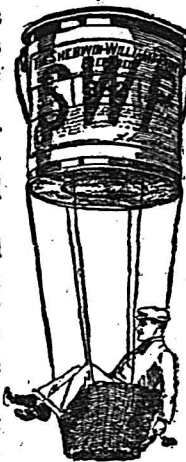
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NEWS ITEMS.

The Democratic State Committee has called the Convention for June 23 at Greensboro.

Mr. Mark Morgan, of Scotland County, has given \$7,000 to the Southern Presbyterian College and Conservatory of Music.

The North Carolina Sunday-School Association is conducting a tour of the State. The party is composed as follows: J. Walter Long, S. M. Smith, Mrs. S. M. Smith, Miss Maud Reid, G. C. Tullar, I. H. Meredith, N. B. Broughton, R. N. Simms, J. M. Broughton.

By fixing the age 62 as the age-limit—the official dead-line—which if a soldier cross he may receive a pension whether injured or not, the President has increased the pension output by \$10,000,000. The pension system of the United States is the most colossal system of graft in the world.

Daniel J. Sully who led the speculators' movement carrying cotton to 17 cents has failed for \$6,000,000. The papers are saying that he carried the price up. He did nothing of the kind. He merely bet that it would go up, and won \$4,000,000 on the bet. Then he bet \$10,000,000 it would stay up and lost. Most of it was on paper, neither money nor cotton being actual.

Temperance Movement in Vermont.

After several years of State prohibition Vermont last year voted for license with local option. Recently city after city and town after town have voted against saloons. This is well. Local option is better than statutory prohibition, in that it is democratic and therefore more likely to be effective.

Japan and Russia.

Not one item of important news has come from the scene of war within two weeks. Japan has been unable to reduce Port Arthur and Vladivostok. How many men she has forwarded to the Yalu River and how many Russia has sent to meet them, no one knows.

Rumors of complications are persistent; but there is a very broad hope that these two nations will fight their quarrel out alone.

The Rise of Hearst.

Mr. William R. Hearst is proprietor of eight daily papers, each of them of the New York Journal-American type—sensational to the last degree and utterly unsafe.

Since November these papers have been booming their owner for the Democratic nomination for the presidency. It is ridiculous. But Mr. Hearst has money and he is organizing his forces throughout the Nation, and he has achieved already so much more success than was expected that the country and the party leaders are astonished and alarmed. Mr. Hearst stands nominally against the money power, but his rise is the sheerest monument to the power of money, the most unadulterated instance of commercialism that this country has ever seen. Of course he will not be nominated. But the Democratic party owes it to its self-respect and its time-honored history to put a quietus on this young man who would use his money and his papers to ruin it only to gratify his egotism.

An Historical Decision.

The decision handed down by the Supreme Court of the United States last week is the most notable since the question of the Nation's relation to our island possessions was decided, and in actual effect it ranks with that. It is the first decision that has indicated that our present civilization is able to cope with the modern combinations of capital in restraint

of trade-called trusts. The Court holds that the Sherman act is good, and it actually dissolves a railroad combination.

It is something to know that Congress is able to control the commerce of the country and to cope with the corporations set up to restrain it in their interest. The decision makes the much-needed distinction between organizations set up for the sake of convenience and efficiency—in favor of which we all are, whether they be called trusts or corporations—and organizations set up to restrain trade and to disturb the workings of supply and demand in their own interest, against which we all are.

We take it that this decision will work out a great reform in American business. We shall have combinations, but they will not dare to restrain trade, to fix arbitrary prices, to break up rivals, etc. In fact, if we read this decision aright it extracts the fangs from the great dragon of modern civilization.

In Behalf of Blowing Rock.

Some months ago the undersigned, having made a personal and careful investigation of the whole matter, endeavored to lay before the readers of the Recorder the supreme importance of building a Baptist church house at Blowing Rock.

The little organization in the village, composed of 16 members, have bought and paid for a lot in a lovely location, and are planning to erect a house that shall at least be enclosed by the opening of the summer season. We told the brethren that if they would secure the lot we would do our utmost to interest the brethren throughout the State in the matter, and we did not hesitate to assure them that they might expect a generous response. A recent letter from the pastor, Rev. I. W. Thomas, a wise and honest man, so sensibly expresses the situation we feel constrained to quote from it as follows:

We want to begin building in the spring, if we can. I am writing to the pastors in the Associations adjoining the Caldwell, asking them to take collections for the work and send them to me at Lenoir. I am going to try to raise \$50 in the Caldwell Association. I have felt a bit discouraged as to the denomination helping us much, as we have had such a struggle with the debts on the Baptist Female University, and the Southern Baptist Convention coming on so soon with Home and Foreign Missions to be the order of the day, but if you can stir up the Baptist people to help us I shall indeed be glad and grateful. If we had a house enclosed we could use it by mid-summer, and I believe that we can finish it ourselves, with the help of our visitors. It is our purpose to build a house costing about \$800, certainly not exceeding \$1,000. We have good congregations and things are hopeful.

There you are, brethren. Sixteen men and women struggling heroically to erect a house that will be a credit to our cause and turning their eyes toward the great host of their brethren for the little lift that they will never feel. It is a case that appeals to the last man and woman and child among us. No man can claim that they are extravagant. A thousand dollars is not a large sum to expend in a church building, but put in this one it will bear glorious fruit in the years to come.

A live and vigorous church at Blowing Rock has a far greater mission than furnishing a weekly service for summer visitors; it will be a light and an inspiration to the churches of the Three Forks Association. Wake Forest, the Female University, the Orphanage, and all our mission work will feel its helpful influence, and share the blessings it will bring to our cause.

Once more we earnestly urge our

pastors everywhere to lend a hand in erecting this light house on the top of the mountain that it may shine through the ages.

Money may be sent to Rev. I. W. Thomas, Lenoir, N. C., or to Mr. J. D. Brown, Church Clerk, Blowing Rock, N. C.

W. R. GWALTNEY.
ARCHIBALD JOHNSON.

From West Chowan to Concord, Va.

In response to a call from Mount Vernon, Brunswick County, Virginia, last April, we left the West Chowan and took work in the Concord Association.

Bro. M. L. Green, of Ahoskie, N. C., rode on buggy, about one hundred and fifty miles, once a month for ten years, and did some of the best work of his life in the vicinity of Mount Vernon. This splendid house of worship is a result of his labors; he actually laid off his coat and helped to build this house, the only Baptist church within the radius of twenty miles. The members of this church speak of what Brother Green did in glowing terms. And it will suffice us to say, that he felt at the post of duty while pastor here.

While we feel unworthy to follow such a leader, yet it is real joy for us to do work on this field.

Mount Vernon was not satisfied with one Sunday, so now we have preaching the first and third Sunday mornings. She is also assisting us in establishing some stations.

Besides pounding us most bountifully twice, they presented to their pastor a nice suit, including hat and shoes. Baptists here are few and far between, but they are loyal and liberal.

To impress upon the mind of the reader something of the Baptist destitution in this section of the country, let's briefly compare some figures in the minutes of the two Associations. The Concord (Virginia) is made up of seven counties, thirty-nine churches, three thousand three hundred and forty-three members. The West Chowan is composed of three counties, fifty churches and ten thousand members.

There are but two resident Baptist preachers in Brunswick County, Va., and nine in Bertie County, N. C.

There are but six Baptist churches in Brunswick, Va., with a membership of four hundred and eighty-four, while Bertie has eighteen churches with a membership of four thousand five hundred and twenty-two. That gives but one Baptist in Brunswick to every nine and one-third in Bertie. The largest membership in Brunswick is at Mount Vernon (one hundred and thirty), towns not excepted, while the membership at Ross, another country church, is between seven and eight hundred. The contrast in the population of the two counties does not account for this condition of things; the difference being a little over two thousand in favor of Bertie. The date of organizing the first two churches in the two Associations does not answer the question either. Bethel was organized in 1772, and Sandy Run in 1750, making the first church organized in the West Chowan just twenty-two years older than the first organized in the Concord.

P. S.—Please add to the list of the Bible Readers' Circle the following: Mrs. J. C. Mizell and J. C. Mizell. We are keeping up with the work and greatly enjoy it.

J. C. MIZELL.

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REV. W. S. ARMISTEAD

VS.
PROF. CHARLES CARROLL.

Some three years ago, as the reading public knows, Prof. Carroll published a book, "The Negro is a Beast; or in the Image of God?" In the book he goes to work and proves, by perverting the Bible, that the Negro is a beast.

This subject has been outraged, from time to time, by like arguments from different people, generally the ungodly. Prof. Carroll, by his wholesale onslaught, makes all these attempts insignificant. He says there is no soul where there is any other blood than Caucasian. He perverts the Scripture, arranges himself against churches and sects, and sets at naught the plain teachings of the Book that has been sacred in all ages.

Rev. Armistead feels it his sacred duty to defend the Bible and refute this outrage committed against the Negro. For this purpose he has had under consideration for two years a book with the above mentioned title, "The Negro is a Man." This book proves that the Negro has like relations to God as other races of the human family. It is a complete answer in every way to Prof. Carroll's argument. This book is now ready for the public. It is easy to see it will meet with ready sale. **State Agents Wanted.**

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From Elder M. A. Adams.

As I am now an exile from the Old North State, and find myself very pleasantly located in the Old Dominion, I thought, perhaps, a few lines might find a place in the Recorder. I wish first of all to speak a few words about the work I left.

As you know for the past few years I have been teaching as well as preaching. No years of my life have been more enjoyed or productive of greater results. At Leesville stands a good academy. It was at my suggestion that some thousand or twelve hundred dollars was invested in this plant. No finer location anywhere for a good school. This is its fourth year, and the work increases as the years go by. Its beneficent influence will prove a blessing to generations yet to come, besides being a contribution to our educational work in North Carolina.

I took charge of Mount Moriah Academy three years ago. It was in a depleted condition. The session before I came they closed before time for lack of patronage. Here the academy was improved and enlarged to meet the demand of the increased patronage. It is now well finished, well located and conveniently arranged. With a good boarding-house—the greatest need at present—it is one of the best locations in North Carolina. The local patronage is good, and a good educational spirit prevails. Mr. M. H. John will finish this session's work, and a fine opening awaits some good, live educator for next session.

In connection with my school work I also preached at Selma. The work here grew all the time. They thrilled their contributions to missions, paid a \$300 debt on the parsonage, went from one to two Sundays preaching, put in a new organ, chandelier and carpet, organized a Baraca Class, and the congregation doubled. Baptisms were frequent, and altogether there was fine progress made. Brother Blanchard will find in them a people ready to serve. A greater future awaits them.

PRINCETON.

A more noble little band I never served. This is a mission point. With a good leader they will do a good work. My congregations here were good, and a more hearty appreciation I have never received anywhere.

MT. MORIAH.

This is one of the best churches to be found anywhere. Deeply spiritual and always ready to respond to any appeal that the pastor makes. No better Sunday-school to be found anywhere. Some of earth's best people live in that community, and a great many of them. I lived among them, taught their children, and preached to them for nearly four years. Hence I have known them from all standpoints, and a truer and better people I have never known. When I left them there were only six who were not church members in our community. Brother Betts is fortunate indeed to be pastor of such a noble people. They ought to have preached twice a month. They are amply able, but just let their opportunity rest. This promises to be one of the greatest years in their history.

My present field consists of Eastville and Cheriton. I know very little about them yet. Eastville is predominately Episcopalian, of the old Colonial type. Baptists scarce, though of a good type. My predecessors here have done good work. I believe everybody asks, "Did you know Mr. Pernell?" and then says: "Daughter was one of the best we ever had." So you see they remember those who have gone before.

We have a Sunday-school here nearly twice the church membership, congregations are good, and the prospects fairly good. At Cheriton

we have a bright prospect indeed. This is a new interest, but a very vigorous one. They have a good membership, and baptisms are frequent. It is rare that we find a prettier house than they have. The house is yet to be dedicated. Taken altogether, I believe a good work lies ahead of us. We have been heartily received. Our larder is well supplied and they have part of the money in hand for a horse and buggy. The people are cultured, kind and thoughtful of their pastor's interest. With God's blessing we hope to be able to accomplish something in the wor. With an abiding interest in the Old North State, and best wishes for the Recorder, I am,

Yours faithfully,

M. A. ADAMS.
Eastville, Va., March 11, 1904.

Rev. A. B. Dunaway, D. D.

It is well known to the Baptist Ministers' Conference of Norfolk and vicinity that Rev. A. B. Dunaway, D. D., has resigned the pastorate of the Port Norfolk Baptist Church, and has accepted the pastorate of the Baptist Church in Oxford, N. C. This change of pastoral work will put him out of the membership of the Conference, and his change of residence will largely separate him from the circle of the preachers of this community. Therefore we make this minute, and pass the following resolutions:

Resolved 1. That we rejoice with Brother Dunaway that his gifts as a preacher, and his deportment as a Christian gentleman have secured him a call to a field congenial to his tastes and his abilities.

2. That we shall greatly miss our brother from our deliberations, as he was a man of clear judgment, strong convictions and wise in counsel. We shall miss him for his dignified bearing, his pleasant manners, and his brotherly affection. We shall miss him because we shall miss his labors, his encouragements and his consecration.

3. That we wish for him and his family happiness, health and success. And we pray that the blessing of God may rest upon him and his ministry, and that the community to which he has gone may be greatly benefited by his life and service.

... The church at Roanoke Rapids will hold a meeting next week, beginning Monday night, to stir up interest in Home and Foreign Missions. Elder T. J. Taylor will be the first speaker. Brother Garrett has recently declined the call of the Sanford Church.

One beauty of the Christian life is that we can begin it anew each day. One day's mistakes need not spoil a whole life. The high caste Brahmin, if he breaks but one foolish law of his order, is an outcast from it forever.

The most dangerous thing about the path of sin is that many believe it a short-cut to happiness. It never has led there, and never will, but its lying fingerpost deceives thousands every year just the same.

A happy nature is sometimes a gift, but it is also a grace, and can therefore be cultivated and acquired; and it should be a definite aim with those who are training a child.—Lucy Soulsby.

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Dr. Whitaker, the distinguished Dropsy Specialist, will relieve this at once. Listen!

Dr. S. T. Whitaker, Atlanta, Ga.:

I take pleasure in recommending you to those who are troubled with Dropsy. My husband was in a desperate condition for four months. Relief had been sought in vain, as different physicians had undertaken to treat the case, but with each failure had been the result. But, after a treatment of yours, in two weeks' time, he could run around the house, and said he he felt as well as he did before having Dropsy.

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Temperance.

What a Small Vice Costs.

"How can you afford these books?" asked a young man, calling upon a friend; "I can't seem to find spare change for even the leading magazines."

"Oh, that library is only my 'one' cigar a day," was the reply.

"What do you mean?" inquired the visitor.

"Mean? Just this: when you advised me to indulge in an occasional cigar several years ago, I had been reading about a young fellow who bought books with money that others would have burned in cigars, and I thought I would try do the same. You may remember that I said I should allow myself one cigar a day?"

"Yes, I recall the conversation, but don't quite see the connection."

"Well, I never smoked, but I put by the price of a five cent cigar every day, and as the money accumulated I bought books—the very books you see."

"You don't mean to say that your books cost no more than that! Why, there are dollars' worth of them."

"Yes, I know there are. I had six years more of my apprenticeship to serve when you advised me 'to be a man.' I put by the money, which at 5 cents a day amounted to \$18.25 a year, or \$109.50 in six years. I kept those books by themselves as a result of my apprenticeship cigar money; and if you'd done as I did you would by this time have saved many more dollars than I have, and would have been better off in health and self-respect besides."—Success.

An Outrageous Defense.

Again and again it is stated that prohibition does not prohibit, that it is impossible to stop the traffic, that men will have liquor and men will sell it—which is simply another way of stating that the men engaged in the liquor business care nothing for law, defy authority, and propose to set at naught the government which protects them, and to which they, as good citizens, are bound to submit.

No other class of law-breakers, so far as we are aware, take this position. The thief does not publish a paper to show that it is impossible to execute the laws against stealing; he does not insist that he shall be licensed to steal because if he is not licensed he will steal anyway. No editors take it upon them to say that it is impossible to enforce the laws prohibiting murder, and therefore it is better to regulate and control crimes which cannot be suppressed. Nor do we find any newspaper organ advocating licensing of horse thieves on the ground that it is impossible to prevent horse stealing, and therefore it is better to have the money that the licensing will bring, and have the practice regulated, than it is to have horse-stealing go on without any restraint whatever.

These illustrations simply show the absurdity of the rumrunner's pleas. The man who stands up and says you cannot execute a constitutional law, thereby proclaims himself a defiant lawbreaker; and the men who urge and echo these pleas show that they themselves are disposed to abet crime and encourage criminals.—The Christian.

Prevention.

A great point to be aimed at in this form is prevention—to build up a barrier between the unpolluted lips of boys and drink. Once the drink appetite formed, it is only by a miracle almost the man is saved.

Mr. Gough once told the writer that while the guest of a gentleman in New Hampshire, and admiring the

perfect appointments of the house, his host said: "Mr. Gough, I was one of the most debased and degraded of drunkards. I will tell you how I reformed. Some ladies noticed a little girl passing by their house daily with a tin pan in her hand. One day they accosted her. 'Little girl, what have you got in your pail?' 'Whisky, ma'am.' 'Where do you live?' 'Down in the hollow.' The lady accompanied her home, and said to the mother: 'Is this your child, madam?' 'Yes.' 'Does she go to school?' 'No; we have no clothes for her.' 'Send her to our house, and we will furnish her with clothes.' 'Yes,' responded the poor woman, 'and he will steal them for drink.' 'Does your child go to Sunday-school?' inquired the lady. 'No,' replied the mother. 'I propose a plan,' said the lady; let your little girl come to our house in the morning, and we will give her clothes, so that she can go to Sunday-school, and she can return and put the old ones on before returning home.' That was agreed upon; and the little girl was so teachable, and learned to read so soon, that she was presented with a little Testament, which was the first thing she ever owned. She loved it so much that she took it to bed with her, and held it in her hand till she went to sleep. One day the child was ill, so sick that the doctor said she must die. The father went into her room and sat by her side. He said to me, 'Oh, how I wanted drink; that quiet little child knew the hell that was in me. I must have drink; and felt like stripping the house of everything I could lay my hand upon. I looked at the child; she was dozing; the Testament, dropped from her fingers on the coverlid of the bed. I saw it and looked about me, for I felt I was guilty; I stretched out my hand, took the Testament, put it in my pocket, went out, and got for it a pint of gin. I drank it, and it started the stagnant blood in the diseased vessels of my stomach. I felt better, perspiration came, and there was warmth in my system. I came back to the child, and soon she looked at me and said: 'Papa, you know Jesus said, 'Suffer little children to come unto me.' I have tried to come, papa, just as well as I know how, and when I die I shall go to Jesus; but oh, papa, suppose Jesus should ask me what you did with my little Testament, what will I tell him?' He said that was like a flash of lightning; but before that child died, she held his two hands in hers, and heard him cry: 'God be merciful to me, a sinner!' From that day to this, said he, I have never touched intoxicating drink.' That is twenty-eight years ago; yet I tell you an absolute fact that I never smell the breath of one of the forty or fifty men in my employment who has been drinking but I want it; and although twenty-eight years have passed since I tasted it, if I smell the breath of one who has been drinking, I have leaped upon my horse, and ridden ten miles on a full gallop to get rid of the desire that would creep over me at such times."

Gentleness and kindness will make our homes a paradise upon earth.—Bartel.

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Frank J. Cheney makes oath that he is senior partner of the firm of F. J. Cheney & Co., doing business in the city of Toledo, County and State aforesaid, and that said firm will pay the sum of ONE HUNDRED DOLLARS for each and every case of Catarrh that cannot be cured by the use of Hall's Catarrh Cure.

FRANK J. CHENEY.

Sworn to before me and subscribed in my presence, this 6th day of December, A. D. 1903.



A. W. GLEASON,
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Hall's Catarrh Cure is taken internally, and acts directly on the blood and mucous surfaces of the system. Send for testimonials, free.

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

1.20 a. m.—"Seaboard Express," for Norfolk, Portsmouth, Richmond, Washington, Baltimore, Philadelphia, New York, Boston and all points North, Northeast and Northwest.

No. 38.

11.00 a. m.—"Seaboard Local Mail" for ALL POINTS from Raleigh to Portsmouth, Norfolk to Richmond; connects at Henderson for Oxford and Weldon with A. C. L.; at Portsmouth-Norfolk with ALL STEAMERS for points North and Northeast.

No. 66.

11.35 a. m.—"Seaboard Mail" for Richmond, Washington, Baltimore, Philadelphia, New York and Boston. Connects at Richmond with O. and O. for Cincinnati, Chicago and St. Louis; at Washington with Pennsylvania and B. and O. for all points.

No. 57. SOUTHBOUND.

4.15 a. m.—"Seaboard Express" for Charlotte, Atlanta, Columbia, Charleston, Savannah, Jacksonville, St. Augustine, Tampa and all points South and Southwest.

No. 41.

4.00 p. m.—"Seaboard Local Mail" for Charlotte, Atlanta and all local points. Connects at Atlanta for all points South and Southwest.

No. 27.

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

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Self-Explanatory.

It is not often I ask for space for a few words in our noble paper, and when I do they do not appear. but I have no ill feelings. I love the Recorder, and its editor.

While we disagree, still we are brothers. We do not hesitate to say that the present war in the east is prophetic. It will result in the making the way for the return of the Jewish nation. This is predicted by the Prophet Ezekiel; also Isaiah, 8th chapter; Rev. 11 and 16 chapters.

The drying up of the river Euphrates is typical of the downfall of turkey. These allied powers will come from north and south.

To say that the Jewish nation will not return and rebuild Jerusalem is denying the whole New Testament. Please study Eze. 37:8, 9; Rev. 11, 16, 19 chapters.

This is the beginning of the onset which God will use for the returning of His people. Judah will return first, then the whole tribe. To say that this return was from the Babylonian captivity is to dispute the teaching of Christ for the New Testament was given a great deal of it after Jerusalem fell, A. D. 70.

Gog, a future autocrat of Russia, will ally with France and all Europe when Israel has returned, and make war with them as well as all Christians. Just how long this time will be we know not. Read Dan. 9:11.

Why Bible reading Baptist cannot see some things taught, we no not.

That beast in Rev. 12, who received the word and lived, will yet return to power.

Oh that our Baptist people would wake up out of Arminianism. If these things were uttered by some one who holds a high position, instead of a poor mountain boy who studies his bible for himself it would be heard through the country as orthodox.

Has Israel ever possessed the promised land forever and forever? And has Christ been enthroned on David's throne? No, nor never will be until he comes to reign a 1,000 years on the earth. And mak war with Red-Gog and maygog.

We could give a fuller view of our opinion but we forbear.

We expect to preach for Franklin folks until we can secure a pastor, the committee is in correspondence with Brother Barlette.

Please answer this quertion where was the city of Adam; Joshua 3:16.

Yours fraternally,

M. A. LOVE.

March 7, 1904.

[This letter defies comment. It stands alone. The most we can say for the editor is that the rest of it at least explains the first paragraph.—Editor.]

....The Memorial church of this city (Philadelphia) has a fondness for Southern preachers. Their first pastor, Dr. P. S. Henson, was a Virginian; their last one, Dr. Potent, a North Carolinian. This is even noticeable in their summer pulpit supplies; Drs. Rust, Carter Helm Jones, Lynch, and others of that brilliant type, have discoursed to large congregations, and now the daily papers have it that their new pastor is to be a Carolinian who is temporarily sojourning in Georgia.—The Commonwealth. But Dr. J. E. White has said No to the church. He sees too many great opportunities for great service in Atlanta.—Christian Index.

The world is God's sounding board, by which He informs His secret prophets of the wicked devices of man. We need our eyes opened that we may see the virtues of our neighbors. Suspicion kills. Despair is only unbelief in God and self.—J. R. Crosser.

Obituaries.

GRIFFIN.—On the 6th day of February, the death angel came to the home of Rev. J. W. Griffin, at Stanly Creek, in Gaston County, and took from him his beloved wife, in the fiftieth year of her age. Sister Laura E. Griffin joined the Baptist church at Red Hill, in Anson County, in August, 1878. She was true to her convictions, and lived ever after an earnest, Christian woman. Bearing the burdens of life patiently and encouraging her husband in the Master's work.

She was modest, chaste and good, and loved her children as only mothers do; whilst her faithfulness to her husband was like Sarah's for Abraham. She had a weak, frail body, suffering from nervous prostration. And sometimes spoke of the dread of death, but before the Master called she was perfectly resigned. And when death came she exclaimed: Oh! it is so sweet to die." She leaves three children, a husband, with many relatives and friends to mourn her loss.

"Precious in the sight of the Lord is the death of His saints."

May the Lord be very precious to the bereaved husband and children.

G. O. WILHOIT.

PLEASANT.—Bro. I. B. Pleasant, after an illness of a few days, passed into rest February 19th, 1904. He was in his seventy-seventh year, having been born January 1, 1828. Bro. Pleasant was born in Caswell County, N. C., in which county he lived till 1856. He then moved to Person County and spent the remainder of his life there. When about twenty years old he made a profession of faith in Christ under the preaching and ministry of Rev. Elias Dodson, and was baptized into the fellowship of Beulah church. Brother Pleasant was an honored member of his church, having served as its clerk till he moved to Person. Through latter he then joined Clement church, and for years was clerk of that church. Our brother was held in high esteem by his brethren and friends. He was not assuming in his manners, but ever ready to help in good works. Clement will miss him in her life and work. In 1852 Brother Pleasant was happily married to Miss Margaret Wilkerson, daughter of Deacon Stephen Wilkerson. To this union were born five children, two boys and three girls. The boys died in childhood, but the three daughters, Mrs. W. L. Allen, Mrs. W. L. Wright and Mrs. E. D. Cheek, survive him. The aged wife is left behind for a little while to comfort the sorrowing daughters. Brother Pleasant was seen at his best in his home life. His love for his wife and children was very marked. In the summer of 1902, our brother and sister celebrated their golden wedding. Thus for more than half a century this Christian home gave to the world the beauty of a religious life. The loved ones will greatly miss him, but after awhile the circle will be perfected to part no more. God keep you, my sisters, till that blissful day. G. T. W.

Mrs. Annie M. Evans.

Again let us bow with humble hearts and submissive spirits to the will of God. Let us weep, but not as those without hope.

Let us mourn the loss of her whom we loved, but let us thank God for the Christian life she lived while here with us. For the message has come and the soul of our beloved sister in Christ, Annie M. Evans, wife of Bro. W. C. Evans, has gone to its reward.

On the 12th day of December, 1903, she bid good by to all that was dear to her on earth, leaned her soul on the love of God and passed over the

river into eternity. Let us not think of her as being dead, but only as a flower taken from this earth and transplanted into a more genial soil.

Sister Evans was a true and faithful member of Kelford church, a kind neighbor, and loving and faithful wife.

With loving remembrance we adopt the following resolutions:

1. That a page on our church record be dedicated to her memory, and these resolutions be inscribed thereon.

2. That a copy be sent to the bereaved family in token of our sympathy and love.

3. That a copy be sent to the Biblical Recorder for publication, that the world may know our esteem for sister Evans.

W. J. PARKER,
GEO. T. BROWN,
GEO. T. PARKER,
Committee.

Mrs. Mariah Davis.

The subject of this brief sketch was a woman of gentle spirit and beautiful Christian character. She died at the ripe age of seventy years, having been a member of the First Baptist Church, Elizabeth City, since she was a girl of sixteen. Two sisters survive her, one of them the mother of Rev. P. S. O. Davis, is now more than eighty years of age. The First church has seen, since the beginning of this year, four of its members triumphantly pass into the spirit world, and not one of them was under seventy years of age. Besides sister Davis, sister Mary A. Holmes, sister J. F. Snell, and brother J. C. Ferebee, have been called to their reward. All these were honored and loved by us for their works' sake.

C. W. DUKE.

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In effect January 11, 1904.

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

TRAINS LEAVE RALEIGH, N. C.

2:00 a. m. No. 111 daily for Greensboro and local points. Carries Pullman sleeper Raleigh to Greensboro, connecting at Greensboro with train No. 66, "Florida Express" for Charlotte, Columbia and Jacksonville. No. 87 "Washington and Southwestern Limited," solid Pullman train, drawing-room sleepers, New York to New Orleans and Memphis; connection is also made for Winston-Salem, Wilkesboro, Danville, and local stations.

2:25 a. m. No. 112 daily for Goldsboro and local stations, connecting at Goldsboro with Atlantic Coast Line for Wilmington, N. C., Wilson, N. C., Tarboro, N. C., Norfolk, Va., and intermediate stations; also at Goldsboro with Atlantic and North Carolina Railway for Kinston, N. C., New Bern, N. C., and intermediate stations.

5:40 a. m. No. 107, daily for Greensboro and local stations; connects at Durham for Oxford, Henderson, Kaysville and Richmond. At University Station for Chapel Hill, daily except Sunday. At Greensboro with train No. 84, "U. S. Fast Mail," for Washington and all points North; Pullman drawing-room sleepers to New York and Richmond. Close connection for Winston-Salem, Rockville, and local stations, with train No. 7 for High Point, Salisbury, Charlotte and local stations.

10:30 a. m. No. 108, daily for Goldsboro and all local points; connects at Selma for Wilkes, Rocky Mount and all Eastern North Carolina points. At Goldsboro for Wilmington, Kinston, New Bern, N. C., and Norfolk, Va., where close connection is made with Chesapeake Line for Baltimore and all other outgoing stations.

8:25 p. m. No. 124, daily for Greensboro and intermediate stations; connects at Durham for Oxford, Charlotte, Kaysville, daily except Sunday. At University Station for Chapel Hill, daily except Sunday. At Greensboro with train No. 29 for Columbia, Augusta, Savannah, Charleston. Pullman sleeper and first-class coaches Washington to Jacksonville, Fla. No. 85, "U. S. Fast Mail," for Atlanta and all points South and Southwest. Pullman drawing-room sleepers to Birmingham and New Orleans; day coaches Washington to New Orleans, also with north-bound trains Nos. 84 and 83 for Washington, and all points North. Pullman drawing-room sleepers and observation car to New York; connection is also made at Greensboro for Winston-Salem and at Salisbury for Memphis.

4:50 p. m. No. 126, daily for Goldsboro and local stations.

G. H. ACKERT,
General Manager.
W. A. TUNE,
Pass. Trsf. Manager.
R. H. HARDWICK,
S. P. A., Washington, D. C.
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Acknowledgments.

March 23, 1904.

State Missions.—Clear Creek, \$1.59; W. M. S., Antioch, 7.00; Shady Grove, 1.60; Immanuel, Sandy Run, 3.00; Jackson, W. Chowan, 11.00; Ramesur, 3.14. Total this week, \$27.33. Previously reported, \$1,419.72. Total this year, \$1,447.05.

Foreign Missions.—Sunbeams, Carthage, \$1.74; W. M. S., Whiteville, C. F. and Col., (Xmas off.), 3.15; W. M. S., Whiteville, C. F. and Col., 6.00; Sunbeams, Whiteville, 2.00; W. M. S., Creedmore (Xmas off.), 1.55; W. M. S., New Hill, Little River (Xmas off.), 2.00; W. M. S., New Hill, Little River, 3.00; W. M. S., Burlington, Mt. Zion, 1.93; W. M. S., Scotland Neck, (Xmas off.), 13.50; W. M. S., North Rocky Mt., 3.00; W. M. S., Lenoir, 4.95; W. M. S., Galeed, Bladen (Xmas off.), 3.50; W. M. S., Galeed, Bladen, 5.35; Olivet, So. Fork, 1.11; Newton, So. Fork, 2.76; Startown, So. Fork, .86; W. M. S., Round Hill, (Xmas off.), 3.25; Murfreesboro, 6.00; Clear Creek, 2.13; Forestville, 13.15; Hickory, 1.15; W. M. S., Hickory, (Xmas off.), 7.00; W. M. S., Hickory, 5.05; Sunbeams, Hickory, 1.70; Bogue

Chapel, C. F. and Col., 1.49; Lebanon, Brunswick, 22.00; Silent Grove, 1.82; Inanda S. S., Miss Price, 13.21; Inanda, 16.50; Sunbeams, Lexington, 2.00; W. M. S., No. 2, Lumberton, 1.60; W. M. S., Washington, 1.80; Apex, 3.90; W. M. S., Apex, 9.75; Cumberland Union, Cedar Creek, 2.25; Bethany, W. Chowan, 6.00; W. M. S., Shelby, 1.00; Margarettsville, W. Chowan, 5.25; Falling Creek, Neuse, 5.50; S. S., Kelford, 2.94; Reeds X Roads, Liberty, 9.00. Total this week, \$201.75. Previously reported, \$2,800.14. Total this year, \$3,001.89.

Home Missions.—W. M. S., Carthage, Sandy Creek, \$6.20; W. M. S., Creedmore, 5.70; W. M. S., Good Hope, Raleigh, 4.33; Cypress Creek, 1.88; Livingston's Chapel, 1.30; Popular Springs, 4.10; Hickory, 31.10; Shiloh, Chowan, 10.00; Lebanon, Brunswick, 5.48; Silent Grove, 1.70; Sunbeams, Antioch, 1.50; First Asheville, 51.60; W. M. S., First Asheville, 32.15; W. M. S., Macedonia, 1.50; Garrisons School House, 1.00; Sunbeams, Lexington, 1.00; W. M. S., Washington, 6.20; Cumberland Union, Cedar Creek, 3.25; Falling Creek, Neuse, 3.35; Mooresville, 3.00; Well's Chapel, 2.05; Ramseur, 2.43. Total this week, \$180.82. Previously reported, \$951.38. Total this year, \$1,132.20.

Education.—Johnson, Eastern, \$3.43; Gethsemine, Tar River, 4.00; J. F. Lanneau, 1.00; C. E. Brown, 5.00; R. E. Royall, 10.00; Q. E. Holding, 2.50; J. L. Allen, 1.00; Misses May and Rena Lassiter, 1.50; Hickory, .60. Total this week, \$29.08. Previously reported, \$223.04. Total this year, \$252.12.

Sunday-school and Colportage.—S. S. Weldon, \$5.08. Previously reported, \$55.93. Total this year, \$61.01.

Ministerial Relief—Johnson, Eastern, \$6.00; Lystra, Mt. Zion, 1.50; Hickory, .65; Mars Hill, Mt. Zion, 1.78; Wells Chapel, 1.95. Total this week, \$11.88. Previously reported, \$190.03. Total this year, \$201.91. Total reported for all objects this week..... \$455.94. Previously reported for all objects..... 5,641.24

Total reported for all objects this year..... 6,097.18
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