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NATIONALISM AND WORLD-CIVILIZATION.*

BY JAMES ROYALL.

In studying the historical evolution of the world since the Renaissance, or during that period of time which we call modern history, we find that the one principle about which the wealth of facts can be harmoniously grouped is that of nationalism. Indeed the story of modern times is the story of the historical evolution of strong national states; and nationalism may be defined as that principle which leads to the establishment of strong national States or unities—a principle which has always been of vital interest to us of the Southland. Ever since the world-state ideals of the modern history illumined behind and the sun of modern history illumined the eastern horizon the spirit of nationalism has been the force that has moved the world. Under its inspiration the swelling pulse-beats of the nations have sent their tremor into the heavens and shaken them from their foundations.

Nationalism has been the one great movement of the modern times. It is the great movement of which every other has been but a part—the great stream of conscious influence of which every other has been but a tributary. And especially has it been a conscious influence in the political life of the nineteenth century. In that century not a battle was fought, not a cannon was fired, not a sword was drawn except in connection with this great movement. Indeed, all this noise of gathering tumults, the roar of the cannon's deep voice, the throb of the drum, and the deafening tread of innumerable armies with accounts of which the pages of modern history are ablaze, are but incidents in the great movement of nationalism—but waves on the tide of nationalism that has swept the world.

This principle of nationalism in Modern History has been the touchstone of true statesmanship. All the great statesmen of Modern Times, such as Louis XI., Wolsey, Elizabeth, Richelieu, Henry IV., Cromwell, Chatham, Cavour and Bismarck, have won their title to greatness and immortality by aiding a state to achieve its national unity and develop its character.

The onward march of this principle of human progress has been irresistible. No power in heaven or on earth has been able to check it in its onward course. Even the genius of Napoleon was unavailing when he antagonized this great law of development. As when the God-like warrior Patroclus, in Homer's tale divine, having pursued the Trojans against the will of the gods, was disarmed by Apollo's invisible hand, his helmet and breastplate which all had thought invincible being hurled to the ground and covered with dust, so, it seems, some unknown, mysterious, hand disarmed, bewildered and rendered helpless this favorite child of destiny, this thunderbolt of war, when his ambitions led him to attempt deeds intended to countervail the progress of this law of the Infinite God. Nor have the bravery and courage of innumerable armies been able to stop the on-coming flood of nationalism. Not even the heroic legions of the South, the bravest of the brave, could withstand its rising tide; those legions who, though

"Stormed with shot and shell,"
thought it nothing to ride on
"Into the jaws of Death,
Into the mouth of Hell."

It is a very significant fact that this great movement of nationalism should have taken place in each of the separate nations at identically the same time. It is an awful contemplation. We are driven to believe that the Divine hand was directing the progress of this movement. Now, it is true that nationalism had been gaining force ever since the sunset of the Middle Ages, but, sirs, it was only about the middle of the nineteenth century that it swept over all the great nations of earth and before its mighty sweep eternally buried the old ideas, theories, creeds and institutions of mediæval times. All the great nations have felt the electric touch of this principle. England, France, Russia—these are its victories. The world has seen Italy out of its confusion of states growing up into a great integrity, renewing the promises of the wonderful classic times and the glory and grandeur of Rome reno-

vated into a new and prosperous nation. Under the astute and long-headed statesmanship of Victor Emanuel and Cavour that transalpine peninsula has again risen into a great empire with the City of the Seven Hills as its capital. And just at the time of Italy's unification the world saw the same process taking place in Germany. In Germany, notwithstanding the greatest division, the most peculiar separation of religion and even of races, yet nevertheless, by the finger touch of nationalism's great champion, Bismarck, that great German empire has come forward as a monument of the civilization of the future world and as the centre of all Europe against any form of oriental barbarism. And, sirs, it was just at this time (the middle of the nineteenth century) that the climax of the story of the development of nationality in America was reached. That is a story which we all know by heart. We have always loved this union. I do not believe that either the North or the South was really to blame for the attempted disruption of this union. The whole thing was simply an illustration of the fact that no nation can exist with two entirely different and antagonistic economic institutions side by side. But however that may be we stand today a united people. We have crowned the miracles of our past, as Henry Grady said, "with the spectacle of a Republic, united, compact, indissoluble in the bonds of love." And indeed all the great nations have passed through this historical evolution, and having passed through their historical evolution, stand now, with fully developed individualities, face to face; each girding up its loins and striving to prove its right to live, striving for the mastery.

This, sirs, is the condition; and this condition has led to the adoption by all the nations of a world policy. The principle of nationalism (and this is what I want to impress upon you) leads directly and inevitably to world-empire. In the last few decades of the nineteenth century, as it must have been apparent to every observer, there was a constant transition from nationalism to national imperialism. The policy of the nations has become a world-policy, a policy of world-missions, world civilization. The nineteenth century has been an age of nationalism. The twentieth is to be an age of national imperialism.

And now what duty does this fact lay upon us? Of what interest is this great truth to us as Americans? Now right in this connection let us look more closely at the conditions. From the facts in the case, sirs, we are able inductively, of course, to formulate a political law which may be of interest. The law is this: that nation which has the highest development of national unity within its borders is the nation which invariably exercises the greatest control in foreign affairs. And now, sirs, subsuming under this law the simple fact that America has achieved a high development of national unity we are driven to the irresistible conclusion that America is going to be a great world power. And, sirs, we might as well accept this as the verdict of the great logic of human history, as the will of the Eternal God, and quit our pessimistic "howl" about America becoming "entangled in foreign affairs."

And now, in conclusion, what is the justification of this world policy recently adopted by all the nations? In considering this point we must know some of the elements which characterize the modern national imperialism. The modern national imperialism takes as its basis a national state, and is not inconsistent with respect for the political existence of other national states! it recognizes the separate existence of other nationalities. It does not attempt to force political control on highly civilized nations, as did the old Roman imperialism, but simply endeavors to increase the resources of the national state through the absorption or exploitation of undeveloped regions and inferior races.

The modern national imperialism has been condemned by some as a movement of greed and sordidness. This we deny and resent. We ask you in God's name to contemplate the conditions in the world today. What are the conditions? Why, sirs, large portions of this earth's surface are in the hands of nations and tribes who willfully and maliciously refuse to develop their natural resources—barbarians pledged against the adoption of the approved methods of civilization. These conditions, sirs, are a barrier to the progress and highest development of the human race.

Now some timid souls tell us that we have no right to go to these lands held by these barbaric hosts and interfere with their lives, that they have a right to their independence, and so on. But, my friends, this is mere sentimental "gush," and we cannot afford to let mere sentiment, mere pride, hinder the progress and spread of the true civilization. Sentiment and pride are all right, but there are some things of far greater value and importance. We deny, sirs, the right of a barbaric people to retain possession of any quarter of this globe or to have control of the government of this world, whether at home or abroad, whether in this Southland or in the Philippines. Barbarism has no rights which civilization is bound to respect. "Barbarians" to use the words of Dr. Lyman Abbot, "have rights which civilized people are bound to respect, but they have no right to their barbarism."

We believe, sirs, that the hand of the Eternal and Infinite God is behind all this great work and directing its progress. We believe that the destiny of the present and future world rests with great undivided empires. We believe in and heartily uphold the doctrine that the superior nations and races have the mission to rule the world, and, if necessary, to use some force in doing so. When an inferior race hinders the progress of a superior race, then that superior race has not only the God-given right but the God-imposed duty of striking down that inferior race as a ruling factor. I believe that when a lethargic nation hampers the progress of the human race and civilization that the superior nations should not hesitate one moment in getting rid of that drowsy and lethargic nation. I believe in the "survival of the fittest." This, sirs, is an inexorable law of human progress and it is upon this principle that we seek to justify the attitude we have taken on this issue. It is upon this principle also that we in the South seek to justify the attitude we have taken on the race problem. The policy of England for South Africa as announced by Mr. Chamberlain and that of the South with respect to the negro are identical. Mr. Chamberlain's policy is this: "Equality for the white man, justice to the negro."

The Anglo-Saxon, sirs, is the race that we want to rule this world. By his two thousand years of authentic history he has proved his right to rule this world. And the South, thank God, rises up and declares to the world that the Anglo-Saxon shall rule this world. And now let us not recede one step from the position we have taken on this question, but go on proving by our actions our honesty and sincerity, remaining true to our trust to the end, measuring out justice to the negro in the fullness which the strong should give the weak. Then we need have no fear for the future, no matter what certain timid souls may say. Words cannot disturb us while every fact of history encourages us.

A ROYAL HEART.

Ragged, uncomely, and old and gray,

A woman walked in a Northern town,

And through the crowd as she wound her way

One saw her loiter and then stoop down

Putting something away in her old torn gown.

"You are hiding a jewel!" the watcher said.

(Ah! that was her heart—had the truth been

read!)

"What have you stolen?" he asked again.

Then the dim eyes filled with a sudden pain,

And under the flickering light of the gas

She showed him her cleaning. "It's 'broken

glass."

She said: "I hae lifted it up frae the street

To be out o' the road o' the bairnies' feet!"

Under the fluttering rags astir

That was a royal heart that beat!

Would that the world had more like her

Smoothing the road for its bairnies' feet!

THE LESSON.

We hear that heirs of Mrs. Bartlett will contest her will, by which the Seminary is to get \$60,000, and other institutions liberal amounts. It is to be hoped the will will stand, but there is this moral—give it while you are alive, and then you know the money goes as you wish it to go.—Western Recorder. But we would rather fight for it than have no chance at all.

*A Graduating Address at Wake Forest College, May 27, 1903.

HISTORY OF NORTH CAROLINA BAPTIST CONVENTION.

BY LIVINGSTON JOHNSON.

No. IV—1839-1842.

Grassy Creek Church, Granville County,
Nov. 1-4, 1839.

It was noted in the last paper that the brethren were somewhat depressed in spirit concerning the work of the Convention, owing to a general apathy on the part of the Baptists of the State. That feeling lasted for only a little while, however, for at the ninth session there was a marked advance movement. They increased their missionary operations a hundred per cent, making the number of missionaries ten instead of five.

A committee was appointed to address a circular letter to the pastors "laying before them the importance of more decided and efficient action in behalf of the Convention and requesting them to present its claims to their congregations and take up collections in favor of its funds."

In the report on General Agent, the committee says of Home (State) Missions: "Our cause is the cause of the Patriot." They declare that State Missions stands for law and order, public, individual and party interest, purity of elections," etc. Speaking of the work done in the State the committee says: "And yet your committee have found it difficult to devise a plan by which all parts of the State shall have an equal amount of preaching." Every Board which has met since has been confronted by that same difficulty.

Since the last Convention the name of Wake Forest Institute was changed to Wake Forest College.

The Committee on Home (State) Missions recommended that one missionary be appointed to labor wholly within the bounds of the Chowan Association, "and half of his time to be spent on each side of the Chowan River;" that another be placed within the bounds of the Neuse and Tar River Associations; another to supply the Goshen and Cape Fear Associations, and that two others occupy the remaining portion of the State. The committee, while appreciating the need for a greatly increased missionary force, did not feel justified in recommending the appointment of more than five. As is shown above after an enthusiastic discussion of the report the Convention decided to double the number of missionaries, and the report was amended by making the number ten instead of five.

The Convention adjourned to meet at Johnson Liberty in Johnson County (I give the spelling as it is found in the Minutes) with the understanding that three consecutive sessions would be held at that place. No reason for this condition is stated, but it is likely the entertainment was in "camp-meeting" style, and they didn't want to go to the trouble of providing tents or booths to be used only one year. Time of meeting changed from November to October. Johnson Liberty, Johnson County, October 2 to 5, 1840.

Matthew T. Yates was presented as a candidate for reception as a beneficiary. Having passed a satis-

factory examination he was appointed a beneficiary and sent to Wake Forest College.

Samuel Wait had represented the Convention as General Agent while traveling in the interest of Wake Forest College. Dr. Wait, in his report to the Board, says he believes genuine co-operation of the churches could be secured if they were given correct information. "It was not in his power to devote the whole of the past year to the business of the agency, but in the time he could give to it he visited Duplin, Bladen, Columbus, Brunswick, New Hanover, Wayne, Johnson, Cumberland, Green, Pitt, Edgecombe, Nash, Halifax, Northampton, Warren, Granville, Person, Caswell, Orange, Guilford, Chatham, Randolph, Davidson, Rowan, Mecklenburg, Iredell and Davie." This appears to be a pretty fair amount of work for part of a year, considering the fact that this traveling was done by private conveyance.

This seems to have been rather a tame Convention. Nothing of marked importance is recorded, and there is an apparent lack of spirit and enthusiasm. There has been a great falling off in interest in regard to State Missions. It will be recalled that, at the meeting before this there was great enthusiasm, and the Board was instructed to employ ten missionaries.

The Board met in June following the last Convention, and the brief record in the Minutes would indicate that the enthusiasm of the Convention of '39 had largely died away. At that meeting the Board appointed two missionaries to labor until the meeting of the Convention. At the Convention we are now considering (1840), no recommendation was made as to the number of missionaries. That matter seems to have been left to the judgment of the Board. At the meeting of the Board which was held in Raleigh in November, 1840, it was "Resolved, That we engage, for eighteen months, missionary services during the ensuing year, all of which will be employed immediately preceding the session of the Convention."

It would seem by this, that the brethren determined to try the spasmodic, high-pressure method. This one experiment appears to have cured them effectually, for we read nothing of this sort in subsequent history. There was a marked falling off in contributions to all the regular objects of the Convention. At this session the treasurer's report shows very little more contributed than was received by the treasurer the first year after the organization of the Convention. This would be very discouraging, if nothing else had been done; but it must not be forgotten that Wake Forest was drawing on the denomination. This very year Dr. Wait collected for Wake Forest in cash and good subscriptions, \$4,630.56—four times as much as the treasurer reported any one year to

the objects of the Convention. Wake Forest had its own treasurer, and his figures do not appear in the Minutes, but we know that the first brick building had been erected at a cost of \$14,000.00, and other funds had been collected for the college.

Johnson Liberty, October 15 to 18, 1841.

The American Baptist Publication and Sunday-School Society, which has just been founded, is warmly commended.

The Foreign Mission tide is rising. W. H. Jordan made a great speech on Foreign Missions, after which the Missionary hymn, "From Greenland's Icy Mountains," was sung, and W. H. Jordan led in prayer for God's blessings on this department of the work.

Brother Meredith says he will be forced to suspend the publication of the Recorder, as it is not being supported.

"Resolved, That we consider it to the interest of our denomination, that a Baptist religious periodical shall be published in our State.

"Resolved, That we recommend to the Baptists of the State to form an organization to sustain a religious periodical."

The stock company was not formed at that time, but the Convention adopted substantially this same resolution in 1900, the stock company was formed in February, 1901, and the marked improvement of the paper since that time is a complete vindication of the wisdom of the fathers, for we are only carrying out the plans which they formulated sixty years before, as to the management of the paper.

The missionaries for the first time are asked to give verbal reports of their work.

It appears from the record that State Missions is in debt to Foreign Missions, due, perhaps, to an overdraft in order to pay the missionaries. This matter was brought up at the last Convention as the following resolution shows, though no record of it can be found in the Minutes of 1840.

"Resolved, That \$200.00 be appropriated from the Home Mission to the Foreign Mission Fund, as directed at the last session of the Convention.

"Resolved further, That the balance of the Home Mission Fund be divided pro ratio amongst the missionaries, with the assurance that they shall be paid in full out of the first moneys that come to hand."

At the Convention following this, a committee was appointed to ascertain why Home (State) Missions was in debt to Foreign Missions. If that committee ever reported, there is no record of it.

The sum of \$150.00 was loaned to the Convention, in order that they might pay the missionaries balance on their salaries. This money was loaned by individuals and was promptly paid back, as the treasurer's report to the next Convention shows.

In the report on Home Missions we find this expression: "We regard, therefore, the Home Missions as the ground work and support of all the other objects of benevolent effort."

J. J. Finch presented quite a full and valuable report on Foreign Mis-

sions. He gives the fields occupied, with the number of missionaries and native helpers on each field.

Johnson Liberty Church agreed to relinquish its claim on the Convention, for its next session to be held with them, on the condition that whenever they ask for the Convention after 1843, it would go to them.

Meherrin Church, Hertford County, Oct. 14 to 18, 1842.

Alfred Dockery being absent when the Convention convened, T. Meredith was elected president.

The Home Mission Society proposed to appropriate \$250.00 to the Raleigh church, to aid in securing the services of Rev. Lewis Du Pre. (This, by the way, is the first time the prefix "Rev." occurs in the Minutes.) The committee unanimously accepted this proposition.

The Recorder had suspended, and a committee was appointed to confer with Elder Meredith upon the expediency and probability of publishing a weekly paper. Meredith told them that he expected to resume the publication of the Recorder and Watchman about January 1st.

This was a Foreign Mission Jubilee Year. Fifty years ago William Carey went out as a missionary. A mass-meeting on Foreign Missions was arranged for Sunday. The Committee on Religious Exercises were instructed to select three speakers to make addresses in connection with the missionary sermon. T. Meredith made the opening address, followed by W. H. Jordan, who preached the sermon, and was followed by J. J. Finch, E. Kingsford and S. Wait. Would a twentieth century congregation have lived through it?

At this session, the North Carolina Baptist Historical Society was organized.

Miss Clara Tillman made a bequest of \$100.00 to State Missions "to apply to the religious instruction of the people residing on Bay River, Craven County, N. C."

S. Justice made bequest to Foreign Missions—amount not stated.

Some sort of plan for the "confederation" of Wake Forest College and Furman Theological Institution was proposed by the South Carolina Convention and unanimously approved by our Convention. What the nature of this proposition was, the record doesn't say.

The Committee on Statistics published list of Associations, when constituted, number of churches, total membership, white and colored. A list of the Baptist ministers in the State is also published. There were at that time (1842) 32,725 Baptists in the State, white and colored, and 302 ministers. There were 36 Associations, ten of which were anti-missionary, 26,235 members in Missionary Associations, and 6,490 anti-missionaries.

There seems to have been a sad decline in State Missions. For some cause the Board was in debt. Only three missionaries were appointed for the next year, and they to serve only four months each, which was equivalent to one missionary for a year.

An appeal was made to the Baptists of the State in behalf of the church at Raleigh, to pay off a mortgage which rested on the property.

An Honorary Degree Factory.

BY C. C. BROWN.

I took occasion lately to write a very able article on this subject for the Biblical Recorder. In that article, I outlined the tedious and tortuous plan pursued in Arkansas in the matter of getting an honorary degree. I am sorry if I have led any one astray, for since then, I have come upon a much shorter and simpler method of getting at least the LL. D. degree. I presume the D. D. title can be made to order at the same factory. I wish, therefore, to call off those who are working for a degree upon the plan I foolishly explained in the Biblical Recorder, and I ask them to turn their devout attention in another direction. The New York Sun tells of an institution in Nashville, whose specialty is in working the LL. D. degree. The modus operandi is based upon another piece of latin—Titula me, et titulabo te—Tickle me, and I'll tickle you. The president of this august institution needs simply to be informed of your desire to be degreed, and thereupon he writes a letter to you after this model, says the Sun, that rises and sets without always hatching in New York:

"In accordance with a time-honored custom, the college will confer a title upon some worthy educator or jurist of your State, by bestowing the degree of Doctor of Laws, LL. D., and, in harmony with the annual custom, established by the leading American and European colleges, after long continued usage, your name has been suggested as one from your state of ability, morality and integrity, and worthy of this distinction; and upon the presentation of the proper application and data, the title will be conferred, at the coming meeting of the Board of Trustees. There are no fees attached, as it is purely honorary, except the cost of the issuance of the diplomas.

"The college diploma is suitable to frame and place in the home or office, and is a testimonial of honor, prestige, efficiency and worth."

Along with the above finely written and perspicuous letter, a blank is enclosed, which the receiver must fill out, and return, together with ten dollars as an incidental fee, to pay the blacksmith who wrote the diploma. In addition, the following leading question are propounded:

1. Do you believe in the co-education of the sexes in a college of law?

2. Name the church of your choice.

3. What is your political belief in national affairs?

4. Are you a member of any secret society?

5. Do you take daily exercise?

The writer might have added: Do you use false teeth, or just gum it? But he was careless enough to omit this point.

Who the trustees are, or why they confer degrees, is not stated, except in so far as the ten dollars lets a little dim religious light in upon the matter. But the certificate they give away is a treasure. It is big enough to frame, is glaring and taking to the human eye, and a blind man would know that you have it. But if one knows you have the diploma, he is compelled to know you are a Doctor of Laws, and could, under a strain, practice in any police court in the United States. This is the most bewitching scheme yet put on the market. Be sure, however, in making your application, not to forget to enclose the ten dollars. Money makes the mill go. I doubt if the diploma could travel as far as your house unaided by the ten dollars. The fact is, if you can raise this amount of money, you may as well consider yourself degreed already. The few leading questions which are asked are merely intended to let the college know where you are at, but not one of them is perplexing—not half as much so as

those the pious college professor used to put up on examination day, when you were nearly as big a fool as you are now. I have looked carefully into some of the questions, just to see if I could answer them and in order to be ready at a moment's notice, in case I should feel a need for the LL. D. degree. For the help and benefit of other applicants, I will give here my answers to some of these questions—not as models, but merely in the way of suggestion. I believe my answers are all orthodox and will hold water—such as they use in Nashville. Here we go then:

1. "Do you believe in the co-education of the sexes in a college of law?" I do. I never saw anything of the kind, but as you ask only for my belief, and as belief is not based upon sight, I am free to admit that I do believe just as you want me to do. I do not believe, however, that the female law students should allow their babies to crawl about on the floor during lecture hours, and eat all the chalk from the black-board trough.

2. "Name the church of your choice." The First Baptist Church, of Sumter, S. C. This is not exactly according to the truth of history, but will pass. The said church chose me; I did not choose it, and because of dense ignorance, weakness and general inanity, or something else, it has held on to me for many, many years, and their choice has now become mine. I make this full statement in order to express the full truth in the case. I presume a fellow given even to the mildest mendacity would not be degreed by the Nashville institution.

3. "What is your political belief in national affairs?" Now I am hit where I live. If I am up on any one topic it is my politics. What do I believe? I am a Mugwump Democrat, a middle-of-the-road politician, an anti-Tillmanite, and I don't believe in the eternal marching on of John Brown's soul—John of Ossawatimie. I believe John and his soul fetched up suddenly at Charleston, W. Va., on a cold day in December, 1859, and the cause of his demise was too much rope around the aesophagus, and too little room left for breathing. Since then, John and his soul have not done much in the way of marching. But this is not all I believe. I believe in Andrew Jackson, Thomas Jefferson and the Federalist, and in Grover Cleveland, with a mild and merciful feeling for Teddy Roosevelt, the Dutchman of strenuous life and language, who has large designs upon another term in the President's chair. I also believe in the apostle's creed, and in every plank and splinter of every Democratic platform that was ever built since the day when Noah and his sons elected the first mayor and board of aldermen at the foot of Mt. Ararat in Mesopotamia or thereabouts. Being assured that the platform is Democratic, I never ask who built it nor out of what it is constructed. I never go behind the returns as Mr. Hayes' friends insisted on doing.

4. "Are you a member of any secret society?" This borders upon impertinence; but I freely confess that I am. My degree may be jeopardized if I refuse to answer the questions. So I say I am a secret society man. I join everything that comes along. I am a Knight and also a Lady of Honor, a Woodman of the World, a link in the Golden Chain, a Knight of Damon, and I know all about the Knights of Pythias, having stood the test of steel, blood and thunder. I furthermore obligate myself to join anything else that comes along, and to keep all secrets from my wife and daughters. In this matter, my record is clean.

5. "Do you take daily exercise?" I do. I am kept busy half the day and sometimes all night, dodging little niggers with beef bills; I have to

carry letters a hundred yards daily to the street mail box—which is very hard on me; I have to fuss at my valet de cheval and maid of all work about not cleaning my shoes; I have to make my large and intelligent audience believe that I am killing myself preparing two sermons a week from the stump up, and then I have to preach these sermons to a hungry and clamorous multitude. I am willing to leave it to any man to answer the question as to whether I take daily exercise. Fact is, I am just run down to a frazzle, and if my new degree does not build me up, I must make some sort of cheap contract with an undertaker.

These are the questions taken from the New York Sun, with my answers appended. Any man who can raise ten dollars and answer these questions can be degreed. Don't all apply at once. But when you do apply, don't be hurried, and forget to put in your ten dollars—not that the said Nashville institution is sordid and needs money, but it demands some evidence of your good faith. See?

Sumter, S. C.

[The foregoing is printed for the special benefit of Rev. B. M. Bogard, d. d., the editor of "Doctrinal and Practical" in the Arkansas Baptist, and the prospective author of a work on the variations in the spelling of the word "Sermon."—Editor.]

Our New Mission in Buenos Ayres.

BY REV. S. J. PORTER.

Without doubt our Foreign Mission Board has acted wisely in opening a mission in Buenos Ayres in the Argentine Republic. For several years I have been convinced that there is no more inviting mission field in the world. Being in the South Temperate Zone, the climatic conditions are more favorable than in the other South American countries, the most prominent characteristic of the climate being its extreme dryness, which adds greatly to its salubrity. Not until about twenty years ago was agriculture generally introduced, especially in the Atlantic coast provinces. In the region of the Andes mountains, where the ground is easily irrigated, considerable wheat and other grain, and fruits of all kinds, have been produced for a long time. At present, wheat, corn, oats and other grain, as well as vegetables, are produced on a large scale. Cotton, tobacco, and other plants known in this country, are also cultivated. While less than two per cent of the total area of the land is under cultivation, the price of land is rising steadily. Stock-raising, which is the old national occupation, is probably still much more important than agriculture. As yet it can hardly be said that the development of the vast resources of this great country has commenced. It promises to be the leading country in South America. At least four trans-continental lines of railway connect Buenos Ayres with Chili and the Pacific coast; besides, there are numerous connecting lines. This country possibly has more miles of railroad than all the other South American countries combined. Hundreds of thousands of immigrants pour into this country every year, principally from Spain, France, Italy and Germany, while almost every other country in the world makes its contribution.

Buenos Ayres, the capital and largest city of the Republic, is situated on the right bank of the Rio de la Plata (in English often called the River Plate), which is said to have a wider mouth than any other river on the globe. The city has a population of hardly less than 800,000, and has many fine buildings and all the modern improvements and conveniences. The streets cross each other at right angles and are paved with granite.

It will be seen that this great city is a strategic point, and offers a great opportunity for mission work. It is the natural gateway to a great part of the South American continent. As the pregnant future of this capital city and commercial centre stands out before us, one can not keep from thinking that we have been too slow in starting a mission there. And we are the first Baptists to open a work there so far as I have been able to learn, and I have gone to some trouble in trying to find out. The fact that our Board has decided to send missionaries to this wide field is a fresh and strong appeal to us to enlarge our gifts to Foreign Missions. God is marching on to victory, and the man who takes no interest in the world-wide enterprise of missions is missing one of the highest, if not the highest, privileges of his entire existence in this world.

June 18, 1903.

A NEW SOCIETY.

"The Faithful Few."

BY REV. J. A. STRADLEY.

You may count on the fingers of your two hands about all the truly faithful members that can be found in most of our churches. I do not mean to say that there are not more than ten Christians to be found in individual churches. There are thousands of converted people who are far from being faithful Christians. Such may be saved, but their reward will be small. A faithful Christian is one who, out of love to God and love to man, strives every day faithfully to perform every Christian duty. Such Christians will read the Bible every day and commune often with God in secret prayer. They will maintain family worship, and all forms of family religion. They will live pure, consistent lives among their neighbors. They will clearly realize that a Gospel church cannot be kept up without a prayer-meeting, a Sabbath-school, soul-saving, and mission work at home and abroad. They will realize that they must give according to their ability of their means, to support the gospel at home, and to send it abroad. They will give constant encouragement and support to faithful pastors. A faithful Christian will make a firm resolve never to miss a prayer-meeting, a Sabbath-school or a preaching service of his church if possible. If he really wants to go, he will rarely ever find it impossible to go. People generally do what they are anxious to do. They can be at all church services if they want to go, and they will want to if they are faithful Christians.

Take out a few faithful members from our churches and they would go down. A few do the work and bear the burden of the churches. Take out a dozen of the best prayer-meeting workers, and the prayer-meeting would fail. Take out a dozen of the best Sabbath-school workers, and the superintendent would be left unaided and discouraged. Take out a dozen of the best church workers out of a church with one or two hundred members, and the church would fail. The pastor would have to resign and turn the church over to the State Mission Board, as a mission field.

This view shows how few faithful Christians we have, and how much depends upon them. The pastor, as he goes to the prayer-meeting, often feels discouraged, as he thinks of the many who ought to be there, but will not. But he remembers the faithful few who are always there and he delights to meet them. The Sabbath-school superintendent often feels he must give up his work. So few help him, he feels the burden is more than he can bear. But the aid of the few faithful ones reassures

(Continued on Page 15.)

News Notes.

....Come to the Temperance Convention July 7th.

....Rev. E. B. Hatcher, son of Dr. W. E. Hatcher, has accepted the secretaryship of missions in Maryland.

....Prof. L. W. Bagley changes his address from Scotland Neck to Littleton. He goes there to take charge of the Littleton High School.

....Bro. W. H. Young of East Durham, says: "We could not have done better than to have called Pastor Alderman. He moves the work."

....Bro. J. M. Page has just closed a very successful meeting at Hope Mills, the result of which was more than twenty additions to the church.

....Rev. V. M. Swaim recently aided Bro. J. N. Stallings in a successful meeting at Chestnut Hill. Four were baptized and others will be added.

....At Haw River the church has funds in hand to place a brick wall in front of the church, and level up the yard. The pastor baptized two last Sunday.

....In sending in a club of new subscribers, Bro. J. D. Larkins, of Clinton, says: "My work is moving along nicely. I hope to be at the Anti-Saloon assembly."

....Rev. J. B. Harrell, who went from the pastorate of our church at Franklinton to that at New Brookland, S. C., has accepted the call of the church at Blenheim, in that State.

....Pastor J. A. Smith and the Southport brethren have been greatly pleased with the preaching of Bro. R. H. Herring, who has been with them in a meeting of ten days. There has been one addition to the church.

....Bro. T. P. Stewart, of Henderson, writes: "Our church has extended a call to Rev. J. D. Larkins, of Clinton, N. C. Hope if it is the Lord's will, he may come. We are very much in need of a good man."

....Rev. W. B. Morton has given up the care of the Red Springs church. It is unfortunate that the church could not sustain him. It needs the services of a strong man. We are pleased to hear good reports of his work at Dunn. No other kind have ever been heard of him.

....Bro. A. A. Pippin sent in another long list of new subscribers under our special offer for four months last week. Other pastors and friends have extended the Recorder's circulation into about 200 homes. The Convention Historical articles are very popular and should be read by every Baptist.

....Bro. J. J. Adams is moving along nicely at Graham and Haw River. The Baraca class has money in hand with which to begin the erection of Sunday-school rooms at Graham. Every man, woman and child should rally around this work, and stand by their pastor in every attempt to advance the cause.

....Bro. N. H. Shepherd writes from Okemuncie: "Our new church building at Eagle Springs, in the 'Old Sandy Creek,' seven miles from Jackson Springs, is nearing completion. This is on the A. & A. R. R., and quite a distance from any other Baptist church. Work at all my churches is moving along nicely."

....The serious illness of the beloved Dr. T. E. Skinner will be heard with sincere regret by all Recorder readers. He is suffering of bronchitis and it is feared pneumonia will set in. He is at Jackson Springs, and greatly enjoyed the Midsummer meeting as long as he was permitted to attend.

....The following clipping shows that Bro. O. G. Wells is starting off nicely at Statesville: "The First Baptist congregation, at a recent Sunday morning's service, raised the entire amount of their indebtedness on the parsonage—\$440. Pastor Wells has only been with this people three months. The removing of this debt so quickly shows their appreciation and esteem for him as pastor, and that pastor and people are united in the effort to promote the Master's cause."

....Dr. C. S. Blackwell writes from Norfolk, Va.: "Rev. M. L. Green, of Ahsokie, N. C., one of the veterans in God's army, is now sick in the Protestant Hospital, Norfolk, Va. He should stay here at least a month. But his friends in North Carolina should provide him the means—forty or fifty dollars. The First church in this city has helped him through the first two weeks, but the last two should be provided for. Address him in care of the Protestant Hospital, Norfolk, Va."

....Special attention is called to the following from Rev. J. W. Morgan, pastor at Weldon: "I wish to warn our people against one 'Charles Mohammed' who is traveling through the State collecting money for mission work in North Africa. By nationality he is a Moor and Arabian. By religion, a 'Methodist, Baptist and Presbyterian.' He is small of stature, very dark, and has a full gold tooth in front. Instead of giving him your money please notify the chief of police of Weldon as to his whereabouts."

....Rev. W. S. Ballard writes from Clarkton: "My churches raised my salary, paid my way to S. B. Convention, and show appreciations of my work in many other ways. Sunday collections increasing for all objects of the Convention. This is my seventh year with some of them. Good congregations at each meeting. I hope to have Rev. S. J. Porter, of Fayetteville, with me in a meeting at White Oak, first Sunday in July. Our people are thinking more about the temperance question. I pray we may win all over North Carolina."

....Rev. G. N. Cowan, of Kinston, writes: "We have just closed an interesting meeting. There was not such a large ingathering, but very gratifying. The meeting was peculiar in that there was but one woman received. Some business men of promise were received. All who were received into the church during the meeting were deeply in earnest and seemed to have counted the cost of discipleship. I look upon this as a matter of greater importance than numbers. Bro. J. E. Smith, of Concord, was with us and did excellent preaching."

....Bro. W. N. Johnson, business manager of Dell School, asks the publication of the following: "There will be a large gathering of Christians and patriots on Dell School grounds at Delway, Eastern Association, on July 4th. It will be an earnest assembly of people interested in education. Prof. Plato Durham, of Trinity College, is expected to speak. Others will follow him. Music will be furnished by the Williams string band. Dinner served on the grounds. Let all in reach of Delway who mean business in the grave matter of education be there. An immense crowd is expected."

....Rev. G. W. Coppedge writes from Wakefield: "Three years ago I took charge of John's Chapel church unfinished, and after a long period of struggling to finish it, we reached the happy day on the fifth Sunday in May, 1903. On this day we had with us Rev. G. W. May, who preached the sermon from I. Timothy, 3rd chap., 15th v. Brother May found the church nicely painted in-

side and out. He preached a fine and impressive sermon, and all the people were delighted with him and his service. There were many rejoicing hearts because of having completed their house of worship. The little band is small, but is toiling to glorify their Master."

....Rev. R. P. Walker, of Henderson, writes of his work: "The Lord continues to bless me and my work graciously. Yesterday afternoon at 5 o'clock, in the presence of a large crowd, I buried seven souls in baptism at South Henderson Baptist church. It was a beautiful occasion and many went away saying that it was the prettiest baptizing they ever saw. Last night we had services at North Henderson Baptist church, and eight professed faith in Christ. Then I opened the doors of the church and nine joined for baptism, and four by letter. I feel like singing, 'Praise God from whom all blessings flow.'"

T. M. Honeycutt.

On June 15, at Mars Hill, N. C., Elder T. M. Honeycutt "fell on sleep." For many months he lingered and suffered as few men are called upon to suffer in this world, yet through it all he manifested a patience and cheerfulness most beautiful to see.

Brother Honeycutt's life was a constant triumph for the Master. Few men wrought more largely. He was energetic, unselfish, courageous and consecrated. A great man has fallen. The people loved him, and he ever led them to more abundant labors and holier living. He was a leader of his people in every movement for education or temperance, but his special gift, while he was an excellent pastor, was that of an evangelist. With a deep love for souls, fervid, tender, he was instrumental under God of leading many to a saving knowledge of Jesus Christ. He will have many stars in his crown.

Brother Honeycutt leaves a wife, four sons and four daughters.

The funeral services were held Monday afternoon, June 15, at the Baptist church. Brethren John Owens, W. T. Bradley, Woods Anderson, O. L. Stringfield and the pastor spoke words of love and appreciation. Loving friends crowded the meeting-house and covered the casket with beautiful floral tributes. The Masonic fraternity bore to the cemetery, and with impressive ceremony, laid his remains in its last resting place.

HIS PASTOR.

The Present.

We have been considering the past history of our denomination, but let us not forget that we are now making history for the future. What the record of this year shall be, is a question that should deeply concern every Baptist in the State. Let us take our bearings.

On June 25, 1902, the total contribution to State Missions, as acknowledged in the Recorder, was \$4,747.58. In last week's Recorder, which corresponds to the above date for last year, the total contribution was \$4,817.01. It will be seen by this that we are not quite a hundred dollars ahead of what we were this time last year.

The Convention decided to operate on a \$25,000 basis this year; but asked the Home Mission Board for \$1,500 less than they gave us last year, so that practically we must raise \$1,500 more for State Missions than we did last year, and this must all be raised from this date. In other words, we must raise this year what would be the equivalent of \$26,500 when compared to the amount raised last year.

The Associations open up this month. The Chowan met in May and did well for State Missions. Let us begin now in dead earnest and make the finest record in our history. We did remarkably well for Home and Foreign Missions this year, and State Missions must not lag. If we meet the obligations we have assumed, the churches must do more than they have ever done before for State Missions. Let us begin with the very first Association and press the work vigorously.

LIVINGSTON JOHNSON.

Five Hundred Dollars Due July 10

One year ago the Board of Education owed \$750. Today the indebtedness of the Board is \$500. This money will be due in the Citizens National Bank of Raleigh on July 10. Only about two weeks remain before that time is here, and there are only a few dollars in the treasury. A number of our stronger churches take their collection for this object in the summer. Perhaps some have taken their collections, but have not yet sent them in. Will not churches, pastors and church treasurers do what they can for this object during the next two weeks and send their collections at once to Mr. Walters Durham, Raleigh, N. C.

W. R. CULLOM,

Cor. Sec. Board of Education.
June 27, 1903.

Wilmington Union.

The Union meeting of the Wilmington Association to be held by the church at Berea near Wallace, N. C., on the fifth Sunday, and Friday and Saturday before, will have the following programme. The delegates attending the Union meeting will be met at Wallace, both North and South bound trains, on Friday and Saturday.

PROGRAM.

1. What is the duty of the churches toward members who will not settle their personal difficulties? Rev. M. C. Walton, J. T. Bland, Rev. B. Ward, L. R. Highsmith.

2. Should members who neglect church meetings, or to contribute to the support of the Gospel, be retained in the church, though they may be otherwise blameless? Rev. J. R. Marshall, J. S. Canady, Rev. R. H. Hewlett, D. J. Corbett.

3. What is the duty of the Executive Committee of the Association? Rev. J. L. Viperman, G. E. Leftwich, Rev. J. D. Hocutt, Fred Sheppard.

4. What effect has reading on the formation of character, and what should we read? Rev. E. J. Edwards, D. L. Gore, Rev. J. J. Peyseur, D. N. Page.

D. L. GORE,
Chairman Ex. Committee.

The truly generous is the truly wise; and he who loves not others lives unblest.—Home.

Home Circle.

[We are indebted to Miss Annie B. Hobgood, Oxford, for the selections this week on the Home Circle and Young People's pages.—Editor.]

A Thing Worth While.

He built a house; time laid it in the dust.
He wrote a book; its title now forgot.
He ruled a city, but his name is not
On any tablet graven, or where the rust
Can gather from disuse, or marble bust.
He took a child from out a wretched cot
Who on the state dishonor might have brought,

And reared him to the Christian hope and trust.
The boy, to manhood grown, became a light
To many souls, preached for human need
The wondrous love of the Omnipotent.
The work has multiplied like stars at night
When darkness deepens. Every noble deed
Lasts longer than a granite monument.

—Sarah K. Bolton.

How to Have Constant Good Company.

BY MILDRED C. WATKINS.

"The most charming companion I ever met was a plain little woman whose life for years had been entirely given up to the care of an invalid demented father, an old man who demanded her constant presence in his darkened room during his waking hours, in the few spare moments she had while going through the usual routine of household duties.

Poor, living in the backwoods where she never saw any society, she gained a depth of mind and a power of expression far superior to many of her old schoolmates, who had shown greater promise, and had possessed every advantage. Indeed, she was neither "smart" nor particularly studious at school, but excessively fond of fun, excitement and company.

One day I asked her the secret of the change.

She laughed: "I have been enjoying constant pleasant company for the last few years."

I stared mystified. She drew from her pocket a little quotation book and pointed to two quotations, "My own thoughts are my companions," and "They are never alone who are accompanied with noble thoughts." There were several other quotations written on the margin and the pages were well thumbed.

She said earnestly, "Looking back over my girlhood I know there is a fatal defect in the training of our girls; our words, our actions, receive attention, we are given advice and instruction in every point but in our thinking. I did not have even a conception of entertaining myself by my own thoughts; I wanted all the time to be amused by something or somebody outside of myself. Then came that plunge into sadness, poverty and loneliness, at first I believed I should become insane, then God must have directed me to this little book too worthless to be sold when our library went. One other quotation chained my mind, "Our thoughts are heard in heaven," and I began recalling my thoughts. How disgusted I was with them! Round and round in a weary rut of repining they had travelled, or even if not re-

pinning how stupid, how unelevating they had been! From that hour I determined my thoughts should be inspiring companions, when sewing up a seam they should not be, "So long and tiresome, wonder how long before I get done," and so on, and so on over and over again. Why! I would take a little trip while sewing that seam.

When washing the dishes I discuss with myself different national questions, when picking beans I decide whether optimism or pessimism is winning the day; sweeping the room I review the last book read, or perhaps a book read years ago; every duty not requiring concentration is enlivened in this way.

"Not more than an hour can I ever read a day. Our books scarcely number a dozen, but since I began to think, one verse of the Bible will unfold and unfold until it blossoms into a wonderful revelation and I hope bear fruit. Before I did not take time for the unfolding and the fruit bearing."

"But I can't control my thoughts," I objected, "they will dwell on any trouble or worry I have."

"Paul tells us that in our warfare our weapons are 'mighty to cast down our imaginations,' bringing in to activity every thought; that promise is a great help when I feel despairing over my wrong thoughts. To keep down the disagreeableness, to shake myself free from the servitude of daily fretting tasks, I drill myself into meditating on pleasant subjects, just as I would drill my tongue in company to make pleasant speeches."

"Tell the girls you teach and write to, how it is that the pleasantest things in the world are pleasant thoughts, and the great art in life is to have as many of them as possible, also that this art cannot be learned when the feebleness of age has weakened the control of the mind."

Self-Control.

Self-control is the end of all discipline and it may begin much earlier than most of us realize. Even from a selfish standpoint mothers would be infinite gainers if they would help their children to this grand mastery, which may begin with mere physical habit. We teach them to be restless by continually tossing, trotting, carrying, drumming on the window or piano, and shaking toys before their eyes till they become so that they are never satisfied unless in perpetual motion. We make them nervous when we might as easily teach them quiet, and the result is disastrous to physical well-being and the growth of character. Activity need not be restless, and the child who is never quiet is not in the best training for development, and needs steadying for his own sake.—Public School Patron.

Learning to Howl.

It is an old Spanish proverb, "He who lives with wolves will soon learn to howl."

He who lives with the faults of his friends and counts them over and sorts them and weighs them and measures them, will soon have equally grave ones of his own, which his friends will be sure to see, and which will make him positively unable to cure them. There is nothing that so deteriorates character as this undue looking after faults and blemishes in others while we are blind to our own.

There is only one way, after all, to reform the world; not by learning to howl at its faults, or to bark at its mistakes, but by first beginning the work of reformation with ourselves. We come back inevitably to the old truth, so often stated:

In order to make the best of others, we must first make the best of ourselves.—Selected.

Saving Strength.

A lady was watching a potter at his work, whose one foot was kept with "never slackening speed turning his swift wheel round," while the other rested patiently on the ground. When the lady said to him, in a sympathizing tone, "How tired your foot must be!" the man raised his eyes and said: "No, man'am, it isn't the foot that works that's tired; it's the foot that stands." That's it.

If you want to keep your strength, use it; if you want to get tired, do nothing. It is the last man to go for a helping hand for any new undertaking who has plenty of time on his hands. It is the man and woman who are doing most who are always willing to do a little more.

There Was a Good Deal to See.

Grover Cleveland during his first term as President stopped en route one afternoon at Weldon, North Carolina, and was greeted by a large crowd of natives on the platform of the little station. A witty old chap, with "back-woods" written all over him, forced his way through the crowd to Cleveland's side, and asked, "Be you the President?"

"I am, sir," was the polite answer; and Cleveland's hand was stretched out in greeting.

The old fellow grasped it, shook it like a pump-handle for half a minute, and then said, "I've voted for many a President, but never afore seed one."

He stepped back, looked Cleveland over admiringly from head to foot, advanced again, and once more grabbing and shaking the visitor's hand, said from the bottom of his heart, "Well, Lor! you are a whopper, tew."

Clinch It.

In a recent address Mark Twain spoke as follows on the error of rousing sentiment and not at once utilize it:

"It's a great mistake," he said, "to get everybody ready to give money and then not pass the hat. Some years ago in Hartford we all went to the church on a hot, sweltering night, to hear the annual report of Mr. Hawley, a city missionary, who went around finding the people who needed help and didn't ask for it. He told of the life in the cellars where poverty resided, and gave instances of the heroism and devotion of the poor. The poor are always good to each other. When a man with millions gives, we make a great deal of noise. It's noise in the wrong place, for it's the widow's mite that counts.

"Well, Hawley worked me up to a great state. I couldn't wait for him to get through. I had \$400 in my pocket. I wanted to give that and borrow more to give. You could see greenbacks in every eye.

"But he didn't pass the plate, and it grew hotter and we grew sleepier. My enthusiasm went down, down down—\$100 at a time—till finally when the plate came round I stole ten cents out of it! So you see a neglect like this may lead to crime."

STATE OF OHIO, CITY OF TOLEDO, } ss.
LUCAS COUNTY.

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,
Notary Public.

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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SIMPLY WRITE TO DR. HATHAWAY, OF WHOM YOU HAVE ALL HEARD, JUST HOW YOU SUFFER AND HE WILL TELL YOU WHAT TO DO TO QUICKLY CURE YOURSELF AT HOME — SAVES DOCTOR'S BILLS.

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There is no longer any need of giving out money for doctor fees to find out what disease you have when you can write Dr. J. Newton Hathaway, the distinguished Southern specialist, and he will tell you for

nothing; and as no man stands higher in the profession of medicine and science than he does, what he tells you can be relied upon as being correct. In this way hundreds upon hundreds that we know of throughout the South have been cured, for this great doctor is not only an expert in knowing what you are suffering from, but his cures are brought about in an entirely original way, along new lines, developed by him after two generations of years in the profession. The cures are now perfected for home use, so he wants to hear from all men and women who suffer from any disease of the throat, lungs, heart, stomach, kidneys, bladder, female trouble, rheumatism, piles, prostatic trouble, blood poison, nervous debility, emaciation of parts, impotency, losses, varicose, stricture, night sweats, weak back, and all other affections of the nerves, muscles and glands. He will instantly stop all aches and pains, soreness and swelling; steady the nerves, arouse muscular energy, get the blood to circulating, put strength in the back and firmness in the tissues, and once again make you as determined and ambitious as of old. By writing to him joy and happiness can be brought into the home at no cost at all.

The doctor is also famous as the author of many medical books on chronic diseases that are standard among the profession, and these have now been issued in special editions for free circulation among the masses. Every person who is sick, and every head of a family, should have them for reference in case of emergency, and this can be done by addressing Dr. J. Newton Hathaway, telling him which book you want, and he will send it free at once. Altogether there are eight of them, as follows: 1. Diseases of the Vital Organs. 2. Throat, Lungs, Catarrh. 3. Female Diseases (new edition). 4. Stricture. 5. Varicose. 6. Blood Poison (modern edition). 7. Kidneys, Bladder, Rheumatism. 8. Nervous Debility and Weaknesses of Men (enlarged new edition). Ask for the book you want and the doctor will send it to you free. Write him how you suffer and he will tell your disease and the quickest way to be cured, free.

Make up your mind to write to Dr. Hathaway the first spare moment you have, since it costs nothing anyway. He will nurse you back to health, and it will not be long before you are again hale and hearty.

J. NEWTON HATHAWAY,

63 Inman Building, 22½ S. Broad St., Atlanta, Ga.

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is the only Perfect Tasteless Pure Castor Oil.

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Young People's Page

People Will Talk.

You may get through the world, but 'twill be very slow
If you listen to all that is said as you go;
You'll be worried, and fretted, and kept in a stew;
For meddlesome tongues must have something to do—
For people will talk.

If quiet and modest, you'll have it presumed
That your humble position is only assumed;
You're a wolf in sheep's clothing or else you're a fool;
But don't get excited—keep perfectly cool—
For people will talk.

If threadbare your dress, and old-fashioned your hat,
Someone will surely take notice of that,
And hint rather strong that you can't pay your way;
But don't get excited, whatever you say—
For people will talk.

If your dress is in fashion, don't think to escape,
For they criticise then in a different shape—
You're ahead of your means, or your tailor's unpaid;
But mind your own business, there's naught to be made—
For people will talk.

Now, the best way to do is to do as you please,
For your mind, if you have one, will then be at ease.
Of course, you will meet with all sorts of abuse;
But don't think to stop them—it's not any use—
For people will talk—
—Selected.

How Sea Birds Quench Their Thirst.

The question is often asked, "Where do sea birds obtain fresh water to slake their thirst?" But we have never seen it satisfactorily answered until a few days ago. An old skipper with whom we were conversing on the subject said that he had seen these birds at sea, far from any land that could furnish them water, hovering around and under a storm cloud, clattering like ducks on a hot day at a pond, and drinking in the drops of rain as they fell. They will smell a rain squall a hundred miles or even further off, and send for it with almost inconceivable swiftness.

How long sea birds can exist without water is only a matter of conjecture, but probably their powers of enduring thirst are increased by habit, and possibly they go without water for many days, if not for several weeks.—Golden Days.

The Chimney Swallows.

One night Archie Reynolds heard a strange noise in his room. Archie is a brave boy, but his heart beat a little faster at the sounds that seemed to come from behind the chimney-board. At last he jumped out of bed and ran across the hall to his mother's door.

"Swallows," she cried with a laugh, after she had listened for a moment. The screen was taken away from the fireplace, and there were four frightened young swallows clinging to the bricks and very much afraid. Soon they were darting about the room, hiding behind furniture and sliding down the walls.

"O, if I could only keep them!" cried Archie.

"But you could not dear," said his

mother. "Swallows love to be where it is warm; that is why they build nests in our chimneys, and they fly away to the warm Southland in the early autumn. They are among the first to go. They love air, and can fly far and fast. A cage would be a cruel prison for a swallow. We will throw them out upon the air, and then they will be at home."

A week later Archie's swallows flew away. He had watched them from the scuttle on the roof, and he had seen them gather and circle around the chimneys, sometimes flying so near to him that he could almost touch them. Then they followed their leader until they were lost in the blue sky; and Archie said, "O, if I could only fly away to the land where the palm trees grow!"

DOROTHEA DIX.

One of the Names of the Four Women for the Hall of Fame.

Dorothea Dix was the founder of our present humane system of treating the insane. She came from a humble home, and began to support herself when a child of twelve. At fourteen she was teaching school. While still in her girlhood she began her life of philanthropy, opening in a barn a school for outcast children, at nineteen years of age. When forty-one she began her life-work for the insane poor. At that time, unless wealthy, the insane were wretchedly treated.

But Dorothea Dix, frail, alone in the world, often so ill that her life was despaired of, conquered prejudice, won friends for her cause, and at last established in twenty States public hospitals and asylums for the insane, and saved from misery millions of people.

When the Civil War broke out she became superintendent of women nurses. In the four years of her service she would not take one day's furlough, and moreover refused any gift from the nation except a flag of her country. At sixty-five she resumed her asylum work, in which she remained till she was eighty-eight.

"The invincible power of a mighty purpose" made her a grand, inspiring example. "Her life was an epic; centuries hence it will find its Homer." The mural tablet in the Hall of Fame can only record her fame. Her great, loving "soul is marching on," forever.

The Stone of Scone.

What do you suppose is the most precious stone at the coronation of the King of England?

It is not some jewel in his crown, but the rough block of old red sandstone under the seat of the coronation chair, centuries old, and long held sacred. More stories have been told about this stone than of any other in the world. And some legends make it the stone Jacob used for a pillow! That of course, is not true; but here is its real story.

It came from the west coast of Scotland, where it was held sacred for centuries, at Dunstaffnage castle, where the kings were crowned. Centuries later, Kenneth McAlpine conquered West Scotland and carried the stone off to his palace at Scone, near Perth. There his successors were crowned upon it (Macbeth and Robert Bruce among them) for many more centuries.

You have read of the victorious campaign in Scotland of King Edward I. He carried the sacred stone to London, and it has been there ever since. All the kings and queens since then have been crowned upon it with the exception of Bloody Mary.

There was a promise made, but not kept, to return the stone. The stone did not go back to the Scotch kings, but Scotch kings have come to the stone, and King Edward himself holds his crown by descent from the

Scotch family of Stuart. The Stone of Scone has been used as a coronation seat for more than a thousand years, and had part in the crowning of one hundred kings.

If the king did not use this block for his seat, many would believe that he was not properly crowned. For the Stone of Scone, they say, is the stone of destiny, and gives authority to whoever is crowned upon it. An old Latin rhyme says that a Scot reigns wherever he finds the stone of destiny.

Boys, Read This.

Idleness is the devil's own workshop, and especially is this true of boys. We never feel sorry for the boy who has to work, even if it be to help make a living for himself and family; but we do pity the boy who has nothing to do, and whose parents are able to keep him from having to labor. The boy who may work and get only a stipend of a dollar or even less per week, is learning a trade, and, what is more, is learning habits of industry. It is often the boys who begin early the life of industry that come the successful men of the nation. The boy who waits until he is grown, or until he acquires an education, before he begins to labor or learn a profession, is apt to start in life handicapped and outstripped by his seemingly less fortunate competitor who started in ahead of him. It pays a boy better in the long run to work for twenty-five cents a week and learn a trade, with habits of application to business, than to do nothing and be supported at the expense of his parents. Boys, do something, be something.—Gazette.

A FACT ABOUT THE "BLUES"

What is known as the "Blues" is seldom occasioned by actual existing external conditions, but in the great majority of cases by a disordered LIVER.

THIS IS A FACT which may be demonstrated by trying a course of

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Summer excursion tickets, season 1903. In effect June 1st to September 31st, Raleigh to

Asheville, N. C.	\$10.90
Black Mountains, N. C.	\$10.25
Blowing Rock, N. C.	\$13.00
Brevard, N. C.	\$13.10
Chase City, Va.	\$4.90
Dillsboro, N. C.	\$12.85
Elkin, N. C.	\$7.20
Hendersonville, N. C.	\$11.60
Hickory, N. C.	\$7.80
Hot Springs, N. C.	\$12.40
LaGrange, N. C.	\$3.40
Lake Toxaway, N. C.	\$14.50
Lincolnton, N. C.	\$8.25
Morehead City, N. C.	\$6.70
Mount Airy, N. C.	\$6.75
New York, N. Y.	\$21.25
Providence, R. I.	\$24.25
Rural Hall, N. C.	\$5.75
Sewanee, Tenn.	\$24.45
Washington, N. C.	\$6.65
Washington, D. C.	\$13.25

The extreme limit on above tickets will be October 31, 1903, liberal stop-over privileges allowed in both directions.

For further particulars write or call on

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Shipments made to any part of the State at same prices as at shop.

WRITE FOR CATALOGUE

SOUTHERN RAILWAY.

In effect January 13, 1903.

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

TRAINS LEAVE RALEIGH, N. C.
12:50 a. m. No. 111 daily for Greensboro and local points. Carries Pullman sleeper Goldsboro to Greensboro, open for occupancy at 9 p. m., connecting at Greensboro with train No. 89, "Atlanta Express," Pullman sleeper and day coaches to Atlanta. No. 83, "Florida Express," for Charlotte, Columbia and Savannah. Pullman sleeper to Jacksonville, Port Tampa, Charleston and Augusta, connections for all points in Florida. No. 57, "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. 5:20 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.
8:56 a. m. No. 107, daily for Greensboro and local stations; connects at Durham for Oxford, Henderson, Keyville and Richmond. At University Station for Chapel Hill, daily except Sunday. At Greensboro with train No. 85, "U. S. Fast Mail," for Washington and all points North; Pullman drawing-room sleepers to New York and Richmond. Close connection for Winston-Salem, Mocksville, and local stations, with train No. 7 for High Point, Salisbury, Charlotte and local stations.
10:30 a. m. No. 108, daily for Goldsboro and all local points; connects at Selma for Wilson, Rocky Mount and all Eastern North Carolina points. At Goldsboro for Wilmington, Kinston, New Bern, N. C., and Norfolk, Va., where close connection is made with Chesapeake Line for Baltimore and all other outgoing steamers.
3:52 p. m. No. 136, daily for Greensboro and intermediate stations; connects at Durham for Oxford, Clarksville, Keyville, daily except Sunday. At University Station for Chapel Hill, daily except Sunday. At Greensboro with train No. 29 for Columbia, Augusta, Savannah, Charleston. Pullman sleeper and first-class coaches Washington to Jacksonville, Fla. No. 35, "U. S. Fast Mail," for Atlanta and all points South and Southwest. Pullman drawing-room sleepers to Birmingham and New Orleans; day coaches Washington to New Orleans; also with north-bound trains 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 to Memphis.
4:12 p. m. No. 135, daily for Goldsboro and local stations.

C. H. ACKERT,

General Manager.

W. A. TURK,

Pass. Traf. Manager.

S. H. CHADWICK,

G. P. A., Washington, D. C.

R. L. VERNON,

T. P. A., Charlotte, N. C.

T. E. GREEN,

City Ticket Agent.

Office in Yarrowburgh House Building, Raleigh, N. C.

Editorial.

THE MIDSUMMER MEETING.

First Session of a New Feature in North Carolina Baptist Life.

As I look westward from this hill above the twin-springs, whose wholesome properties have drawn hundreds hither each year for half a century, I catch a glimpse of the departing new moon. Above through the pines swings the Evening Star against a sky soft with the last light of a sweet day. A shower has swept the grass, and the earth is refreshed. All around vibrates the evening songs of a myriad little children of nature, each sweetly fulfilling its mission. The hotel sits on the crest of a hill; across a purling stream, hard by the springs, is another hill. From that hill to my ears, above the vespers of Nature's children, float the voices of God's children, singing

"On Christ the Solid Rock I stand,
All other ground is sinking sand."

Just now they were all gathered on the piazzas, a happy throng of men and women and children, talking, laughing, at ease, in the peace that Christians only know, and in the joy of that fellowship of kindred hearts which assures us that this life is the suburb of heaven.

Our dream has come true, and the fulfillment is satisfying for once. Here some of the disciples have come apart to rest a while—here in the woods, close to nature's heart and God's, where there is nothing to distract, where rather every element conduces to that quiet which the worshipful soul so longs for. Here have gathered a goodly company. There are 250 or 300, representing all parts of the State, and a strong local attendance of several hundred besides. They have found the spot they wished for, the fellow-spirits they wished for, the soul-help they wished for.

The spot is beautiful. One comes through a desert—a land stricken of its glorious pines by the lumberman,—to get here. But suddenly these hills arise; and they and the healing waters have saved the pines. Men have built a comfortable and attractive hotel here. And on the other side but recently was built the best out-door Tabernacle in the State—the most desirable house of its kind that we have seen. The floor is saw dust three inches deep; the seats are chairs; and there is besides only a roof. The air sweeps through with the light. One does not weary of long sittings as he would in a closed house. The fresh air invigorates and rests, and when dinner-time arrives one is aware of an unusual readiness.

Purposes Fulfilled.

The objects of this meeting are known, by now at least. They are the deepening of the spiritual life; rest; instruction, and social enjoyment. The program was carefully arranged with a view to these purposes. Some of the speakers failed to come. They will be glad to know that their absence did not in the least mar the meeting. The main features of the program were maintained, and of set speeches and sermons there were an ample number, and they were good. But we would insist here that our ministers either decline invitations hereafter or fulfill their engagements. A public promise is as binding as a private promise. We would say more so, but that there are no degrees in the binding of a promise. A promise—heathen or Christian, by minister or layman,—is sacred. The men that did not come were the losers, not the men and women that came. For the meeting was a great feast as the hastily-gathered opinions printed elsewhere prove.

But I have been puzzled to devise a method of reporting the meeting. One cannot report the spirit of a song. One cannot report the spirit of anything. If he is fortunate he may voice it, but only once in a decade is the gift given. One reports actions—resolutions, facts, reports. And this meeting made no reports, gathered no facts, passed no resolutions. It elected neither presi-

dent, secretary, treasurer, nor any other officer. It did not even appoint a committee. I reckon this is the first time in eighteen hundred years that as many as seventeen Baptists have met without appointing a committee and passing a resolution. But we failed here and gave our hearts to prayer, to hearing the Word, to conversation in the Christian Experience, to song, and to studying the things of Christ. We were marching through Immanuel's ground to fairer worlds on high. And what matters it that we passed no resolutions, if we have been lifted up to higher ground? This is just the story that I would tell. Nay, I would rather lift up you, my reader; and to that end I shall use this editorial space in an effort to reach you with the messages that we received. I cannot report all the speeches. They would fill a book. But let me venture to select such as seem more adapted to my high endeavor.

First, my friend, will you fill your hearts with prayer. The speakers here have receptive hearts. A good hearing is better than a good speech. Lift up your heart here and now to God in praise and thanksgiving and in yearning for His holiness and His life.

The Son of Man.

Then come with me and hear the story of a man that has been with Jesus—Mr. A. T. Robertson, the story of Jesus of Nazareth when He was here amongst men. We see Him a child; we see Him a boy, strong and hearty, and full of play, and yet awakening to His supreme mission as the Saviour of men. We see Him a man, working there with plane and knife, making plows and tables, for all that His mission is now perceived in His heart, a robust man, an honest workman. We see Him now arrived upon the day of His revealing. He has heard of John. He is baptized. He plunges into the wilderness and, tempted by the Satan, He overwhelms him. We see Him come forth upon His career, choosing His disciples, meeting His enemies, testifying of Himself and of His Father. We see the crowds come. All Judea is astir with His fame. We see Him resist the temptations of popularity as well as of opposition. We see the clouds gather. And He begins His ascent—not descent—to the Cross. Then the days of trial, of darkness and of agony. And then the day of triumph, of light and of joy. We see Him serene, the Master always, speaking truth, always loving to the lovable, always true to Himself and His Father. We draw nearer and nearer each day for eight days, and now we can exclaim as Thomas of old, "My Lord and my God."

I mean to say that Dr. Robertson portrayed the career of Jesus; and that he did it with matchless skill. The Lord stood forth. We forgot His messenger, save in those brilliant interpretations that so often opened our eyes. He did his work so well that we who heard him are all nearer to our Lord than we were before.

Success in the Ministry.

The meeting is varied to a degree, with a view to maintaining interest and to covering a broad field. There is food for the Christian; food for the teacher; food for the minister; food for the worker. Let us hear now a word for the minister. Indeed let us take the messages from two ministers to their fellow ministers.

Rev. G. T. Watkins gave us as his conception of the elements of success in the ministry the following: (1) Close fellowship with God; (2) Faithful use of the Word; (3) Undeviating adherence to God's will.

Rev. R. D. Cross, later in the week, gave as his conception the following: (1) Called of God; (2) Approved of God; living and working in the scrutiny of God.

There were many other suggestions for the minister and they came from earnest hearts and were by no means in vain. The meeting is not primarily for ministers. But no one here doubts that each minister that came has had his experience enriched, and will serve his Master the better for it.

For the Teacher.

Mr. T. Neil Johnson gave each day a message for Sunday-school teachers. He had prepared his work with great care, and never before in our State has there been such a series of lectures on Sunday-school work. He brought us the cream of the modern efforts in child-study. Let us take one lecture as an example, and, perhaps, a word or two from the others for their own sake.

His first lecture was on the "Religion of Childhood."

Physical activity is the chief characteristic of babyhood—the period from birth to six years of age. It is greater then than in all the rest of the life. It is in this period that instinct must be worked out into habit. For example, the craving for food may be so answered as to destroy. Gratify the child's craving for food by giving him food that pleases rather than nourishes, and he loses the right conception of food. He eats to gratify his appetite rather than to build his body. In this degree the sensual gets the better of the spiritual. Many a drunkard's career begins at this point—not with liquor, but with relishes.

Again, there is the craving for recognition. The child is susceptible to egotism. By being made the centre of a company, set up to sing or speak, or the objects of constant or unusual praise, he becomes self-centered. Again, spirituality is defeated, and the possibility for reverence is destroyed, the child regarding himself as equal with his elders.

There is also the instinct of Love. It may be developed or destroyed in infancy. While the child is in the loving mood, let the mother teach him to help by getting him to do little favors. But if, on the other hand, the child is bought or forced—rather than led—its love may be lost. Love shall produce obedience always.

There are three characteristics of childhood: (a) Memory; (b) Imagination; (c) Habit of Reverence. Childhood is here regarded as the period from six years of age to twelve. In the time of memory, put the thought of God in the heart. In the imaginative period, give the child pictures—real and word-pictures—that will make him feel. One never gets rid of what he feels. In the period of reverence, teach the child to reverence you and to reverence himself, to regard his body as a temple of the Living God.

The religion of childhood is Obedience and Reverence.

This lecture, as were the others, was meant for parents as well as teachers; and we report it for both.

A Word for the Times.

There were practical as well as devotional and educative features. We select as typical Rev. C. J. Thompson's discussion of Prayer the Means of Revivals—a spiritual and practical message—and Rev. J. S. Hardaway's message on Obstacles to Revivals; and Rev. H. W. Battle's on The Sabbath. Our present condition, said Bro. Thompson, is one that should burden us all. It is a time of spiritual dearth, and there is a cry from all denominations for the blessing of God. This condition of recognized need is a promising one, however; for when God's people perceive their low State and call upon Him, He will hear.

Every great revival has been preceded by great praying. In Israel in the time of Josiah and Nehemiah this was true. Prayer brought the great Reformation. Martin Luther's prayers did more than his preaching. The great revival of 1857 began in New York in prayer and swept over our country. It began in one man's prayers, and it brought forth more conversions than any event since Pentecost. This man spent an hour a day in prayer.

The great need today is not a revival, but the revival of the spirit of prayer. What is prayer? The application of want to Him Who can grant. God is gracious in His promises to answer genuine prayers. There is a condition of heart that God will not deny. Moses, Jacob, the Syrophenician woman are examples of this condition. They were terribly in earnest. They meant their prayers.

The speaker's appeal went to our hearts and will break across the State.

Brother Hardaway began by explaining that not everything called by the name is a revival. An evangelist and a singer and a big hand-shaking do not make a revival. He put on record the sad story of such a meeting in Oxford.

There are unfavorable times for revivals. Times of political excitement, of financial prosperity, of harvest, etc., have proved obstacles to revivals. But these are not the important obstacles. Coldness and deadness in churches are the great obstacles. Commercialism and love of pleasure invade a church and quench the Spirit of God. Divisions spring up. Men regard their own wills, not God's. The church becomes a social club, bound together by social ties rather than God's love.

The speaker here paused to call attention to present day conditions. Where is the family altar? he cried. It is dead. The card table is taking its place. What has become of the old-fashioned Bible and the old-fashioned way of reading it meditatively? They have passed. The old-fashioned mother who reared her children to love this Book, where is she? What the churches need is mothers.

We are making a mighty effort to crush the saloon. But "Christian" women are serving punch in their homes. We protest against gambling, but our women are playing for card-club prizes. It would require a Philadelphia lawyer to discriminate between a modern Christian and a worldling. Men in our churches are mad with the passion for money; and one must commit a crime before the church will discipline him. Our standards of piety may well be laughed to scorn by the world.

Can we hope for a revival under such conditions?

Again, there has been a loss of hold on the word of God. Men are practically denying inspiration. The doctrine of eternal punishment is passing out of many minds. Skepticism and materialism have come in together.

God can revive and will revive in answer to believing prayer.

In the same connection we may venture to report briefly the message from Rev. Henry W. Battle, D. D., on The Sabbath. The Sabbath is as old as the race, he began. It is the memorial of Jehovah's rest. But, it may be objected, we observe the first not the seventh day. Here the eloquent speaker made a complete argument for the first day, reaching his climax in the Sabbath as the Memorial of the Resurrection of our Lord.

We need the Sabbath day now more than ever: As a memorial of creation, ever warning us against a false explanation of creation; as a day of rest, since Christianity makes men work; as a day of worship. The individual needs it. This is an age of vast industry and achievement. A French epitaph reads, "He was born a man; he died a grocer." The observance of the Sabbath rest will save our manhood and save our Nation.

The Sabbath was for Israel a sign between Jehovah and the Nation. The promise of that covenant is now for the spiritual Israel. The Nation comes close to God or swings away from Him as it treats the sacred one day in seven. Dr. Battle closed with a fervent appeal to the South to stand like a rock for the preservation of the Sabbath day.

A Man With a Message.

He was on the program for a sermon, but he did not know it. Rain prevented the delivery of the sermon. An hour was appointed for him on the next day. He was bidden to choose his own message. This message introduced him to our North Carolina brotherhood and marked him as a man come to the kingdom for such a time as this. Mark it, Rev. J. C. Massee is called not only to the Raleigh Baptist Tabernacle but to North Carolina.

He undertook to give us God's call to the men and women of Today. Effectively he showed that God has special missions for special ages. The history of the progress of the kingdom of God has been the history of the response of His people to His calls. God hurries not His work. God's plans prevail, though men often cry out that they have failed. God called Abraham to institute Faith. He waited 500 years. He called Moses and the Prophets to write His will of Righteousness. At length that call issued in His Book. Then the Book voiced the call for the Incarnation of God. Abraham said, the men of earth is in heaven. Moses said, the ruler of heaven is in earth. Jesus, the ruler of heaven and earth must reign in the hearts of men, and thus bring forth a universal spiritual dominion.

The last great call was the mission call through Carey and Judson. The response has been perfected. The church that is not missionary is out of tune with the times.

Now we must hear a new call—the new evangelism, personal evangelism. I believe God is beginning today His descent from the church to the individual.

How shall we respond? Not by the ministry. The new call is not alone to the ministry. It is to the individuals in our churches. Be soul-savers. There are three ways.

1. By pureness of life. Men no longer doubt the fact of Christ. They doubt His power to make men pure. They cannot be reached by the word. They must be reached by Life. The argument of a pure life is irresistible. I cannot see the sun with my eyes. The light is too much. I can see it in the morning-glory blooms. Men cannot see God face to face; but they can see Him in you.

2. He calls for more than purity. God wants you in His work. The great business of God's men is to let God reign within.

3. By promptness in testimony. We believe; therefore have we spoken. We need a new race of men and women who are not ashamed of the Gospel. The blessedness of personal testimony cannot be told, nor can the crime of withholding it be measured. O, let us men and women go forth telling our fellows of the Christ.

It seems a providence that the Midsummer meeting, founded in the hope of quickening the spiritual life of plain men and women should have been the occasion of this call to men and women to go forth in personal work.

A Sermon.

Sunday a great throng filled and overflowed the Tabernacle. Rev. J. W. Lynch was the preacher. His text was from Job, "O that I knew where I might find Him." His theme the "Practice of the Presence of God." Aware as we are that any report must be inadequate, we must undertake to repeat in part his great message.

Three great hungers possess men, one for food, one for love, one for God. Job and David voice man's hunger for God. The quest of God is the quest of the ages. Early in the Bible records the orphaned race begins its search. Abraham's upward look for God brought forth faith. The two types of religion have centered about the conception of God as (1) outside of His world, (2) inside His world. Jesus taught both. "God is Spirit; God is Father," says He.

Jesus reveals the presence of God, as a God seeking men, lost men. He gives the world four pictures of God, and there is nothing like them in other religions. God is as a Shepherd seeking a lost sheep; God is as a woman seeking a lost coin; God is a Father seeking his lost son; God is a divine guest knocking at the door of the human heart.

Jesus gives us five words that have changed the race's conception of God: "Father"—by which He was paternalized; "Our Father"—by which He was catholicized; "God is Spirit"—by which He was delocalized; "Go ye into all the world"—by which He was denationalized; "Receive ye the Holy Spirit"—by which He was incarnated forever in the lives of His children.

Paul on Mars Hill caught up and repeated the idea of God's immanence. "In Him we live." John on Patmos saw Heaven far away and God in it.

God was lost in darkness in the Middle Ages. He became the Absentee God. Men began to pray to Mary because there was so great a chasm between them and God.

But there has been a modern rediscovery of God in His world. Science, new study of the Scripture, the songs of Christian poets, have made way for and expressed this discovery: He

"Warms in the sun
Refreshes in the breeze,
Glow in the stars,
Blossoms in the trees;
Lives through all life,
Extends through all extent,
Spreads undivided
Operates unspent."

This discovery has brought about certain practical effects. (1) It is reconciling Science and Religion. (2) It is making the secular sacred. (3) It is shifting the seat and emphasis of religion back to the individual heart and consciousness.

If we are the home of God, we must keep our lives open. He stands at the door and we must receive Him. If we are the home of God, we must keep our lives pure. If this is the home of God, we must surrender to Him our lives. If we are the home of God, we must appropriate His grace. Know ye not that ye are the temple of the Holy Ghost?

Conclusion.

Now there was much beside. Sermons, addresses, questions and answers, song and prayer, talks by the way—and much drinking of spring water. We have chosen these addresses as typi-

cal merely, each in its class. One will see now the messages varied. How need was laid bare and supply was brought forward. We cannot report the earnest glad spirit that pervaded the meeting. We cannot report the matchless work of Dr. Robertson. He made the Gospel vivid for us. The Christ passed before us. We cannot report the restful spirit that bathed us all in peace. For once men had time—for each other and for God. Nor can we even mention the other addresses.

The meeting was a success from every point of view. It accomplished its purposes, and vindicated its right to exist. It will be repeated next year. A considerable sum was subscribed for the next meeting. We shall have Dr. Robertson again, and he will discuss the Words of Jesus. We already have the promise of Rev. Geo. W. Truett of Texas, who will preach daily. For the rest the program will move along lines similar to those of the present meeting, keeping the same objects in view. Already plans are making for enlarging the accommodations, for it is assured that many hundreds will be present.

One word may be added about the nature of this new feature of Baptist life in North Carolina. It will always be subject to the State Convention. It will never undertake to form policies. It will endeavor to supply the demand for a general meeting for the upbuilding of the spiritual life, and so its aim will be to supply our work with force and impulse and life directly from the source which is God, by means of genuine religion.

THE TEMPERANCE CONVENTION.

The great Temperance Convention will take place at Raleigh July 7, beginning at eleven o'clock in the morning.

The following is the program:

ORGANIZATION.

Temporary organization, 11.30 a. m.
Statement of purposes, conditions, call, etc.
Permanent organization—election of President, Vice-Presidents, State Committee, Executive Committee.
Appointment of committee on declaration of principles, etc.

QUESTIONS THAT WILL BE DISCUSSED.

1. Law enforcement. The Watts act. How shall we suppress illicit distilleries?
2. Elections in cities and town.
3. Practical workings of State and local anti-saloon leagues, as understood by gentlemen who have been engaged in the work in Ohio.
4. What shall be done with the drunkard?
5. Shall we have a field man?

These questions and perhaps others, including the dispensary question, will be submitted to the Convention, and discussion will be free. Each of them will be introduced by some one who has given it special attention.

(1) To form a policy in the work of advancing the cause of temperance in North Carolina.
(2) To assist in the enforcement of present laws.
(3) To improve local and State laws.
(4) To meet the organized work of the saloon men.
(5) And, therefore, to effect a substantial and permanent organization.
(6) To encourage thorough local organization.

It is hoped that this will be a truly great meeting—great in the men that make it, both in their character and in their numbers; great in its will to relieve our Commonwealth of the chief curse of our civilization; great in its permanent results.

The names of speakers have not been set forth, because it is desired that the discussion shall be free and thorough and representative. We can assure the reader that able men will handle these subjects, and at the same time that opportunity will be given for general discussion.

The object of the Convention is to organize the State and thus to put Temperance Reform on a permanent basis in North Carolina. To this end, we must have a State-wide representation. Let every county be represented.

Again and again we hear men say, "I amount to nothing; I will not come." Fellow man, you can amount to something. You have a work. Let no such thought keep you from this meeting. We need every man present in this meeting. If your heart is in this work, come.

North Carolina has been well organized by the liquor men. In their recent convention at Raleigh every liquor-selling community in the State, we understand, was represented. Each local organization can send a man to a political meeting or to a General Assembly or raise a fund for their purposes. Shame upon us if we shall not organize more thoroughly.

Let every friend of temperance come to this meeting.

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.

VIA CHRISTI COURSE.

An Introduction to Missions, 12th to 16th Centuries A. D.

Latin Hymn.

By King Robert of France, 970-1031.

Come, O Spirit! Fount of grace!
From Thy heavenly dwelling-place
One bright morning beam impart;
Come, O Father of the poor;
Come, O Source of bounties sure;
Come, O Sunshine of the heart.

Comforter of man the best!
Making the sad soul Thy guest;
Sweet refreshing in our fears,
In our labor a retreat,
Cooling shadow in the heat,
Solace in our falling tears.

O thrice blessed Light divine!
Come, the spirit's inmost shrine
With Thy holy presence fill;
Of Thy brooding love bereft,
Naught to hopeless man is left;
Naught is his but evil still.

Wash away each earthly stain,
Flow o'er this parched waste again,
Heal the wounds of conscience sore,
Bind the stubborn will within,
Thaw the icy chains of sin,
Guide us, that we stray no more.

Give to Thy believers, give,
Thy holy hope who live,
Thy sevenfold dower of love;
Give the sure reward of faith,
Give the love that conquers death,
Give unfailing joy above.

Our present lesson is calculated to make us realize that whatever may be the present faults of the Roman Catholic church we are largely indebted to her efforts in the past for our present Christian standing. It was the Catholic friar Augustine who first had courage to preach the Gospel to the pagan Anglo-Saxons; the brave Irishmen who went as missionaries to Scotland were also Catholics, and in the period covered by this lesson our material for study would be exceedingly scanty were it not for the efforts of the monks and friars of that same Romish church.

In order to understand the growth and influence of the various orders which we are to consider we must go back again to the conditions that produced them.

Within the first three centuries we saw the beginning of celibacy as a mark of devotion, and also the founding of monasteries and convents. We must bear in mind that it was an age of licentiousness, unbridled passions, and cruelty. In the recoil from these evils it was entirely natural for the Christians to say, "I will keep my body under to such an extent that even its natural cravings shall go ungratified, and will teach absolute self-control to those about me." So asceticism found its first foothold in the noble desire to set a right example, and furnish a striking object-lesson to those whose whole life was sensual to the last degree.

Again, the monasteries were not unmixed evils,—they served a great purpose. In them, by the patient labors of the monks, were preserved the Scriptures and many other invaluable writings. There young men received the best education afforded by the times, and were almost as much benefited by the lesson of industry and the dignity of manual labor as by their knowledge of books. Add to these lessons in practical unselfishness in the care of the sick, lessons in benevolence by daily almsgiving, and in hospitality to all who

were weary or in need of refuge, and it is easy to understand how it was that the early Christians believed that they had solved once for all the problem of being in the world but not of it, and how it came to pass that those who were living lives of daily self-indulgence regarded with superstitious awe the men and women who were severe with themselves, but tender of others.

As we study it will also be painfully easy to understand how the veneration of outsiders appealed to minds of baser metal and led them to become monks from selfish motives, and so how greed of money and power crept in until the brotherhoods were divided and subdivided by the earnest souls that deplored evil, and knew no way to overcome it save by withdrawing from it. In this day none can fail to read the evils of monastic and conventual life, but neither should we fail to read the pure purpose and lofty motives of those who originally introduced it. Their mistake was that they added human rules and limitations to those given in the Word, and gradually, like the Pharisees of old, others continued to add, until the rules became indeed "a burden heavy to be borne."

Franciscans, 1210.

One of the best-known and most popular of the brotherhoods, the Franciscans, founded by Francis of Assisi. His was a character that appeals to all our sympathies,—ardent, almost extravagant, emotional, sensitive, generous to a fault, and humble always. He was the son of a well-to-do merchant, and in his youth wild and dissipated, although never sensual.

He was first led to feel his need of a change by a serious illness, and some time after his recovery he took a vow of absolute devotion to God. His father was bitterly angry, and tried in public assembly to compel him to give it up. In his address he taunted Francis with the amount of money he had given him and the richness of the clothing that Francis was then wearing. Francis left the meeting for a few moments, then electrified all present by appearing entirely nude and returning his clothes and money to his father. Soon he organized his brotherhood: he devised a brown habit, girded with a rope. He required a vow of celibacy, humility, and perpetual poverty. The Franciscans went among the lepers, who were at that time entirely neglected, caring for them tenderly. Where there were sick or dying Franciscans were at hand to minister to them. If domestic service was needed, one of the disciples of Francis was in the house "as one that serveth." For years their only shelter was a ruined hut, and their fellowship and devotion to their leader are almost ideal in its beauty.

The growth of the order and their fidelity to the teachings of Francis are shown by the fact that it is estimated that a hundred and twenty-four thousand died from hardship during the next century. Lepers were always known among them as "God's patients." Their original rule was found in Luke 9:1-6.

For a long time Francis refused to receive any credentials from the pope, lest it should tend to pride; but finally consented to take a safe-conduct to protect his friars from persecution.

When we consider the spirit of the order, it occasions no surprise to find them most aggressive missionaries. Francis himself went on a mission to Egypt, and we find records of his followers in North Africa, among the Tartars, in China, the Canary Islands, India, Mexico, and New Mexico, between the years 110 and 1539. The record is an honorable one, for they won converts in every place by their loving deeds and

patient teaching. Francis died in 1226, so that in sixteen years he made the impress that was so deep and lasting. True to his nature, when death was near he requested to be stripped of his clothing, and laid up

on the staves out of doors, and there he died, with his arms outstretched as though on the cross. It was a pure life, and one from which we may learn much of what true consecration means.

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For Use in First Meeting in July— Sitka.

Leader.—From Attou to Sitka is more than two thousand miles, but our boat has brought us here in a very few minutes. Sitka you know is the capital of Alaska, and we shall find many things to interest us here.

Boy.—I thought Alaska was cold but it is hot here today. Why is it when we are so far north?

Captain.—You have heard of the Gulf Stream, haven't you?

Boy.—Yes, sir.

Captain.—Well, we have a stream just like it in the Pacific Ocean called the Japanese Current. It strikes North America a little south of Alaska and divides. One part of it flows southward, warming the shores of Washington, Oregon, and California. The other part goes northward along the coast of Alaska. This is what causes the warm climate and travellers are generally surprised at it. I can lower a thermometer from the ship's deck here and then out further in the ocean, and you will see how much warmer this current is than the ocean water.

Member.—Why is it we have always been taught that Alaska is covered with ice and snow?

Captain.—Probably because so little is known of Alaska until recently. Back from the coast it is much colder and the greater part of the year there is nothing to be seen but snow and ice.

Member.—Is it cold at Sitka in winter?

Captain.—You will be surprised when I tell you that Sitka, except for fogs, has about the same climate as Richmond, Va. The harbor of Sitka is never closed by ice, and this has sometimes happened in New York and Boston. Sitka harbor is no more subject to Arctic temperature than is Chesapeake Bay.

Member.—We will not need all the thick clothes we brought then.

Leader.—Maybe not at Sitka, but remember we are going much farther north before we finish our trip. One thing we have all noticed, but have not spoken of is the long days. Can any one of you explain it to us?

Girl.—I read about that before leaving home. Daylight lasts only six hours in the middle of the winter at Sitka. But in summer there is almost no night. When it is time for us to go to sleep here, we will feel like bad little children being sent to bed in the day time.

Boy.—What is that great big building I see at Sitka.

Captain.—That is the old Russian castle. You must visit that the very first thing after you land.

Member.—Sitka is on an island and there is a high mountain back of the city.

Captain.—Yes, that is Mount Vestova. As we near the landing, if you will look into the water of the bay, you will find it so clear you can almost see the bottom.

Leader.—Now we will land and walk through Sitka to see how the city looks. Then we will visit the castle.

Member.—The town looked very pretty as we saw it from the ship.

Member.—The houses seem to be built of logs, and see what big heavy logs they are.

Leader.—Yes, even the best houses are built of logs. The castle itself is, you see, built of large cedar logs, fastened to the rock mountain with strong clamps and bolts. The castle was built by the Russians when they owned Alaska and here the Russian governors brought their wives and daughters to live. It must have been lonely for them as there were few people living on the island then except the Indians. Sometimes the Indian chiefs were invited to feasts

given by the Russian governors. It may be in this large room of the castle the feasts were given.

Member.—What was this hall in the top of the castle used for?

Leader.—The Russians had plays and their great entertainments here. Sometimes, though not often, voyagers from other countries came to Sitka and then the Russian noblemen gave them great feasts and as fine entertainments as was in their power. Now the castle is so old and worn looking that we can hardly believe all these people once lived in it.

Member.—What church is that?

Boy.—That is the old Greek church the captain pointed out from the ship.

Member.—It has a tall spire or steeple and the round top is colored green.

Leader.—Inside the church here you notice there are some large pictures. They are very valuable, and were put here by the Russian government. In fact this government owns these Greek churches just as our government owns the post offices. The government of Russia spends more money for church and missionary purposes in Alaska than all the Christian churches of our country do. Rather a bad thing to have to say, isn't it, when we own Alaska?

Member.—Aren't the people of the United States doing anything to teach and help the Indians here?

Leader.—O yes. We are going now to the Training School.

Girl.—Is that the school? It looks almost like a little village.

Leader.—Yes, that is the school with the house for the teachers, the hospital, the workshops and school buildings. We will ask one of the teachers to show us through the buildings. Will you please tell us how many students you have here?

Teacher.—We have more than a hundred boys and nearly one hundred girls in the school.

Leader.—How long has the school been open?

Teacher.—About 23 years ago it was begun by the Presbyterians as a day school. A boarding department was soon opened and now the pupils are taught all kinds of work. You see what a number of buildings we have here now. All of them were built by the boys in the school with only one carpenter to direct them. Even the beds, chairs, tables, bureaus and, in fact, nearly all the furniture was made by these Indian boys.

Leader.—Is it hard to teach these Indian boys and girls?

Teacher.—No, they learn easily and seem to enjoy their studies. The school work is arranged so that each boy and girl attends school half a day, and works half a day.

Boy.—What work do the boys do?

Teacher.—Come into this building. Here you see boys learning to build boats. This trade will be very useful to them as boats are much needed here. In this room they make the furniture you saw. Here is a regular blacksmith's shop where many of them work. In this room you see they are making shoes.

Girl.—What do the girls learn to do?

Teacher.—They learn to cook, wash, iron, sew, knit and to make their own clothes.

Leader.—What kinds of homes do these boys and girls come from?

Teacher.—They are from the roughest Indian homes where everything is as dirty as can be. Those who have studied here are doing much toward improving these homes, however.

Leader.—What kind of a religion have these Indians?

Teacher.—They worship special birds and beasts. Bears are rarely harmed by these people and they worship ravens. You may have noticed how many of these birds there are on the island. The Indians believe the spirits of the dead live again in the bodies of ravens, hawks

and the like. Their worship is in offering gifts to evil spirits to keep them away. They believe in a state of happiness after death for men. Women are to them only slaves and may not hope for happiness hereafter.

Leader.—How much these people need to be taught.

Teacher.—Yes, and when we remember that they belong as much to the United States as do the people

of Massachusetts or North Carolina, we see how much it is our duty to teach and to educate them. The Indians are very fond of music, and one of the ways we have of attracting them is with music. We have a very good brass band connected with the school and if you will come in to the main building, we will have the boys play for you.

Leader.—Thank you, we shall be delighted to hear them.

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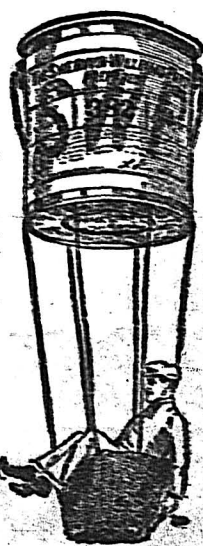
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STATE NEWS.

The first formal application for aid from the \$200,000 educational loan fund for public school buildings, comes from Gastonia.

It is reported that six tons of very rich gold ore were recently taken from the Barringer mine, near Salisbury, in Stanly County. The value is said to be \$20,000 per ton.

One hundred and twenty-five students registered the first week of the Summer School at Chapel Hill. The faculty for this year is said to be one of the best ever had there.

W. W. Barnes, one of the defendants in the case of the murder of Jones, the insurance man at Wilson, has turned State's evidence in the hope of being acquitted. The trial consumed most of last week.

It is reported that Geo. W. Vanderbilt has acquired a tract of land between Hendersonville and Brevard and will soon begin the erection of a modern manufacturing city. No one will be allowed to reside there before its completion.

The Raleigh District Conference in session at Louisburg last week passed a resolution, looking towards the reopening of the Greensboro Female College. The resolution states that the institution should be owned by the Methodists of the State, that is, by the North Carolina and Western North Carolina Conferences.

The frequency of railroad wrecks is becoming alarming. There were several last week, and in three of them lives were lost. A head-on collision on the Seaboard Air Line of a freight train with an engine and tender near Southern Pines, resulted in the loss of the lives of both engineers and two others on the engines. Both engineers were residents of Raleigh. Two other wrecks on the Norfolk and Western, one near Marion, N. C., and the other near Petersburg, Va., caused the death of six persons.

The State crop report for June, based upon replies from 1,400 correspondents, dated the 8th, gives the following figures: Acreage of cotton compared with last year, 100 per cent (the government report up to May 31st said 107 per cent), present condition of cotton, 79 (the government report said 74); acreage of tobacco compared with last year, 92 per cent; present condition, 78; present condition of corn, 85; of wheat, 70; of oats, 77; Irish potatoes, 85; apple prospect, 80; peaches, 70; pears, 72; blackberries, 102.

Governor Aycock was asked whether the \$10,000 which must be privately raised for the State exhibit at the St. Louis Exposition would be secured. He replied: "We will certainly get the required amount. I am confident of it. I expect to see a great exhibit made there by North Carolina." When asked what amount of this needed sum had so far been contributed, the treasurer of the fund, State Treasurer Lacy, said, \$1,313. The \$10,000 in private subscriptions has to be raised before a like amount appropriated by the Legislature is available.—Charlotte Observer.

The North Carolina Bankers Association, perhaps the most influential organization of business men in the State, held its annual session at Wrightsville last week. It is interesting to note that the amount of capital employed in banking in this State has increased since July, 1902, in the sum of more than \$1,600,000. The combined assets of State, private banks and trust companies shows an aggregate of nearly \$25,000,000. The assets of the national banks is about \$18,000,000, making a total of \$43,000,000. There are one hundred and seventy banks and trust companies in the State.

GENERAL NEWS.

Three negroes were lynched last week in Baker County, Ga., for the murder of a white farmer named Ballard.

A strike among the motormen and street car conductors of Richmond and Manchester has caused a serious loss to retail trade and much inconvenience to the public for a week. There has been some violence, usually led by strikers or strike sympathizers. The militia has been called out and cars are now running under protection of guards over most of the lines.

Peter Karageorgevitch, the newly elected king of Serbia, was greeted with much applause upon his arrival at Belgrade, the capital, on the 24th ult. The only foreign ministers taking part in his reception were those of Austria and Russia. Some three or four other foreign representatives are apparently ready to recognize him as king. America is still holding off. The King's appointment of the ministry is regarded by some as equivalent to a notification that no punishment is to be meted out to the assassins of the former king and queen.

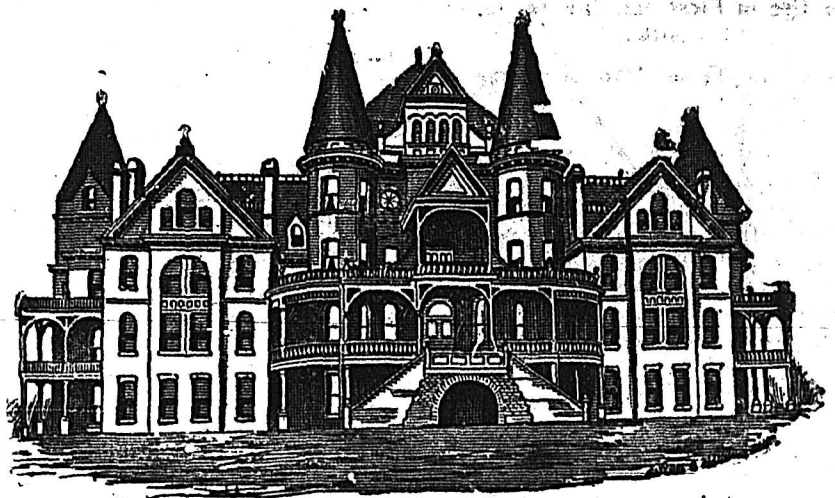
The grand jury returned in five indictments on June 22 in the post office investigation on the specific charge of conspiracy to defraud the government. They are against Machen, Diller B. Groff, Samuel A. Groff, George T. Lorenz and Mary J. Lorenz. The charge states that Machen was to advise the purchase from the Groffs of a large number of their fasteners for street mail boxes at \$1.25 each, and that upon the payment of the bill by the government 40 per cent of the amount was to go to Mr. and Mrs. Lorenz and Machen.

Much comment has been made over the warm reception given the American squadron at Kiel by Emperor William of Germany. After thoroughly inspecting the flagship Kearsage he cabled to the President of the United States his admiration of the ship and its crew. At a dinner given by United States Ambassador Tower, sentiments of the kindest feeling were expressed for America and her people. It appears that the Emperor is prompted to so much consideration in part by the way in which his brother, Prince Henry, was received when visiting us.

The most sensational news of last week was the lynching of a negro in Wilmington, Del., for brutally assaulting and murdering a young white woman. He was arrested and placed in jail and demand was made upon the authorities to call a special session of the grand jury for his indictment. This was not granted, grounds upon which the refusal was based being that at that time a trial would have been attended by such public clamor and prejudice that a fair hearing would have been impossible. On the first night following the deed, a mob of two thousand men took the negro from his prison, carried him back to the place where the deed was committed, and burned him at the stake. The ministers of the city met and passed resolutions expressing their sorrow and indignation at such lawlessness, and criticized the officers for tardiness in bringing out troops. While the news of the affair has occasioned outbursts of indignation from all parts of the country at the horribleness of the crime and the punishment, one's thoughts turn to the only remedy for such cases, that of speedy trial. Whether it be in a Southern State or in a Northern State, no community can easily withstand the shock of such outrages while the man who commits the deed is held for months waiting trial.

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The Baptist Female University will be prepared to do better work next session than ever before. In addition to the \$1,500 previously expended on equipment for the Chemical and Biological Laboratories, the Department of Physics will be equipped with \$500 worth of new apparatus and appliances for illustrating, measuring, magnetism, by trautics, optics, acoustics and atmospheric phenomena. This department will be under the charge of a Bachelor of Science of the Chicago University.

The History and Language rooms will be furnished with new sets of maps and globes. The Department of Mathematics will be supplied with a new transit and a set of geometrical figures.

In the Departments of English, literature will be taught by a Doctor of Philosophy of Chicago University, and the language will be taught by a graduate of Hollins Institute, who afterwards took a B. A. degree from the Richmond College for Men.

The Department of Music has made a reputation throughout the State. It will be under the Directorship of Mr. Wade A. Brown, President of the Music Teachers' Association in the State, and Vice-President of the Music Teachers' Association in the South. Among his assistants will be two out of the only three graduate teachers of the Clavier system in the South.

The regular work in the schools of Art, Elocution and Business, will be kept up to the former standard.

It is proposed to add to the regular course for degrees a school of the Bible, under some competent instructor not yet selected.

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The cost of board, room, heats, lights, literary tuition, and all incidental fees, is \$167.50 per session.

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Wake Forest Letter.

If change be rest, then I must have had a most restful fortnight in New York, just after Commencement. Jupiter Pluvius, however, was not propitious and it was umbrellas and overcoats all the time. But I could not see that showers and an unambitious thermometer had much effect upon the throngs on Broadway and the Avenues. Despite weather conditions, there was much to see and I saw much. I still believe that, for one who lives in the country or a small town, New York is the best of vacation resorts. Trolley-car lines, with their system of transfers, have helped much to make it so. One can ride twenty miles for a nickel, and every moment affords a new perspective from the open car. Of course city folks do well to go to "the springs" or the seaside, but I find more to interest myself, being a hayseeder, in a great city. And one who knows how can have his outing there for about two-thirds of what it would cost him at, say Tennessee Beach or the Green Potash Springs.

I did not see a silver dollar in New York. Instead, everybody seemed to be handling nice, crisp, clean, new one and two dollar bills, to say nothing of the fresh fives and tens. Why cannot our bankers send off a few tons of heavy dollars and a few bushels of filthy lucre and get in exchange what the Northern people handle?

I hope my correspondents have understood and pardoned my delay in replying to their letters. There was an enormous pile on my desk when I reached home, but I believe they are nearly all answered now. I'm ready again for any number of letters from young men who want to come to College, from parents who have sons to send, from parties who want good teachers, and, in a word, from all the brethren whom I can help in their work or who can help us in ours.

It is not our fault that the publication of the catalogues for 1903-4 has been delayed. They are out at last, about fifteen hundred have already been mailed, and the brethren are receiving them. Reading them too, I hope, for there are some new things in it.

Especial attention is called to changes in requirements for entrance (pages 20-21) into College classes; to the enlarged outline of study (pages 54-60) for Medical Students; to the requirements (page 62) for the B. S. Degree, which has not been offered here before for a number of years; to a stringent regulation adopted by the Trustees (page 67) in regard to absence of students without permission; to the "Pastors' Course" (pages 75-6); to changes ordered by the Trustees in College fees (page 82).

This last item is very important. Tuition fees henceforth will be \$25 per term instead of \$30, as heretofore. Instead of the "incidental and library fee" of previous years, a cash Matriculation fee of \$10 will be collected from each student, including ministers and ministers' sons.

So far as I can judge at this stage of vacation, the outlook for next session is excellent. We shall miss some familiar faces, but are consoled by the thought that many of our men have passed out into wider fields of work and usefulness and by the assurance that their places will be filled by new aspirants for knowledge and culture.

CHAS. E. TAYLOR.
Wake Forest, N. C., June 27.

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Take Horsford's Acid Phosphate.

It increases capacity for concentrated brain work. As a Tonic in run-down conditions it is remarkably beneficial.

North Carolina Farmers' Convention at A. & M. College, July 21, 1903.

An invitation is hereby extended to farmers and other persons interested in the improvement of agriculture in North Carolina to meet in convention at the North Carolina College of Agriculture and Mechanic Arts, in West Raleigh, on Tuesday, Wednesday, and Thursday, July 20, 21, and 22, 1903. A regular program of instruction will be carried out; including lectures, discussions, and practical experiments. The program will be published soon, and will speak for itself.

This convention will devote itself exclusively to a study of agriculture. It is intended to be the beginning of a series of North Carolina Farmers' Conventions to be held annually during July or August at the State Agricultural College. Let all farmers who can, come and bring their wives, making the occasion a pleasant family holiday as well as a means of instruction. The Agricultural and Mechanical College, the Agricultural Department of the State, and the State Museum, the Capitol, and various State Departments, the Asylums, and Penitentiary, the Colleges of Raleigh, and the city's beautiful residences and buildings all combine to render the occasion worthy of the small time and expense needed for the trip.

The railroads have granted a fare of one fare and 25 cents for the round trip, being special rate tickets to the A. and M. College Summer School for Teachers. The college will furnish board at 50 cents a day, or 25 cents a meal. Lodging may be had at the college, if there is room, otherwise in the city, at reasonable rates.

(Signed)

CHAS. B. AYCOCK,

Governor.

S. L. PATTERSON,

Com. of Agriculture.

GEO. T. WINSTON,

Pres. A. & M. College.

CHAS. W. BURKETT,

Prof. of Agriculture.

Rev. Egbert W. Smith, pastor of first Presbyterian church at Greensboro, has declined a call to the First church at Richmond.

Every great book is an action, and every great action a book.—Luther.

Mary Baldwin Seminary FOR YOUNG LADIES.

Term begins Sept. 8, 1903. Located in Shenandoah Valley of Virginia. Unsurpassed climate, beautiful grounds and modern appointments. Two hundred and sixty-six students past session from 24 States. Terms moderate. Pupils enter any time. Send for catalogue.

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I CURE CANCER.

Have you Cancer? Have you been given up as hopelessly incurable by everybody? I can still cure you. At least, I have cured others who were thought to have but a few days to live, and why not cure you? No knife. No plaster. No caustics. No sloughing ointments. No injection of acids. No blood drawn. No pain. I cure internal cancer just as readily as external. You can be cured by my "HOME TREATMENT" at your own home for less than one-fourth the cost of "PERSONAL TREATMENT," but if you have been humbugged till you have lost faith in the honesty or ability of any one to handle this disease successfully, come to my home at Dry Bridge, and I will cure you or no pay. And when I cure you you stay cured. It does not reappear in a few months; I will put money in the bank to back up that assertion. You will be absolutely, wholly and perfectly cured. The chances are ten to one if anything else is the matter with you you will be cured of that too. You can be cured a great deal quicker, and more cheaply if you have never permitted your body to be operated on or experimented with by others before I take your case, still if you do not believe it, go ahead and try, but remember me for a cure after they have failed. Will you not write me a full description of your case and let me tell you what I can do for you? Address DR. SCOTT MASON, Dry Bridge, Va.

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OXFORD SEMINARY, OXFORD, N. C.

The following report was made to the last session of the Baptist State Convention held in Durham, by the School Visiting Committee appointed at Winston in 1901. This report is found on page 59 of the minutes of the last Convention:

Your committee regrets that it has so imperfectly performed the duties assigned to it at the last session.

* * * The other invitation was from President Hobgood, the Oxford Seminary. Only one member of the committee (Rev. W. C. Tyree) found it possible to accept this invitation, and the following is the impression he received from his visit to this excellent institution:

The enrollment for this session was 82 boarding pupils [this number was increased to 95 in the spring term.—President] and 20 local pupils. This is the largest patronage (boarding) the school has ever had, and it necessitated additions and other improvements.

Several rooms have been added to the dormitories. A new art-room has been provided, which is in every way admirably adapted to its purpose and thoroughly equipped.

Five new pianos have been purchased this season, making eleven in all. They are all superior instruments, especially the new ones.

Waterworks are now under construction [completed now.—President] designed to supply the whole building with water, which will add much to the convenience and comfort of the students.

The Faculty consists of ten admirable teachers. As an evidence of their ability and efficiency, and also as a proof of the President's wisdom and good judgment, most of these teachers have been teaching in the institution for a long time.

The health of the Faculty and students of this institution has always been proverbially good, and never before has it been better than this session.

Neatness and order were observed in every department. The young ladies seemed contented, bright and happy.

This school has had a long and honorable career, and by its thorough and faithful work has placed the denomination under great obligation.

We are sure that the Convention will hear with gladness the report that it is steadily growing in patronage, equipment and usefulness. Its success in the past and its prosperity at the present are, of course, largely attributable to its progressive and accomplished President, Prof. F. P. Hobgood.

Respectfully submitted,

W. C. TYREE.

W. C. NEWTON.

Rates very moderate. Apply for handsomely illustrated catalogue to President Hobgood.

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Five courses leading to Diplomas. Advanced courses leading to Degrees. Well equipped Practical and Observation School. Faculty numbers 40. Board, laundry, tuition, and fees for one year of text books, etc., \$140 per year. For non-residents of the State, \$160. Twelfth annual session begins September 15, 1903. To secure board in the dormitories all free-tuition applications should be made before July 15th. Correspondence invited from those desiring competent teachers and stenographers. For catalogue and other information, address

CHARLES D. McIVER, President,
GREENSBORO, N. C.

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Address President C. E. TAYLOR.

The Seventieth Session will begin August 26th. Fifteen independent "Schools," embracing Science, Language, Mathematics, Philosophy, Bible, Law, Medicine, Pedagogy, etc. Biological, Chemical, and Physical Laboratories. 16,000 Volumes

Temperance.

Temperance Convention, Raleigh, July 7.

On account of the Summer School at Raleigh the railroads have granted a rate of one fare plus 25 cents for the round trip, July 6, 7. This will enable many to attend the Temperance Convention. It is a most important meeting, and the friends of Temperance should take this opportunity to manifest their interest.

The entire State will be organized with a view (1) To enforcing the Watts Act; (2) to establishing prohibition in towns and cities; (3) to obtaining more effective legislation.

Anti-Saloon League.

PRINCIPLES: Inter-party. Members of all parties invited to join without breaking their party ties.

Inter-denominational: Support of only known friends of temperance legislation and temperance work for office.

Personal effort to enforce existing laws.

Personal influence in agitation.

METHODS: Law enforcement. We will create a sentiment that will make prohibition prohibit.

Opposition to saloons, distilleries, wineries, whether licensed or unlicensed.

Intelligent demand for constructive local work and general legislation.

States With Prohibition Territory.

Alabama fifty out of sixty-six counties.

Arkansas fifty out of seventy-five counties.

California 175 towns and cities.

Colorado fifty towns and cities.

Connecticut seventy-five out of 125 towns.

Delaware half the State.

Florida thirty out of forty-five counties.

Georgia all of the State, except four cities.

Illinois 650 towns and cities.

Indiana 140 towns.

Iowa all of the State, except twenty-five cities.

Kentucky ninety out of 119 counties.

Louisiana twenty out of fifty-nine counties.

Maryland fifteen out of twenty-four counties.

Massachusetts 125 out of 175 towns.

Michigan 400 towns and cities.

Minnesota 400 towns and cities.

Mississippi seventy-one out of seventy-five counties.

Missouri eighty-four out of 115 counties.

Nebraska 250 towns and cities.

New Jersey 200 towns and cities.

New York 700 towns and cities.

North Carolina sixty out of ninety counties.

Ohio 500 towns and cities.

Pennsylvania 600 towns and cities and twenty counties.

Rhode Island twenty towns and cities.

South Carolina all the State, except ten cities.

Tennessee seventy out of ninety-six counties.

Texas 120 out of 246 counties.

Virginia fifty-five out of 106 counties.

West Virginia forty out of fifty-four counties.

Washington fifty towns and cities.

Wisconsin 300 towns and cities.

Lord Shaftesbury said that six out of ten lunatics in the English asylums were made such by drink.

A Kansas Poor Farm.

Finney County, Kansas, in 1886, purchased a county poor farm. They paid \$16,000 for the farm and \$7,000 on improvements. A man named Adams contracted with the county commissioners to assume charge to take care of all paupers without expense to the county, paying the expenses out of the proceeds of the farm. Although perfectly honest he made a fortune out of his contract. After a few years it leaked out that Adams had saved up \$25,000 out of the poor farm and he was removed. A closer contract was made with the next superintendent, but he also made a small fortune out of it, and was removed. Then the county commissioners made a contract with the probate judge to act as superintendent of the poor farm, he to be paid an additional salary, to have rent for himself and family free, and to turn the proceeds from the farm into the county treasury. Since the time of this contract the income from the poor farm has ranged from \$4,000 to \$7,000 to the county. Kansas is a Prohibition State, and as the laws are well enforced in that county, it has had only one pauper in the poor house in fourteen years.

Do You Know

1—That 50 per cent of every dollar tax you pay is because of the liquor traffic?

2—That two-thirds of the crimes of this nation are due to the same cause?

3—That we have 1,250,000 drunkards with will, mind, character, hopes for this life and that of the future gone?

4—That we have another army equally as large approaching drunkenness, swelling the whole army to 2,500,000?

Who is responsible for these appalling facts?

License is not intended to stop the liquor traffic but to perpetuate it.

If you vote with the liquor dealers, you vote for their business.

The saloon curse will not be destroyed until the government—or the people—dissolve partnership with it.

The battle must be desperately fought and the field of battle is the field of politics, and the foes of the saloon must unite against its friends.

There is but one power in the land stronger than the saloon, and that is the church.

On which side are you?

Huxley on Alcohol.

In a letter published in his "Life and Letters," replying to a question as to what he thought of alcohol as a stimulant to the brain in mental work, Professor Huxley said:

"Speaking of myself—and perhaps I may add for persons of my temperament—I can say without hesitation that I would just as soon take a dose of arsenic as I would of alcohol under such circumstances. Indeed, on the whole, I should think the arsenic safer, less likely to lead to physical and moral degradation. It will be better to die outright than to be alcoholized before death. If a man cannot do brain work without stimulants of any kind, he had better turn to hard work. It is an indication on nature's part that she did not mean for him to be a head worker."

Voice of a Statesman.

No earnest, honest effort in a good cause can fail. It may not be crowned with applause of men. It may not seem to touch the goal of immediate worldly success, but it is not lost. It helps to strengthen the weak with new virtue—to arm the irresolute with proper knowledge—to animate all with devotion, which in the end conquers all.—Charles Sumner.

THE BAPTIST BOOK STORE.

(Owned and Managed by the Baptist State Convention—Profits go to the Work.)

First. Our purpose is to supply all the Baptist Sunday-schools with literature. We fill orders promptly. Our price is the same that you pay the Publishers. Our profit will help build Sunday-schools in destitute places.

Second. We are agents for church and Sunday-school and ministerial supplies. Song-books, charts, maps, etc., at lowest prices.

Third. Books, Bibles, Commentaries, Sermons, Essays, Gift Books, School-books, and Standard Current and Classic Novels. We will order any book for you by mail at market price.

Fourth. A great variety of stationery, pens, ink, type-writer supplies.

Fifth. It is your Store and we make it to your interest to buy here.

W. O. ALLEN, Manager,
For the Committee.

N. B.—The new Sunday-school song-book, Hymns that Help, will soon be ready. Send in your orders. Per copy 30 cts. Mail prepaid.

For more than thirty years

Dr. Bigger's Huckleberry Cordial

has been curing diarrhoea, dysentery, flux and all bowel and stomach troubles. Cures quickly and positively. Never fails.

THE BEST MEDICINE ON EARTH FOR TEETHING CHILDREN

On sale at all drug stores. Two sizes. 25c and 50c
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* MEN'S FURNISHINGS.

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Widely Known—Annual Attendance Exceeds 500 from Ten States.

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ILLUSTRATED BOOK FREE—The 62-page illustrated catalogue of Goldey College will be mailed free to parents and young men and women interested in an education that leads to the BEST BUSINESS POSITIONS. Write for it today, and you will thank us for making the request. Address: GOLDEY COLLEGE, WILMINGTON, DEL.

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Marriages.

CLICK-STROUD.—On the 18th of June, by Rev. W. R. Gwaltney, Mr. J. F. Click to Mrs. L. Blanch Stroud, all of Hickory, N. C.

GRIFFIN-NEWSOME.—Mr. Julian F. Griffin, of Woodland, N. C., and Miss Kate G. Newsome, of Winton, N. C., were united in marriage at the Baptist church at Winton, June 17, 1903, Rev. J. T. Riddick, of Norfolk, Va., officiating.

Obituaries.

Death.

To live, to die,
To see the great unknown,
I wonder if when we are dead
We'll know who's right, who's wrong.

The end of life
Is wrapped in darkest night;
Will the effulgent sun arise
On an eternal morn?

We all must die,
But shall we live again?
Does death but mean eternal sleep,
Or will we wake at dawn?

And if we wake
Will all our hopes be true?
Have we beheld immortal truth
With only human eyes?

My ears have caught,
When all was still as death,
A song by fairest angels sung—
It might have been a dream.
—W. B. Parker, in the New Orleans Times-Democrat.

TWINE.—Mrs. Allie Twine, a most faithful and efficient member of Roanoke Island Baptist church, is gone. She is most sadly missed; but her sweet disposition and beautiful Christian life is an incentive to both pastor and people to nobler and better Christian living.

G. W. WHITE.

BROGDEN.—Ina May Brogden, the infant daughter of W. A. and H. F. Brogden, died at her home in Durham, the 10th of June, 1903. She was only three months and twenty-five days old. The Master who said, "Of such is the kingdom of Heaven," is preparing "a home" for the parents and friends by transplanting this bud to bloom in His "Father's mansions."

Ina May was laid to rest in the family burying ground near Roger's Store, in Wake County. Since all was done that could have been done by a faithful doctor, and constant attention of parents and loved ones to keep her here let us resign her to the care of Him who gave her. And since she cannot come back to us, let us so live that when the Master calls we can go to her.

HER PASTOR.

SPECIAL LOW WEEK END RATES

From points on the Atlantic Coast Line to Seaside Resorts. Tickets on sale Saturday, good returning including Monday following. Attractive schedules, unsurpassed service. Summer Tourist Tickets to Mountain and Seaside Resorts limited for return passage to October 31st. On sale until September 30th.

For full particulars, rates, etc., call on Ticket Agents or write,

W. J. CRAIG,
General Passenger Agent.
H. M. EMERSON, Traffic Man
H. M. EMERSON,
Traffic Manager,
Wilmington, N. C.

A New Society.

(Continued from Page 3.)

him, and he resolves to labor on. The pastor is often thoroughly discouraged by the work of the church. The church numbers from fifty up to two or three hundred members. He thinks of what a great work they could and ought to do. He remembers how hard he has tried to get them to work in the prayer-meeting, Sabbath-school and church, and to get them to give liberally to benevolence, but he has failed. Three-fourths of his members are doing practically nothing, and only a few can be depended on for work, giving, sympathy, and encouragement in his work. But for these faithful few, many a pastor would quit pastoral work and the churches would go down; and gospel light would almost die out in such communities, and the tendency would be back to heathenism.

God be thanked for the faithful few. To such the promise is: "Fear not little flock, it is your Father's good pleasure to give you the Kingdom."

I would rather blot a dozen societies now existing than to organize a new one. But there is an old society already organized; the best the world has ever known; it is The Faithful Few in our churches. I want to beg thousands of church members to join this society, and go to work in the prayer-meeting, Sabbath-school and the church. By so doing, you will glorify God, be a comfort to your pastor and a blessing to your church and community, and be a happier Christian than ever before in your life.

Oxford, N. C.

RHEUMATISM

A BLOOD DISEASE.

How a Biblical Recorder Reader was Cured.

Rheumatism is as much a blood disease as cancer, ulcer or scrofula, and to cure to stay cured, it should be treated as such; hence Botanic Blood Balm (B. B. B.) should be used. It neutralizes the specific poison that causes Rheumatism, expels it from the system, and permanently cures after everything else fails. George W. Leonard, of Atlanta, a reader of the Recorder, writes that he was cured of Rheumatism ten years ago by B. B. B.; that before that he suffered the most excruciating pains in bones and limbs. His hands would puff up and swell, his kneecaps would get so stiff he could hardly walk without the aid of a crutch. He tried doctors and medicines, but none reached the root of the trouble, which was in the blood. Sometimes he thought he had found a cure, but alas, his symptoms would come back again until he was cured ten years ago by the use of eight large bottles of B. B. B., and he has been perfectly well ever since. To further convince you that B. B. B. cures the most desperate rheumatism we will send a trial treatment free to readers of the Biblical Recorder, so you may test the remedy at our expense. Can anything be fairer?

B. B. B. for sale by druggists everywhere at \$1 per bottle. For trial treatment address Blood Balm Co., 82 Mitchell Street, Atlanta, Ga., and medicine sent, all charges prepaid. Describe your trouble, and we will give free medical advice. Don't despair a cure, as we have over 8,000 voluntary testimonials of cures by B. B. B.

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Latest 1903 edition of Cram's magnificent reversible Map of United States and World ready for sale. Latest, largest and most beautiful Map publication ever issued. Shows Ocean Currents, routes of travel, distances, Cable Lines, and all natural features. Absolutely correct and up-to-date. Easiest and most profitable seller ever offered. Big terms. Exclusive territory. Address, HUDGINS PUB. CO., Atlanta, Ga.

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Unhealthy Kidneys Make Impure Blood.

It used to be considered that only urinary and bladder troubles were to be traced to the kidneys, but now modern science proves that nearly all diseases have their beginning in the disorder of these most important organs.



The kidneys filter and purify the blood—that is their work.

Therefore, when your kidneys are weak or out of order, you can understand how quickly your entire body is affected and how every organ seems to fail to do its duty.

If you are sick or "feel badly," begin taking the great kidney remedy, Dr. Kilmer's Swamp-Root, because as soon as your kidneys are well they will help all the other organs to health. A trial will convince anyone.

If you are sick you can make no mistake by first doctoring your kidneys. The mild and the extraordinary effect of Dr. Kilmer's Swamp-Root, the great kidney remedy, is soon realized. It stands the highest for its wonderful cures of the most distressing cases, and is sold on its merits by all druggists in fifty-cent and one-dollar size bottles. You may have a sample bottle



by mail free, also a pamphlet telling you how to find out if you have kidney or bladder trouble. Mention this paper when writing to Dr. Kilmer & Co., Binghamton, N. Y. Don't make any mistake, but remember the name, Swamp-Root, Dr. Kilmer's Swamp-Root, and the address, Binghamton, N. Y., on every bottle.

SPECIAL RATES VIA SEABOARD AIR LINE RAILWAY.

Summer Excursion Rates via Seaboard Air Line Railway. Tickets sold daily June 1st to September 30th, inclusive, with final return limit October 31st. Below I beg leave to give you rates to the principal points:

From Raleigh to
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White Sulphur Springs, Va.\$14.15
Asheville, N. C.\$10.90
Hendersonville, N. C.\$11.60
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Blowing Rock, N. C.\$13.00
Lenoir, N. C.\$9.00
Cross Hill, S. C. (Harris
Lithia)\$11.85
Lincolnton, N. C.\$8.25
Littleton, N. C.\$3.90
Pittsboro, N. C.\$2.35
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Shelby, N. C.\$9.10
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C. H. GATTIS, C. P. & T. A.,
Raleigh, N. C.

H. S. LEARD, T. P. A.,
Raleigh, N. C.

National Educational Association,
Boston, Mass., July 6—10, 1903.

On account of the above occasion tickets will be sold at the rate of one fare for the round trip plus \$2.00 membership fee. These tickets will be on sale July 2nd, 3rd, 4th and 5th, with final limit July 12th. These tickets may be extended until September 1st by depositing same with Special Agent and upon payment of fee of 50 cents. Seaboard Air Line.

When writing advertisers, please mention this paper.

SOUTHERN RAILWAY—WEEK-END RATES TO MOUNTAIN RESORTS.

The Southern Railway will sell round-trip tickets to points named below for all trains Saturday and forenoon Sunday, good returning leaving destination not later than Monday following date of sale, except Blowing Rock, all trains Fridays and Saturdays good returning leaving destination not later than Tuesday following date of sale. Following rates from Raleigh, N. C.:
Shelby, N. C.\$5.80
Rutherfordton, N. C.\$6.45
Lincolnton, N. C.\$5.25
Cliffs, N. C.\$5.25
Lenoir, N. C.\$5.30
Blowing Rock, N. C.\$8.60
Asheville, N. C.\$7.00
Black Mountains, N. C.\$7.00
Round Knob, N. C.\$6.45
Marion, N. C.\$5.85
Morganton, N. C.\$5.80
Connelly Springs, N. C.\$5.25
Hickory, N. C.\$5.25
Tryon, N. C.\$7.50
Hendersonville, N. C.\$7.75
Brevard, N. C.\$6.80
Lake Toxaway\$7.60
Hot Springs, N. C.\$6.15
Wilmington, N. C.\$4.50
Morehead City, N. C.\$4.50

For further particulars write or call on T. E. Green, C. T. A., Yarbboro House Building, Raleigh, N. C. All 'phones 141.

Administrator's Notice.

Having qualified as administrator of the estate of E. Perry, deceased, late of Wake County, N. C., this is to notify all persons having claims against the estate of said deceased to exhibit the same to the undersigned on or before the 20th day of June, 1904, or this notice will be pleaded in bar of their recovery. All persons indebted to said estate will make immediate payment.

FRANK B. PERRY, Administrator.
June 18, 1903.

CHRONIC DYSENTERY or DIARRHOEA.

A cure guaranteed if directions are followed, or money refunded. Price, \$5.00. Write to DR. WOOLEY CO., 104 N. Prior St., Atlanta, Ga.

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50¢ GUARANTEED 50¢
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OF THE SOUTH.
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We assume that subscriptions are to continue until ordered discontinued, unless it is specifically agreed that the subscription shall stop when out. The evidence of our recognition of this agreement is the three letters S. W. O. on your label. If it is not there, we shall feel at liberty to send the Recorder indefinitely, expecting you to pay for it.

Acknowledgements.

July 1, 1903.

State Missions.—Boiling Springs, King's Mt., \$3.25; New Hope, 2.37; Mt. Creek, Flat River, 5.05; Mt. Tabor, 18.25; W. M. S., Potecasi, W. Chowan, 3.39; Mars Hill, Mt. Zion, 1.13; Rocky River, 8.45; Ramseur, 7.00; Spring Hill, Pee Dee, 7.46; W. M. S., Spring Hill, Pee Dee, 2.35; Lebanon, Cedar Creek, 2.90. Total this week, \$56.70. Previously reported, \$4,817.01. Total this year, \$4,873.71.

Foreign Missions.—Boiling Spgs. King's Mt., \$3.00; Mt. Zion, King's Mt., 1.13; Greens X Roads, W. Chowan, 8.50; Girls M. B., First Goldsboro (Miss Price), 10.00; Littleton, 7.00; Atlantic Asso., 12.00; Mt. Olive, 8.15; Kelford, 5.00; W. M. S., Mt. Gilead, Montgomery, .76; Macedonia, 1.23; Sunbeams, First, Asheville, 5.17; L. D. McNabb, 5.00. Total this week, \$66.94. Previously reported, \$9,414.29. Total this year, \$9,481.23.

Home Missions.—Mt. Zion, King's Mt., \$3.04; Aberdeen, Sandy Creek, 3.00; W. M. S., Whiteville, C. F. and Col., 1.95; Sunbeams, Whiteville, C. F. and Col., 1.70; W. M. S., Hickory, Tar River, 2.21; Atlantic Asso., 13.90; Mt. Gilead, 3.04; Midway, 1.97; Sunbeams, Mill Creek, Flat River, 5.00; Flat Rock, .83. Total this week, \$34.24. Previously reported, \$4,322.48. Total this year, \$4,356.72.

Education.—Pleasant Grove, \$2.06; Atlantic Asso., 4.00; West Raleigh, 2.50; Sharon, Flat River, .50; Knotts Grove, Flat River, 1.75; Olive Branch, Flat River, 2.10; Ramseur, 2.00; Lenons X Roads, C. F. and Col., 4.92. Total this week, \$19.83. Previously reported, \$996.16. Total this year, \$1,015.99.

S. S. and Colportage.—Atlantic Asso., \$4.00. Previously reported, \$28.59. Total this year, \$32.59.

Minst. Relief.—Pleasant Grove, King's Mt., \$2.08; Atlantic Asso., 9.00; Ramseur, 3.00; Pittsboro, Sandy Creek, 4.00. Total this week, \$18.08. Previously reported, \$323.96. Total this year, \$342.04.

Total reported for all objects this week..... \$199.79

Previously reported for all objects..... 19,942.79

Total reported for all objects this year..... 20,142.58

WALTERS DURHAM,

Treasurer Bapt. State Con.

It is hard for an empty bag to stand upright.—Franklin.

Acknowledgments.

For the new church at Pittmaria School House, Edgecombe County, N. C.:

From churches of the Bertie Union meeting, pledges paid: Ahoskie, \$4; Bethlehem, \$3.28; Buckhorn, \$5; Capeharts, \$2; Colerane, \$3; Greens X Roads, \$2; Mrs. Hill, \$1; Rosses, \$3.00.

From Greenville church, Tar River Association: D. J. Whichard and C. T. Mumford each, 50 cents; J. C. Tyson, E. B. Higgs, G. F. Evans, Mrs. R. L. Humber, and M. A. Allen, each, \$1.

A. G. Cox, Winterville, \$2.50.
From the Chowan Association: Great Hope, \$1.10; Reynoldson, \$5; Salem and Sandy Cross, each, \$2.50; Woodville, \$1.

From Enoch Ludford, \$5.
From Scotland Neck: F. P. Shields, \$2.50; E. T. Whitehead & Co., \$2; I. B. Wheeler, and J. P. Futrell, each, \$1; E. E. Hilliard, and Charlie Shields, each, \$1.

Correction.—In the Recorder of June 17, Mt. Tabor, \$2.20, should have been \$5.20.

With many thanks to the brethren.

G. L. MERRELL.

Hobgood, N. C.

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ST TEMENT

National Standard Insurance Co., OF NEW YORK.

CONDITION DECEMBER 23, 1902, AS SHOWN
BY STATEMENT FILED.

Capital—paid in cash.....	\$200,000.00
Am't Ledger Assets Dec. 31 previous year.....	522,577.79
Income—From Policyholders, \$429,131.18; Miscellaneous, \$118,233.15; Total.....	547,424.31
Disbursements—To Policyholders, \$264,411.90; Miscellaneous, \$161,135.82; Total.....	425,447.72
Fire Risks—Written or renewed during year, \$55,663,622.00; in force.....	36,984,502.00

Assets.	
Book Value of Bonds and Stocks	\$450,457.50
Interest and Rents due and accrued.....	1,546.06
Cash in Home Office and deposited in Banks.....	104,927.26
Agents' balance, representing business written subsequent to October 1, 1902.....	85,509.02
Total.....	\$642,101.04
Less assets, not admitted.....	7,900.00
Total admitted assets.....	\$634,201.04

Liabilities.	
Losses and claims unpaid.....	\$49,770.01
Unearned Premiums.....	236,105.69
All other liabilities as detailed in statement.....	38,245.26
Total Liabilities as to Policyholders.....	\$324,120.96
Capital paid up.....	200,000.00
Surplus.....	109,610.60
Total Liabilities.....	\$634,221.04

BUSINESS IN NORTH CAROLINA IN 1902	
Fire Risks written, \$198,462.00; Premiums received.....	\$3,227.72
Losses incurred—Fire, \$4,631.59; Paid.....	4,631.59

President—R. B. Rathbone.
Secretary—E. G. Phipps.
Home Office—45 William St., New York City, N. Y.
Gen'l Agent for Service, T. T. Hay, Raleigh, N. C.
Business Manager for North Carolina—T. T. Hay & Bro., Raleigh, N. C.

STATE OF NORTH CAROLINA,
INSURANCE DEPARTMENT,
RALEIGH, April 8, 1903.

I, JAMES R. YOUNG, Insurance Commissioner, do hereby certify that the above is a true and correct abstract of the statement of the National Standard Insurance Company, of New York, filed with this Department showing the condition of said Company, on the 31st day of December, 1902.

Witness my hand and official seal, the day and date above written.

JAMES R. YOUNG,
Insurance Commissioner.

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SUMMER SCHOOL FOR TEACHERS, RALEIGH, N. C., JULY 1 TO AUGUST 1.

On account of the above occasion the Seaboard Air Line Railway will sell round trip tickets from all points in Virginia and North Carolina and in South Carolina—Cheraw to Columbia, inclusive, and Ocoola to Greenwood, inclusive—at the rate of one first-class fare plus 25 cents for the round trip. Rates from Richmond to Raleigh and return \$5.05, from Norfolk-Portsmouth 5.70, from Wilmington \$5.60, Charlotte \$5.90; Weldon \$3.35, Henderson \$1.70; Oxford \$2.15; Columbia \$6.65. Tickets sold June 30, July 1 to 20, final limit August 1.

For further information apply to:
C. H. GATTIS, C. P. & T. A.,
Raleigh, N. C.
H. S. LEARD, T. P. A.,
Raleigh, N. C.

WEEK END RATES VIA SEABOARD AIR LINE.

Commencing June 6th, the Seaboard Air Line Railway will place on sale week-end tickets to the following summer resorts. Tickets are sold for all trains Saturdays and fore-noon Sundays, good returning the following Monday.

Round-trip tickets from Raleigh are as follows:

From Raleigh to	
Wilmington, N. C.	\$4.50
Jackson Springs, N. C.	\$3.50
Portsmouth, Va.	\$4.50
Ocean View, Va.	\$4.50
Old Point Comfort, Va.	\$4.50
Cape Henry, Va.	\$4.50
Virginia Beach, Va.	\$4.75

For further information apply to
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Raleigh, N. C.
H. S. LEARD, T. P. A.,
Raleigh, N. C.