

BIBLICAL RECORDER.

THE ORGAN OF THE NORTH CAROLINA BAPTISTS—DEVOTED TO BIBLE RELIGION, EDUCATION, LITERATURE AND GENERAL INTELLIGENCE.

Volume 66.

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Number 36.

TAMPERING WITH PUBLIC OPINION.

Our readers may recall the sharp and short end this paper put to an effort months ago to so prejudice public opinion that a man whose name was at stake might not receive a fair trial.

This government is a government of public opinion. Right or wrong, the voice of the people is the ultimate authority in North Carolina and the United States. As we all know, laws are of no great consequence when public opinion does not approve them. This ought not to be so, but it is; and it is the fact, and the abuse of the opportunity it makes possible that we have solemnly to deal with. Public opinion may not influence courts of justice in every instance, though we regret to say, it has had notable weight on many occasions. On the whole it will be agreed, that ours is a government by public opinion; and, accordingly, that he who trifles or tampers with this central source of the State's life, of freedom and justice and public welfare, is dangerous in the highest degree; and, since by the very nature of the case there is no means of punishing such a man, those to whom civil rights are dear must not be slow to visit upon him the condemnation he so richly deserves.

In view of the conditions, true citizens have two high duties: The first is to endeavor to set an example of obeying the law because it is law. The Bible bids us give heed to those in authority. Bad laws well kept are preferable to anarchy. The second duty is, to endeavor by all means to put an end to the base abuse of public opinion. The man who takes advantage of the influence of public opinion is worse than he who in weakness suffers his prejudices to be influenced. The maker of discord is worse than the discordant citizen; the sower of serpents' teeth is worse than his helpless progeny. Where public opinion is greater than law, he who controls it has the State at his mercy; and he who ill uses such power must be speedily deprived of it.

We deplore the fact that in view of the impeachment of two Justices of our Supreme Court, there have been indications of an effort to prejudice the public mind by printing and circulating the speeches of the members of the House in behalf of impeachment. The members had right to make these speeches; the papers had right to print them. Let this be understood. But to make a special point of printing together the leading speeches on one side only and of circulating them far and wide, is so clearly an effort to arouse and prejudice public opinion in a trial of momentous import, as to deserve severest condemnation. The fact that this scheme was half-disguised adds to its baseness.

We have thought that, while a newspaper might express opinions when the matter was under way in the House, the moment it became a high trial, involving the characters of two men who have sat upon the highest seat in our Temple of Justice, and whose rights to that high place are in question,—involving, too, the fair name of our honorable Commonwealth,—we had thought that at once every self-respecting paper would refrain from taking sides. This is no personal or party matter; nor is it a matter of public policy. If not respect for one's self, then respect for the Senate, now clothed with high judicial powers, ought to be an all-sufficient restraint. But, we regret to say, in certain quarters we can not hope to look for respect for Courts or Senates or Justice or the Commonwealth, a self-respect. It gives us no pleasure to say this; and we would not say it, were we not solemnly convinced that it is true, and that the time has arrived when it must be said.

For we see no hope of relief from such abuses save in the protest of self-respecting people. Patience has availed nothing; protest is answered with defiance; rebukes have been met with slanders; and exhortations are derided.

Let us not make a false impression. This editorial is called out by the special breach described; but it would be unjust

not to say that other papers have, to our regret, become earnest advocates of the cause of the justices.

In conclusion, we take this opportunity to say with unfeigned pleasure that we are confident the Senate will give the Justices as fair a trial as men ever receive. While we deplore the effort to prejudice public opinion, and can not deny the evidences that the great power of public opinion weighs in the scales of all courts, we do not believe that the Senate of North Carolina will be affected by such a consideration in this matter. Indeed we have pleasure in the evidence that the effort to inflame public opinion has failed. No one can know what the verdict will be, but the Senate is composed of men in whom there is every reason for confidence, and we should all prepare to accept their verdict, whatever it may be.

Commonplaces of Missionary Life in China.

BY REV. W. E. CROCKER.

Yesterday we elbowed our way for nearly a mile through the narrow, muddy, crowded lane called a street, at the west gate of the city, to sell calendars and books. As we passed under the arch of the gate, we saw a dead body lying on the side—a beggar that probably died during the cold the other night. Hundreds passed, and still he lay—dead.

We sold our tracts to the shops as we passed. One man looked at a book and asked what it was about. I said, "It tells about Jesus." At that he scornfully said he didn't want it. "Jesus is not good," he said. I asked him if he knew anything about Him. He said, "No." I said, "How do you know whether He is good or not?" Some of the crowd laughed. No, the stumbling block over here is Jesus—they don't want Him, for He is "despised and rejected of men." But we are determined "to know nothing among them but Christ and Him crucified."

One man said to me on the street in rather a confidential manner, "what are you selling books on the streets this way for; you don't need 'em." I explained that we were using this means to spread the gospel and not to make money. He bought a calendar.

Yesterday we crossed the river on the native ferry, and sold books and preached in one of the filthiest towns I ever saw. In giving me the few coppers cash for books they would try to slip in one short, and try to take the paper without any pay at all. Every evidence of the worst vices was upon them. I felt that our mission was surely to the lost, and they are lost.

REAL PREACHING.

On the steam launch one frequently finds a company of the better class of Chinese. Some of these were taking the other day about schools and knowledge. From this we slipped easily into a conversation which led to a knowledge of God. That isn't preaching, you say. The least effective preaching in China is from the pulpit. In the course of the conversation I explained how we have a living Saviour, a living hope, a living gospel. That they worshipped dead ancestors, studied dead classics, worshipped dead idols, and the hope of their great religion was that men might die, that is, become annihilated. Their hope was death, our hope was life. One old man over at the South Gate the other day was offended at the doctrine of the Resurrection. It is only the Christian who can say, "though he were dead yet shall he live."

Let me tell you the story of a successful mission. Three or four single ladies of the C. I. M. went into Kiangsi about fifteen years ago, and located in a country where mission work had never before been done. There was not a Christian there. The crowds came to see the foreigners. They were kindly treated, and sent back home with a pleasant memory of the foreigners. Presently some began to believe the gospel, and a few Christians were gathered. The little Scotch lady, who presides over that mission of six lady workers has seen about two thousand converts gather about them in these fifteen years. They have several hundred homes represented and thirty or more little stations, some of them churches. All this has been done without a great outlay of money, and by evangelistic effort. All the communities of China are not so easily influenced, however.

W. E. CROCKER.

Chinkiang, China, January 23, 1901.

Soberly and with clear eyes believe in your own time and place. There is not, there never has been, a better time or a better place to live in. Only with this belief can you believe in hope.—Phillips Brooks.

Christian Giving—No. 1.

A SEARCHING REVIEW OF THIS IMPORTANT SUBJECT.

BY EDW. S. REAVES.

THE DUTY OF GIVING.

To most Christians the consideration of their duty to God is not quite so pleasant as the contemplation of those blessings which came to us through divine mercy. Yet the conscientious consideration of Christian duty is essential to the development of character. Therefore, in view of the fact that the representatives of all our denominational interests are pleading for enlarged gifts and that North Carolina Baptists have undertaken during this year to materially increase the endowments of our educational institutions, it would seem to be an opportune time for all our people to consider anew their duty of giving to the Lord's cause.

It is to be feared that the term giving not infrequently conveys a false idea, since many think of it as a matter of charity rather than of duty. He who preaches the gospel at home, goes as a missionary to foreign lands or teaches in our schools is not an object of charity. He is doing a definite work and, if faithful, earns a liberal support. The same obligations of duty which lead him from other vocations of life, not infrequently at a sacrifice to himself, into the work to which God calls him, ought to bind Christian laymen to contribute liberally to his support.

That Christian giving is a duty solemnly binding on every follower of our Lord may be seen from several considerations, but two of which can now be presented.

WHAT WE OWE TO THE GIVER OF ALL.

1. The duty as seen from considering man's dependence on God. Whence come all our blessings? Are they not from God? He is the giver of every gift that ministers to our well being, whether it be the sunshine so free and bright or the highest spiritual blessing. The former may toil and delve, but unless God gives the increase he can not reap. The merchant, banker or mechanic may lay his plans ever so carefully, but unless God gives him strength of mind and body to execute them his plans must fail. This is a truth that many forget. Because of their proneness to forget God sought to impress it in an especial manner upon His ancient people. He had led them from bondage to liberty. He is now ready to give to them long promised blessings of prosperity and peace. In giving them charges to obey His word and reverence His name, He urged them in the day of their prosperity not to forget the source of their blessing. "Beware that thou forget not the Lord thy God . . . and thou say in thine heart, My power and the might of mine hand hath gotten me this wealth. But thou shalt remember the Lord thy God; for it is he that giveth the power to get wealth." (Deut. viii. 11-18). Here is God's claim upon the money-maker. He is to give back to God because of his dependence on God, for even the capacity to make money is God-given.

In the light of this text it would not be amiss to conclude that the Lord gives to some men this special talent for service to him and expects of them that they will honor Him with it. It may be that God has not called you to preach, but, instead, has endowed you with a rare ability to make money, and has called you to serve Him in this way. Are you sure that the call of our colleges for endowment is not God's call upon you for the special service for which He has given you talent?

DO MEN ROB GOD NOW?

2. The duty as taught by precept. Under the old dispensation God required of Israel a tenth of the increase from field and flock. This was not by any means the maximum of service, but only the minimum of requirement. He bestowed His blessings upon them as they honored Him with their service. He withheld His favor and blessing when they refused to give. Many are the rebukes administered to Israel because of their failure in this respect. Malachi brought to Israel a searching question and preferred a grave charge when he said: "Will a man rob God? Yet ye have robbed me. But ye say, wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse: for ye have robbed me, even this whole nation." Do men rob God now? If He were to speak as in the days of old, what would he say? But Malachi further taught the relation of duty to blessing when he said: "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open the windows of heaven, and pour you out a blessing,

that there may not be room enough to receive it." But the objection is urged that the tithing system does not apply to the Christian dispensation. If we grant that it does not, do we thereby escape this duty? By no means. As the blessings increase our debt of obligation increases. And by so much as we enjoy greater blessings under the new dispensation, by so much are our obligations increased. So not a tenth does God demand of us but He requires of us in proportion to our blessings. Hence the requirement of the New Testament follows: "Upon the first day of the week let every one of you lay by him in store as God hath prospered him." Here the duty of giving not a specified part but according to the blessings of God is urged upon each one.

Thus in many ways, by precept and requirement, God has impressed upon His people their duty in giving. There is no lesson which we need more to learn.

THE NEED OF THE HOUR.

The special pressing need of God's kingdom seems to be more men of means who realize the duty of giving. This is seen in our missionary work. Men called of God are ready to go; but how can they be sent without the means of support? In our own State there are great opportunities for building up churches being lost for the lack of the necessary means to improve them. And so it is in our educational work. Our Baptist youth, from the mountains to the sea, are eager for education, but in many instances the schools are lacking or the means to support pupils in the schools already established are not to be had. In order to meet the demands of our people our colleges and schools must have more liberal endowments. Would that the men to whom God has given the "power to get wealth" might hear the call of our representatives for money and might realize their duty to give according as God hath prospered them.

Statesville, N. C.

A Good Deacon.

BY REV. F. C. McCONNELL, D.D.

AN ADDRESS TO HIS DEACONS.

It is sometimes said that good deacons are very scarce. I do not think that good deacons are scarcer than good preachers or other good members of the churches. It is not such an easy matter to be a first-class deacon. It takes time to discharge the duties of a deacon in an effective way, and many brethren who have been chosen to the office of deacon find it hard to find the time necessary to the solemn work laid upon them. A man that will make a good deacon in other respects must generally be a busy man. The interests of large concerns are in his hands. Others have interests bound up with his own, and to them he has an obligation. If not conducting a business of his own, a good deacon usually is in the employ of another, and has obligations upon him by reason of that relationship. Thus it will almost always happen that the time element in a deacon's duties is no small consideration. All praise to the men who find, or make time, to do so much for the advancement of the Master's kingdom.

THOUGHT REQUIRED.

To be a good deacon requires much patient thought. It is not possible to conduct the affairs of a church without the exercise of the same wisdom and painstaking thought employed in the conduct of other enterprises. In many of the large churches the business element is no small part of success. And the same good sense and business tact is vital in church affairs that is found necessary in the discharge of other business engagements. To be able to disengage the mind from the constant demands in other business and give the proper thought to church affairs is not so easy as some might suppose, and yet this must be done wherever a deacon is at all helpful to his church. No enterprise will run itself, no more will a church than other enterprises. It is the duty of the deacons to devise means and inaugurate plans for the development of the membership of the churches. When they have raked enough funds to keep their financial skirts clear and show a respectable contribution to the advancement of the Lord's cause in the world, they have only done a small part of their duty to the membership. It is not simply to get enough money and keep the expenses and proper contributions going. That is the secondary consideration in the business of the deacons. Theirs is the duty of developing the members in these respects. It would be a positive sin for deacons to allow some one liberal man to furnish all the means necessary to meet the financial obligations of the church. The giving is good for the members, and they are to be made to give for their own good. Moreover, there are

other means of cultivating the membership besides what good may be done in bringing them to recognize their duty to the financial obligations. There is a church fellowship, without which no church will prosper.

PROMOTING FELLOWSHIP.

It is not exactly sociability. It is another and a higher thing than sociability. It is well named when it is called "fellowship." There must be cultivated a spirit of good will among the members. It is not sufficient that members shall each do his duty separate and apart from his fellow member. There must be an inter-communion of spiritual concern for all, among all, so that sympathy and prayer, one for another, will readily flow. Now this state of fellowship must be brought about, and kept about, by the deacons. The pastor will bind as many to him as possible. He will form attachments by the amount of good he may be enabled to bring to members by his sermons and by the spiritual comfort he may bring them in their trials. But fellowship between the pastor and the people is not fellowship among the people themselves. This must be created and maintained by the wisdom and tact of the deacons, and this takes time and thought, prayer and active effort.

OUTSIDE WORK.

Besides this inside the church, there is a vast opportunity for usefulness for deacons outside the church. There are the strangers whom the deacons should bring into acquaintance with the church and pastor, and there are the unseparated, whom the deacons ought to seek to bring under the influence of the church life.

Having mentioned these few things, I am sure no one will think it is an easy matter to be a good deacon. To this might be added the entire working interest of the church, all of which ought to be under the immediate supervision of the deacons. The Sunday School, and all the societies that are engaged in specific effort, should be carefully supervised by the deacons. None should be allowed to exist that are not in accord with the churches' idea of promoting Christ's cause; and all of them are entitled to the personal help of the deacons. And, of course, the stated services of the church are to be under the watchful eye of these men whom God has set over this matter.

Withal, I would take off my hat in dutiful recognition of a good deacon wherever one is found. May their number be multiplied and their efficiency increased a thousand fold. And may their reward here, and hereafter, be commensurate. They shall purchase to themselves a good degree and great boldness in the faith, having used the office of a deacon well.

Even so may it be.

Lynchburg, Va.

A Volume of Philosophy.

In one of his best-known writings Ian Maclaren introduces a sturdy brother whose chosen business it is to inquire into the spiritual condition of all the church members who chance to come in his way. On one occasion, while probing the heart of one of his victims or beneficiaries, he asks the question, "What about your doubts?" The answer comes back substantially, "I have little trouble with my doubts, but a great deal with my desertions." There is a volume of philosophy and a whole library of experience in that answer. Desertion nearly always precedes doubting. Neglect of opportunity, violation of plain commands, contempt for duty, open indulgence in worldliness—these are the prolific soil in which doubt flourishes. Of course there are good people, warm of heart, and sincere, who are thrown into serious questionings in their attempt to understand some providence or to unravel some mystery. The Master Himself was not averse to removing these doubts and cherishing the doubter. But we are inclined to think there has been a great deal of sympathy wasted on a great mass of unbelief which has masqueraded under the banner of "honest doubt." The man who wilfully and persistently neglects his duty and treats with contempt the law of his Master may expect that his mind will come to share the spirit of rebellion, and that clouds of his own creation will obscure the clearness of his vision. Jesus had reference to something of this kind when He taught that the man who has willingness to obey shall have power to know. If faith is strengthened by obedience, doubt is multiplied by disobedience. Nothing is more contemptible than for a man who has turned his back upon his Lord and is following his own way to complain that divine truth makes too large a demand on his power of believing.—Central Baptist.

The foolish and wicked practice of profane cursing and swearing is a vice so mean and low that every person of sense and character detests and despises it.—George Washington.

A PERIOD OF PREPARATION FOR GREAT ENDEAVORS.

Address to the Pastors:

Dear Brethren:—Realizing that the Baptists of North Carolina are confronted with great opportunities, and in view of the large undertakings upon which they have engaged, it occurs to us that in nothing may we do so well as the opening of the first year of the century, as in going to the Fount of all our Blessings and seek increase of our faith in Him, to the end that our zeal may be worthy of the opportunities which in His Gracious Providence are before us. It is nearly seventy years now since our Convention began. At last we have the equipment for which our fathers wrought and hoped and prayed. We are now setting about to accomplish the ends to which these works have long been regarded as the necessary means.

We can not hope for success apart from faith in God. We can not expect our people to do what they might do, until they have consecrated themselves afresh. In view of our recent undertakings, we surely ought to strive to get our faith increased and our devotion renewed.

There are two tasks at large: One is to begin the long-delayed development in denominational life of that large body of Baptists whose weight is now not felt because they are uninformed or indifferent or perverted. We venture to suggest that a movement on the part of those who are active, a movement for greater consecration, nobler living and larger doing, will have its indirect effect in informing and awakening not a few of the brethren who are now of us but not with us in that degree so much desired.

The other task is the practical one of increasing our mission funds, for preaching the Gospel of Salvation in our State, Nation and in the uttermost parts of the earth, so sorely needed; and of enlarging the usefulness of our denominational institutions, both charitable and educational. The overshadowing task of obtaining gifts from all our churches and their members for the strengthening of our educational system, is itself alone sufficient to inspire the profoundest impulses and the true spirit of sacrifice. But in addition to this, by the intimations of our hearts and minds and by many outward signs we are called to enlarge our gifts for every object of our Baptist State Convention.

Again, it has for years been the cherished hope of many hearts that a great wave of religious fervor should sweep throughout Zion, kindling new zeal, strengthening the faith of God's children and enveloping many in its saving embrace. Contemplate for a moment how glorious it would be to feel one's self in the midst of an inspiring outpouring of the gracious power of our God and Father! Brethren, this is possible! We may have it if we want it!

Sure that nothing can be lost and trusting that much may be gained by going unitedly to God in earnest prayer upon these matters, seeking thereby to prepare ourselves for the weighty responsibilities lately undertaken, by increasing our faith and arousing our zeal, we have ventured to call upon you as a fellow worker to call upon your people in your church or churches to join with us in a week of prayer for consecration, growth in knowledge of the Divine will and in faith in God.

It seems to us that the week beginning with the third Sunday in March, as that is the week of prayer and self-denial, observed by the Missionary Societies, will be most convenient. May we not ask that in that week or shortly thereafter, you will call your people together every night for the purposes stated, and make it a week of preparation for great tasks? We are aware that the time is too short for many of our churches to make ready for these meetings by March 16. But some may. Let us urge that all others will immediately set apart a week as soon as possible.

Fraternally, your brethren,
CHARLES E. TAYLOR,
LIVINGSTON JOHNSON,
A. E. BROWN,
O. L. STRINGFIELD,
JOHN MITCHELL,
J. F. MACDUFFIE,
J. B. BOONE,
R. T. VANN,
J. W. BAILEY,
J. C. CADDELL,
W. C. TYREE.

P. S.—We advise that in calling upon your people to meet, you state that no collections will be taken, making it clear that the supreme object is to improve our faith that we may be able to serve more acceptably. If you so desire, you may read the above letter to your church. We are sure you will have no difficulty in devising a program or getting up subject matter for the meetings.

IT IS NOW—OR NEVER.

It is now or never with many of the special subscribers received last spring. They are more ready now to become regular subscribers than they are soon likely to be. They are more needed now by our cause than they are likely ever to be. The sooner, then, that our friends urge them to renew, the better. If not now persuaded, they may never be. Good friend, now is the time.

Remember that we have not only sent the paper at a low price on trial, but have bought some excellent books—books that will last, books that mean something, books to raise your children with:

(1) History of the Baptists, by H. C. Vedder.

(2) Life of Jesus, by O. C. S. Wallace. New subscribers sending \$1.50 may take their choice of the above books, and the paper one year.

Old subscribers sending us their renewal and a new subscriber (\$3) may have one of the above books, and the new subscriber one.

Old subscribers sending \$2 will be marked up one year and receive both books.

A JUST MEASURE.

Our readers are acquainted with the efforts to repeal the laws granting graduates of certain schools teachers' certificates without examination. Mr. Carraway, of Lenoir—of whom more later—introduced the bill. President Vann made a remarkably clear argument for the bill. Rev. J. M. Rhodes spoke for the N. C. Methodist Conference for which he presented a resolution. Others spoke. Dr. McIver and Dr. Lawrence and Prof. Claxton opposed the bill. The Committee approved it, however.

It passed Senate and House without real opposition.

Every reader of this paper, without any feeling whatever against the institution which had this privilege, will rejoice in its abolition. In view of all the circumstances it would have been difficult not to have passed the bill.

ADD—

Twenty five cents to your renewal when you pay up for the Recorder, and we will send you two handsome souvenirs of the Centennial Endowment Effort, in the form of a picture of Thomas Meredith and the great paragraph from his address, the words of which have been printed in the Recorder twice recently. No doubt it stirred you and you would like to have it constantly before you with the likeness of the great man who uttered it. It is printed on handsome card-board, suitable to hang up. We say we will send two. That is because we think when you see it you will wish you had another for your friend. But if you want just one, send fifteen cents in addition to your renewal. We have only 1,000 of these souvenirs.

Action of Mount Holly Baptist Church With Regard to Elder L. R. Norket.

On March 11, 1898, church fellowship was withdrawn from Elder L. R. Norket on the charge of resisting the authority of the church, and the surrender of his credentials was demanded.

On his own request, accompanied by confession of error, he was restored to fellowship February 2, 1901. He appeared before the church in conference March 2, 1901, and requested that his credentials be restored to him, which, by a unanimous vote of all the members present, was so ordered.

S. L. BOLINGER, Clerk.

Mount Holly, N. C.

To the Point.

On of our safest pastors writes: "I wish you to know that I endorse your paragraph in a recent Recorder on a certain class of foreigners who are living on our churches and interfering with our mission work. I turned—down yesterday. Another—has galled the churches seven or eight years. According to the statement of the former, he was a college or university graduate and a professor of four years' experience before he came to America. He spent three years in New York, four in—Seminary, is now in his third year in a medical school. And is still living on the churches! His native people can not, in his judgment, be in great need of the Gospel.

"Now will not our pastors and churches learn that the Foreign Mission Board has better opportunity than they to form correct judgments upon men and fields?"

That is to the point and sound common sense besides.

News Notes.

..... We were glad to see Mr. T. M. Pittman, of Henderson, in Raleigh last week.

..... Pastor Setzer is moving onward at Morehead. He hopes to organize a Young People's Union very soon.

..... Rev. W. Ward writes that the visit of Dr. Barron to Asheville has been a glorious uplift to our church there.

..... Rev. M. P. Davis moves from Bullhead to Snow Hill, in order that he may more conveniently serve his churches.

..... Those who want to give to the Mills Memorial had better send in their contributions speedily. The fund is nearly raised.

..... Having taken work in Pender County, Rev. O. W. Triplett has moved to Burgaw from Taylorsville. We wish him much success.

..... The marriage of Miss Leslie Pleasants, of Greensboro, to Rev. J. Q. Adams, of Reidsville, is announced for Wednesday, March the twenty-seventh.

..... Professor John L. Johnson succeeds Rev. George Wharton, one time pastor at Waynesville, as President of Hillman College, Miss.

..... Now is the time for all our friends to work for new subscribers. A few new ones in each church will make a large aggregate.

..... A number of the Union Meetings will take up for special consideration the \$100,000 endowment. We hope the movement will be thoroughly discussed.

..... Time to be whispering around amongst the brethren relative to the raising of a fund to send your pastor to New Orleans. It will be a great trip for him and for you.

..... The friends of Christian Education are called upon to join in an Educational Rally at Round Hill, near Rutherfordton, March 29-31. We hope there will be a large attendance.

..... Rev. O. L. Stringfield has been holding a series of meetings at Buie's Creek, in which a number of students have made their teachers and friends glad by accepting salvation in Christ.

..... Rev. C. M. Billings, who has an excellent church at Timmonsville, S. C., has received a call to Covington, Tenn. In Bro. C. A. Smith, of Timmonsville, the pastor has a fine helper and friend.

..... Rev. W. H. Davis is so well pleased with the music school at Dayton, Va., that he intends to stay there until June. He is printing a series of articles on "The Gospel in Song" in the "Musical Mission."

..... It was a great pleasure to see Rev. R. W. Weaver in Raleigh last week. His work at Middletown, Ohio, is in flourishing condition. Though yet a young man he has already established himself in the ranks of Baptist scholarship.

..... We hope that not only our women but our men will observe the week of prayer. If ever there was a time when our people ought all to strive to increase their faith it is now. There is no preparation for great tasks or trials like prayer.

..... Pastor Kesler's friends will be sorry to hear that his little boy—"Jack"—has been ill with pneumonia at Scotland Neck. We hope by this time he is improving. A letter from Bro. Kesler Monday reports the little fellow improving.

..... Mr. H. A. Wolfsohn, the Gospel Singer, has engaged to direct the choir of the First Baptist church at Chattanooga. He will also avail himself of the opportunity to compile a song book. His friends in North Carolina are glad to hear this.

..... Rev. B. Lacy Hoge recently completed his third year as pastor in North Carolina. He labored first at Selma, since then at Concord. In this short time there have been 246 additions to his churches—104 by letter. He is doing fine work at Concord.

..... The inaugural address of Professor George B. Eger, as teacher in our Seminary, entitled "The Consecration of Criticism," has been received. We suppose it may be had on application to him at Louisville, Ky. We hope to give it a careful examination.

..... Rev. L. M. Curtis changes his address from Aulander to Aoshkie; whereby one of our good West Chowan communities loses while the other gains. The Association may rejoice that he seems too devoted to it to be tempted to leave her borders.

..... The Baptist people will continue to steadfastly stand by their schools and colleges. The main issue for us as a denomination can, thank Heaven, never be determined by others, but ever must be by ourselves. Let us be faithful, and all other events will not be greatly significant.

..... We take pleasure in the election of Dr. Hubert A. Royster, of Raleigh, to the position of Secretary and Treasurer of the Tri State Medical Association. He is an honor to Wake Forest College. Though one of the youngest he is recognized as one of the foremost physicians in North Carolina.

..... Rev. J. Alfred Garrett, of Broad Street, Winston, has received twenty-nine members into that church, and there are bright prospects for other additions. We hope to print a more extended note of his work another week, when the calls upon our space are not so pressing.

..... Secretary Stringfield desires the members of the Educational Commission and the pastors to be impressed with the opportunity presented by the fifth Sunday meetings for discussing the Educational movement. If the brethren in charge of programs will send to him, he may be able to obtain a speaker for them.

..... All the sons of Wake Forest ought to celebrate the new century at Commencement. Let's have a banquet, some genuine Wake Forest eloquence and a great rousing of our affections for Alma Mater. The "new" College will be good for the weary hearts of many of her older sons who have not been "on the Hill" in the last few years.

..... Rev. Charles A. Jenkins and family arrived in the city Friday afternoon and were met by a delegation from the First Baptist church and extended a very cordial reception. His sermon, Sunday morning, is pronounced a master piece of eloquence and a veritable religious gem. The edifice was filled to its utmost.—Goldboro Headlight.

..... Secretary L. Johnson leaves this week for Ashpole, where he will speak on our work in a general meeting. On the way he will stop at Aberdeen. At Ashpole we hope he will find as large and able a representation of the Robeson people as we found at the Association there. Brother Johnson is especially anxious to reach the country churches.

..... The Bellevue High School, which is one of the Associational Schools of Western North Carolina, is quite successful this session. The attendance for the five months of the fall term was 158 students, and that of this term has been an enrollment of 135. The success and work of the school seems brighter than it has ever been. Professor W. M. Stance'll is principal.

..... The liquor snake, maddened by defeat, turned last week and bit himself to death, so far as Cumberland County is concerned. The bill to abolish the Dispensary having been defeated, the opponent of that institution had a law enacted utterly prohibiting the sale of liquor in the county. All the better, if the friends of righteousness will vote to make the law permanent when the election occurs November, 1902.

..... We regret to record the death of Mr. L. Y. Montague, of Winston—one of the members of that family so well known to many of our readers by reason of their residence at Wake Forest. We did not know Mr. Montague, but the announcement that he leaves a gift of \$500 to our Orphanage and a smaller legacy to his church speaks in high praise of his thoughtfulness and Christian generosity.

..... Rev. L. M. Curtis advises us to say that the Union Meeting of the West Chowan Association at Asheville will be unusually important, and that all the people ought to come. On Saturday of the meeting all the women's Missionary Societies are urged to send representatives, as the sisters hope to supplement the Union with a stirring meeting of their own. The editor of the Recorder is hoping to be able to attend this Union.

..... Rev. J. H. Rich writes from Belhaven, "We are moving on well. Added a bell to our church property this week. We are looking with eagerness for the coming of Rev. M. L. Kesler in April to help us in a meeting." This young brother is doing the work of a true missionary in the far East. He is fortunate in being gaily enthusiastic. We hope he will build a splendid future.

..... Rev. A. R. Love has resigned the pastorate of our church at Mount Airy, to the regret of his people, who had become very much attached to him. Bro. C. C. Haymore writes, "We regret very much to give up Brother Love. We were all delighted with him. His sermons were all the time good." Brother Love, we understand, will accept the call to Hendersonville and thus join the force of Baptist workers in our great Western country. We congratulate these brethren.

..... The Chinese Christians in San Francisco and Oakland, Cal., voluntarily and without any solicitation, sent Dr. Hartwell one hundred dollars (Mexican) for the relief of suffering native Christians in Shantung as soon as they heard of their sufferings. Dr. Hartwell writes: "It was, I am sure, a sacrifice of sweet smelling savor to our dear Lord, a token of love and sympathy most beautiful and affecting in itself, as well as a great relief to the distressed." Foreign Mission Journal. And yet there are Christians who have doubts on the subject of Foreign Missions!

..... Dr. Marshall and Dr. Skinner—two excellent judges—say that they have seen no better work anywhere than that Rev. Hight C. Moore is doing for the Recorder. We offer these lessons not simply as aids to Sunday School workers, but to all our people. They form an excellent basis of Bible study. They are arranged upon a system which takes one through the Bible in six years. We hope those of our readers who do not study these lessons will take them up right away.

..... Rev. C. C. Williams, of Royal, writes that his work is going on well. He has the same field as last year, except Hickory church. He has made his second "round," and taken two collections with good results—one for our Orphanage, the other for Ministerial Relief. The congregations at Red Bud and Hopkin's Chapel are very gratifying. At the latter place and at Battleboro collections are improving. The Swift Creek Union will meet at the last named church coming fifth Sunday.

..... Bro. H. H. Howard reports two good meetings in Yancey County, one at Bald Creek, Bro. J. D. King pastor, in which thirty people laid claim on pardoning grace, and the life of the church was refreshed; the other at Little Creek, where Brother King, aided by Brethren Hensly and Howard, held meetings, in which more than forty people accepted the cross of Christ. A church may be organized there soon. Brother Howard concludes, "Brethren, pray for us and the Master's cause in Western North Carolina." So ought we all.

..... Rev. John J. Douglass writes from Wilson: "I have had it in mind for some weeks to write a brief letter for the Recorder, but the pressure of other affairs has not allowed. I say a 'brief letter,' because one should always be brief when speaking of himself, and space would be inadequate to enlarge upon the kindness of my friends. The work here has the leaven of encouragement in it. One can not suppress the feeling that the faithful seedtime will be followed by the fruitful harvest. It would be a hopeless task for me to try to express my gratitude for the many kindnesses shown us by the members of my church. They have contributed generously and generally to our temporal well being, and my ardent desire is to manifest in action what I can not say in words. It would not be out of place or out of date for me to incorporate in this letter the language of Israel's sweet singer: 'The lines have fallen unto me in pleasant places.'"

..... It gives us especial pleasure to print this note from President Hubbard: "It is greatly to be desired that the denomination shall raise the centennial fund. Because of private ownership, the Seminary can not expect any part of this fund, but the President will exercise his privilege of contributing to it, as he has contributed to every fund that has been raised either for Wake Forest College or for the Female University. This Seminary can use to great advantage a fund to be loaned to worthy poor girls. It is doing as much of this kind of work as it can do, but is unable to accommodate the numbers that every year apply for aid. Benevolently inclined persons would find excellent return in good accomplished, who would place in the hands of the President \$125, which would pay the board and full literary tuition of a student here for a school year. This sum in a year or two would be repaid, with interest, by those who would borrow it, and could be used again and again."

..... The Baptists of North Carolina have begun the campaign for the raising of \$100,000 for their educational institutions during the present year. This campaign has been opened with a strong address to the brotherhood, from the pen of Dr. R. T. Vann, President of the Female University Raleigh. Here is one paragraph from the address, which we commend to the Baptists of Georgia, who are engaged in a similar good work: "For bringing these things to pass our brethren feel that the mightiest agency placed in our hands is Christian education. By this is not meant teaching in the accepted sense so much as training; not so much the knowledge of books and nature as the imparting of that power by which we make the best use of the things we have—the power to study, to reason, to think. This power, under God, is the monarch of humanity, magician of the age, the conqueror of the world, the creator of the best things that are and by which these things consist. For every discovery and invention that has tended to uplift the race and increase the sum of human happiness, has been the product of thought. The world is feeling more and more with each new day that it is passing into the empire of mind.—Christian Index.

Baptist Pastors' Conference.

At a preliminary meeting of some of the Baptist pastors of the city, at the First Baptist church, Monday morning, March 4, I was asked to say through the Recorder that all the Baptist pastors and preachers in and within reach of Raleigh are requested to meet at the First Baptist church on Monday morning, March 18, for the purpose of organizing a Baptist Pastors' Conference. A cordial invitation is also extended to any of our Baptist laymen who may find it possible to meet with us. It is hoped that many of our brethren for miles around in every direction will favor us with their presence and counsel at these meetings.

A. A. BUTLER.

Love is the greatest thing that God can give us, for Himself is love; and it is the greatest thing we can give to God, for it will also give ourselves, and carry with it all that is ours. It is the great commandment, and it is all the commandments; for it is the fulfilling of the law.—Jeremy Taylor.

From Chapel Hill.

GOOD WORDS FOR OXFORD SEMINARY. SHALL THE WORK BE DONE?

I have wanted for some time to show my appreciation of the Recorder by writing something for its columns; but I had just a little more writing on hand than I could compass without neglecting my pastoral work. Even now I have time for only a hurried line.

A VISIT TO OXFORD.

I have just made my first visit to Oxford, and was delighted with all that I saw of that pretty little town and highly intelligent community.

I went to the Oxford Seminary to deliver several lectures, and it may be that the kindness with which the teachers and students listened to an old soldier spin his yarns, somewhat prejudiced me in favor of the Seminary. But certain it is that I was more than pleased with what I saw of the school during a stay of several days. They have registered this session 90 boarders, besides day scholars, and I have never seen together a more orderly, and apparently studious, set of young ladies. There was none of that loud talking or boisterous laughter, sometimes heard when so large a number of girls are congregated together; but while they were evidently a happy set, there was a dignity and lady like deportment about them, which was charming in these days of "loud" women. I regret not to have been able to see more of the internal workings of the Seminary, but I saw enough to satisfy me that the girls gathered here have a comfortable, happy home, and are well taught by thoroughly competent teachers, and that the standard of scholarship required is much higher than in the average female seminary.

President F. P. Hobgood is a born teacher, and an admirable executive officer, and has evidently "come into the kingdom" to show that a female seminary should have good, honest, solid work, rather than the mere tinsel of so-called "accomplishments."

It was certainly a privilege to be the guest of President Hobgood and his accomplished wife, who seem fittingly connected with a school, since she is the daughter of my dear old friend, Dr. Wm. M. Royall, whom I first met in October, 1859, when I entered the Seminary at Greenville, S. C., and he was Professor in Furman University.

I am glad of the opportunity of going through the Masonic Orphanage and seeing their beautiful plant, their neat cottages, convenient and large buildings, orderly boys and girls, and excellent arrangements for teaching and training them to be useful men and women. It was a pleasure to meet my old friend, Pastor John S. Hardaway, and to hear most encouraging accounts of his work in Oxford. I regretted not to meet my old Seminary friend, R. H. Marsh, who was one of that first class who inaugurated the Seminary at Greenville in 1859, and whose subsequent career of usefulness has been such a gratification to his old classmates. In a word, I was so much pleased with my visit to Oxford that as I drove through a driving snow storm to catch a Seaboard train I made the speech of the militia captain who, with his company, had been so pleasantly entertained in a certain town, and was called on for a parting speech: "I can't speak my friends, but the fact is we will come again."

If the good people of Oxford do not want me to go again, they had better not invite me.

SHALL THE WORK BE DONE?

I read with deep interest the address of the Educational Commission. It ought to stir the Baptist host of North Carolina, as a clarion call to battle.

It is a great thing we are asked to do—to raise one hundred thousand dollars for the education of our boys and girls—but we can do it, we ought to do it, we must do it.

I do not know how many of our brethren or sisters are in financial condition to give large sums, but I doubt not there are a few who could lead off with subscriptions which would cheer and gladden the hearts of our leaders, and be an example and influence to others.

There ought to be numbers scattered over the State who could give \$1,000, \$500, \$250, or \$100, and these ought to come forward promptly with their offerings. And surely there is no one among us who can not make at least a small contribution to this great enterprise. Let us, then, go to work. Let our pastors stir their people, and let us make our churches, from the mountains to the seaboard, ring with the glad purpose of doing this grand work, and let us, when we meet at Winston-Salem, in December, be able to sing with double emphasis, "Praise God, from whom all blessings flow," because we can rejoice together that this work has been accomplished. And let it be understood that this is but the beginning of what the Baptists of North Carolina—with their large numbers and resources—mean to raise for their educational institutions.

CHAPEL HILL.

We are moving on here quietly, pleasantly, and with some signs of usefulness. Our congregations on Sunday are large, and our Wednesday night prayer meetings very large in proportion to our membership. There are in the University

nearly one hundred students from Baptist families, and a large proportion of these, and of other students, attend our church. Indeed, from what I can hear, we have a larger number of students who attend our church than any other in town.

Our Sunday School, under our efficient Superintendent, Prof. Collier Cobb, is doing well, but we are planning to make it do better. Dr. Hume has a large class of University students, and it goes without saying that they are well taught.

Mr. Weston R. Gales began last night a series of meetings in the University chapel. Mr. Gales is a layman of the "Reformed Episcopal Church," and he presents the gospel in a simple, clear, earnest, and forcible manner, which under God's blessing, must accomplish good. We are praying for a God-given, God-sent revival in the University, which shall also reach our churches, and we beg Christian people all over the State to pray for us, and for the work at this great center of influence. It was very hopeful to see the President of the University (Dr. Francis Preston Venable) introduce Mr. Gales to the large congregation last night and bespeak for him "the earnest prayers of all Christian people."

But I have already written more than I intended, and must reserve for a future communication some other matters I had purposed writing about. I close with hearty congratulations on the satisfactory settlement of the affairs of the Recorder, and best wishes for its brilliant and complete success in the future.

J. WM. JONES.

Chapel Hill, N. C., February 25, 1901.

At Morganton.

GOING FORWARD. THE EDUCATIONAL FUND.

I became pastor of our church here the 1st of January, and have thought for some time that I would write something in regard to our work.

When I came here I found a splendid church building with a seating capacity of five hundred, and a kind and hospitable people, with the church united, and full of consecrated zeal for the Master's work.

Step by step we have gone forward, making improvements here and there on our church building, and organizing and drilling our forces for the work which we hope to accomplish during the year. Our congregations have been steadily growing from the very first, and with the interest that is being manifested we hope to see many souls saved very soon.

Our Sunday School is taking on new life. Some of the teachers are becoming anxious about better preparation for their work, and we are studying such works as "Yale Lectures on the Sunday School," by H. C. Trumbull; "The Sunday School Success," by Amos R. Wells; "The Ways of Working," by A. F. Schaffner; and "The Complete Normal Manual," by W. J. Semelroth. Then we expect to put the "Sunday School Times" in the hands of all our teachers. I believe that our Sunday School teachers should not only know their Bible, but know the very best methods of teaching it to their classes. We are also making an effort to get into the Sunday School every boy and girl in town who do not attend some Sunday School.

A word as to our Association (the Catawba River). I believe that one of the best people on earth live in this Association. These hills and mountains are inhabited by good, kind and hospitable people, but very few of them have ever felt the necessity of educating their sons and daughters or the necessity of giving the gospel to the world. We most cordially invite brethren Johnson, Stringfield, Spelman and "the Central Committee of the Education Commission," to come up and stir us up and help us to see the great need at our own doors and the great obligation that is upon us to give the gospel to the world.

I wish every Baptist in North Carolina could read the address of the "Central Committee of the Education Commission," which appeared in last week's Recorder. I don't feel like that any Baptist can read that article without having his heart to rise up to God in thanksgiving and praise for the great and wonderful work which He has done through North Carolina Baptists during the last hundred years. Furthermore, I don't believe that any loyal Baptist can read that article without being filled with hope and zeal for the great work that lies out before us to accomplish this, the first year of the century.

Brethren, God has given us the means by which to meet these necessities. Let us rise up to the measure of our strength and make a thank offering unto Him.

Cordially, W. H. REDDISH.

February 26, 1901.

Prevention

better than cure. Tutt's Liver Pills will not only cure, but taken in time will prevent.

Sick Headache,
dyspepsia, biliousness, malaria, constipation, jaundice, torpid liver and kindred diseases.

TUTT'S Liver PILLS
ABSOLUTELY CURE.

Good Work in the West.

On the 23d of last November I felt constrained to take a trip through the most mountainous sections of our Western North Carolina, for the purpose of preaching the Word, as God hath bidden me do.

My first location was at Sunny Vale church, Buck Creek, McDowell County. There I preached sixteen sermons and some fifteen professed faith in Christ. The Christian element of that whole section was greatly aroused to a more fitting state for the widespread and the growth of the great cause. To that beloved people I am due much more gratitude than I can restore simply within myself. May God's richest blessings be theirs.

From there I recrossed the Ridge, and made a second halt at Tow River Baptist church. Bro. B. B. Riddle is their pastor. He and I labored more than two weeks there together with splendid results. Though there were not more than seven or eight professions of faith, many who had backslidden and become wanderers were graciously restored. From there we came to Crab Tree church, in Yancey County. Bro. T. C. King is their pastor at that good church. The meeting commenced on Friday before Christmas and continued eighteen days, with no vacation for the holidays. The most precious Christmas gift ever bestowed upon many of those people was a new heart made pure by the blood of Christ.

I had been there ten days and had preached sixteen sermons when Brother King came and joined me. Bro. E. D. Silvers, Baptist minister, and Bro. Moore, of the M. E. church, did good work. The brethren of that church were greatly divided and confusion was rife among them, owing to a contest between Bro. King and their former pastor. The great division was over Wellmerism or Magnetic Healing. But these, to a great degree, thank God, were down-trodden, and there were some eighty-five professions of faith in Christ and fifty-seven additions to the church. Of all the meetings I have ever witnessed, surely this was the greatest, because the power of God was shown seemingly in its fullness. It reminded me of the day of Pentecost.

From thence I came home, and it was indeed painfully sad to leave so good a people as I found on my whole tour.

Yours in Christ,

S. J. MORGAN.

Morgan Hill, N. C., February 15, 1901.

FIFTH SUNDAY MEETINGS.

With Taylorsville church, March 22-31.
FRIDAY, 11 a. m.—Sermon, Rev. J. P. Gwaltney.

- SUBJECTS.
1. The duty of deacons, Rev. L. R. Gwaltney.
 2. Our duty as Christians to the Educational Movement in the New Century, Prof. A. J. Roan, Rev. D. W. Pool, A. F. Sharpe.
 3. Qualifications of preachers for the ministry of the gospel and its ordinances, Rev. J. M. Shores, Rev. J. P. Gwaltney.
 4. The hand of God in Missions, Rev. W. J. Bumgarner, Rev. Lee Davis.
 5. What we owe to State Missions, Rev. J. A. White.
- Let us have a full delegation from the churches.
J. M. SHAVER,
J. A. WHITE.

SANDY RUN.

The Sandy Run Sunday School Convention will meet with the Mt. Harmony church, March 30-31.

Introductory Sermon by H. D. Harritt.
First Scripture, Phil. 2:5—Speakers, R. P. Green, Z. D. Harritt.
Second Scripture, John 10:12—Speakers, G. J. Dowell, H. D. Harritt.
First Query: How shall we best encourage our people to contribute to the support of our pastors monthly? Speakers, A. D. Brooks, G. B. Pruett.
Second Query: In what way can we best spend the Fifth Sunday? Speakers, T. J. Moss, J. M. Godd.
SUNDAY, 11 a. m.—Sermon, by G. J. Dowell.
Talks to the children, by J. M. Godd.
G. B. PRUETT, Sec'y.

PILOT MOUNTAIN.

The next Union Meeting of the Pilot Mountain Association will be held at Mayodan, in Rockingham County, beginning on Friday before the Fifth Sunday in March.

The Introductory Sermon will be preached by Rev. J. Alfred Garrett, Alternate, Rev. R. V. Loftis.

PROGRAM:

1. Obligations of discipleship—D. F. King, C. C. Haymore, F. W. Crews.
 2. What is the doctrine held by a New Testament Church?—R. D. Haymore, A. R. Love, V. H. Wilson.
 3. How to build a good Sunday School—F. N. Day, T. B. Lindsay, J. B. Johnson.
 4. Missions—H. A. Brown, R. M. Loftis, T. M. Baker.
- To preach the Missionary Sermon on Sunday, Rev. W. White, of Leakeville.

Committee.

LIBERTY.

The next session of this body will be held with Rich Fork church, March 29-31, 1901.

Introductory Sermon, by C. A. G. Thomas. Alternate, J. H. Lanning.

PROGRAM:

1. What are some of the causes of the low condition of spirituality in our churches?—W. H. Rich and J. A. Summy.
2. What are the prime objects of the Sunday School?—C. W. Davis and P. M. Solder.
3. Are our churches doing their duty in getting the children in the Sunday School?—S. H. Averitt and C. M. Wall.
4. What are the essential qualifications of a successful Sunday School teacher?—H. Sheets and C. A. G. Thomas.

JOHN R. MILLER, Sec'y.

Thomasville, N. C., March 6, 1901.

YADKIN.

To be held with Silvam church, March 30-31, SATURDAY, 10:30 a. m.—Introductory Sermon, Rev. C. H. Stone.

1 p. m.—Our opportunity for Mission work, Rev. J. T. Kirk.

1:30 p. m.—Discussion of plans for raising our proportion of the Century Fund for Education. Discussion opened by L. A. Spess, to be followed by the delegates.
2:30 p. m.—Systematic giving and how to promote it, K. Thompson to open, followed by general discussion.
SUNDAY, 9:30 a. m.—Sunday School Mass-meeting.
11:00 a. m.—Sermon, Rev. R. D. Haymore.
All the churches are earnestly requested to send delegates and a contribution for State Missions.
Executive Com.

SWIFT CREEK—BATTLEBORO BAPTIST CHURCH.

PROGRAM:

FRIDAY, March 29, 2 p. m.—Organization.
2:30—What is the object of the Union Meeting? by R. O. Critcher.
7:30—Introductory Sermon, by T. S. Outchfield.
SATURDAY, 30, 10 a. m.—Devotional services.
10:30—What is the duty of a church member? by T. Broughton.
11:30—What constitutes a Bible Christian, by F. C. Ferguson.
12:30—Adjourn for dinner.
1:30 p. m.—What is the pastor's duty toward his church and congregation? by W. H. Sexton and J. J. Only.
2:30—What is our duty as a church toward the Orphans? by C. C. Williams.
3:30—Should Baptists be encouraged to read Baptist literature? by T. S. Outchfield.
SUNDAY, 31, 10 a. m.—Devotional exercises.
10:30—What influence has a Sunday School over a community? by T. Broughton.
12 m.—Dinner.
1:30 p. m.—What is our duty as missionaries toward missions? by G. M. Duke, Willie Rosser.
3:30 p. m.—Question box.

T. D. WRIGHT,
G. W. WARD,
C. C. WILLIAMS,
S. A. WARD,
Com.

Acknowledgments.

STATE MISSIONS.—W. M. S. First church, Raleigh, \$7.34; Beaver Creek, 50; W. M. S. Leas Bethel, Beulah Association, 1.85; Liberty, 4.00; W. M. S. Waxhaw Union, 1.00; Sunbeams, Asa-pole, Robeson, 1.30; W. M. S. Kinston, Nemo, 55; Sunbeams, Lilesville, Pee Dee, 2.17; Phandela, 2.00; Jefferson, Ashe, 4.30; Waxhaw Union, 1.45; Y. L. M. S. Tryon St., Charlotte, 9.05; Wake Union, 1.00; Fort. Barnwell, 5.00; Silent Grove, Brunswick, 1.58. Total this week, 42.59. Previously reported, 711.41. Total this year, 754.00.

FOREIGN MISSIONS.—Children's M. S. Bethlehem, Sandy Creek (Xmas offering), 1.00; do do do, 1.70; W. M. S. Oxford, 14.85; Yates' Miss. Band, First ch., Raleigh (Xmas offering), 5.00; do Sunbeam Miss 5.00; W. M. S. First ch., Raleigh (Xmas offering), 33.81; do 14.67; Beaver Creek, 75; W. M. S. Leas Bethel, Beulah (Xmas offering), 1.25; Sunbeams, First ch., New Bern, 2.05; W. M. S. First ch., Monroe (Xmas offering), 20.00; W. M. S. Mt. Vernon, Central (Xmas offering), 2.64; do do do, 1.20; W. M. S. Lewiston, W. Chowan, 35; W. M. S. Chowan, W. Chowan, 4.00; W. M. S. Union, W. Chowan (Xmas offering), 1.00; do do do, 1.00; W. M. S., Clinton, Eastern, (Xmas offering), 3.75; W. M. S., Salem, So. Yadin (Xmas offering), 4.67; do do, 2.08; Sunbeams, Salem, So. Yadin, 1.13; W. M. S., Siler City, Sandy Creek (Xmas offering), 1.70; do do, 2.00; W. M. S., East Durham, Mt. Zion, 4.10; W. M. S., Waxhaw Union, 55; W. M. S., Kinston, Nemo (Xmas offering), 22.00; do do do, 8.60; Y. L. S., Kinston, 1.65; Brashfield, Central, 12.60; Sunbeams, Greenville, N. C., 1.60; Sunbeams, First ch., Durham, 10.50; Leesville, Raleigh, 1.76; Jr. B. Y. P. U. Kinston, Nemo, 1.40; B. Y. P. U. Kinston, Nemo, 4.20; Kinston, Nemo, 16.41; W. M. S., Pilot Mountain, (Xmas offering), 8.60; W. M. S., Long Branch, 3.50; Y. L. M. S., Tryon St., Charlotte, (Xmas offering), 20.00; North Rocky Mt., 5.38; Silent Grove, Brunswick, 3.47; Mill Creek, Brunswick, 2.00; Antioch, Brunswick, 2.14; Lebanon, Brunswick, 4.00; Lystra, Mt. Zion, 4.05; Sunbeams, Leesville, (self denial), 31; Tabernacle, Sunbeams, New Bern (Xmas offering), 2.40; do do (pledge), 375. Total this week, 265.67. Previously reported, 1,370.57. Total this year, 1,636.48.

HOME MISSIONS.—Mineral Springs, Sandy Creek, 1.85; W. M. S., Carthage, Sandy Creek, 6.25; W. M. S., Anderson, 5.00; W. M. S., Youngsville, 3.10; Oak Level, Tar River, 1.50; Broad St., Winston, 16.00; Mrs. L. A. Godwin, St. John's, N. C. (Cuba), 2.00; Sanford, 5.00; W. M. S., First ch., Raleigh, 7.32; R. quest, W. Chowan, 1.70; Beaver Creek, 75; W. M. S., Lewiston, W. Chowan, 1.00; Sunbeams, Red Springs, Robeson, 83; W. M. S., Waxhaw Union, 55; Mt. Carmel, W. Chowan, 4.00; Stallard, 2.41; Fort. Barnwell, 2.00; Lystra, Mt. Zion, 1.20; Sunbeams, Leesville, 71. Total this week, 62.54. Previously reported, 275.84. Total this year, 337.88.

EDUCATION.—W. H. Reddick (on note), 23.28; Perce's Chapel, Central, 1.00. Total this week, 24.28. Previously reported, 248.95. Total this year, 273.23.

Total reported for all objects this week, \$ 895.88.

Previously reported for all objects, . . . 3,011.43.

Total for all objects this year, . . . \$3,406.81.

WALTERS DURHAM,

Treasurer Bapt. State Convention,

March 13, 1901.

Cash Collections on \$100,000 Fund.

Stony Creek Baptist Church, \$32.55; Mrs. C. V. Brooks, 1.00; Miss Helen Brooks, 1.00; Cool Spring ch., 5.05; Salem ch., 6.41; J. S. Farmer, 5.00; Mt. Elan ch., 1.00; Trinity ch., 1.00; Mrs. J. W. Gates, 2.00; Ladies' Aid and Woman's Mission Society, Morehead City, 5.00; L. R. McMillan, 8.00; S. F. Miller, 5.00; C. E. Corbett, 5.00; S. A. Perry, 1.00; J. F. Pickett, 1.00; U. S. Butt, 1.00; Calvin Jones, 1.00; Miss Hama Lee, 1.00; J. A. Thompson, 5.00; J. L. Autry, 50.00; Mrs. L. Johnson, 10.00; J. W. Crawford, 20.00; Mrs. Julia Bell, 5.00; Miss Mary Bell, 1.00; B. F. Tillery, 5.00; J. C. Gore, 5.00; Carme Elam, 15.00; F. A. Mathews, 5.00; W. C. Tyree, 20.00; Miss Mary Tennie, 3.00; John A. McKay, 10.00; Dr. Chas. Roberson, 10.00; G. E. Jackson, 4.00; J. T. Bass, 2.00; Mrs. J. N. White, 5.00; A. J. Faucett, 1.00; Mrs. S. P. Page, 25.00; W. O. Allen, 25.00; A. E. Brown, 7.45; J. H. Parker, 5.00; J. E. Nye, 10.00; Mrs. T. D. Haines, 5.00. Total, 318.46.

FROM WOMAN'S FUND.

E. K. Pace, \$1.00; J. A. McKaughan, 2.25; Mrs. A. D. Clark, 1.00; Miss Bessie Stone, 1.00; Miss (da. Dunn), 1.00; Mrs. Milliken, 1.00; Miss Bessie Enslin, 1.00; Mrs. Lannie Marshburn, 1.00; Mrs. L. N. Chappell, 1.00; Mrs. R. Gray, 1.00; Mrs. B. M. Johnson, 1.00; Mrs. John E. Ray, 15.00; Miss Maggie Hardie, 1.00; Mrs. M. A. Hardie, 1.00; Mrs. M. C. Williams, 1.00. Total, 30.25. Total from all funds, 148.75.

L. DOUGLASS WATSON,

Treasurer.

Have you noticed lately the Illustrated papers published by the American Baptist Publication Society, particularly *Young People and Boys and Girls*? We think that they are being read by many of the older folks as well as the younger ones. Small wonder—full as they are of fine pictures, interesting stories, and instructive articles; we know of nothing better, indeed we have not seen any quite so good. We advise you to examine them; you can obtain sample copies by applying to 1420 Chestnut Street, Philadelphia, or the nearest Branch House.

To persevere is one's duty, and to be silent is the best answer to calumny. George Washington.

IS IT AN EPIDEMIC?

Vital Statistics Show an Alarming Increase in an Already Prevailing Disease—Are Any Exempt?

At no time in the history of disease has there been such an alarming increase in the number of cases of any particular malady as in that of kidney and bladder troubles now preying upon the people of this country.

To-day we see a relative, a friend or an acquaintance apparently well, and in a few days we may be grieved to learn of their serious illness or sudden death, caused by that fatal type of kidney trouble—Bright's disease.

Kidney trouble often becomes advanced into acute stages before the afflicted is aware of its presence; that is why we read of so many sudden deaths of prominent business and professional men, physicians and others. They have neglected to stop the leak in time.

While scientists are puzzling their brains to find out the cause, each individual can, by a little precaution, avoid the chances of contracting dreaded and dangerous kidney trouble, or eradicate it completely from their system if already afflicted. Many precious lives might have been, and many more can yet be saved, by paying attention to the kidneys.

It is the mission of this paper to benefit its readers at every opportunity, and therefore we advise all who have any symptoms of kidney trouble to write to-day to Dr. Kilmer & Co., Binghamton, N. Y., for a free sample bottle of Swamp-Root, the celebrated specific which is having such a great demand and remarkable success in the cure of the most distressing kidney and bladder troubles. With the sample bottle of Swamp-Root will also be sent free a pamphlet and treatise of valuable information.

Wholesale Supplies.

The reader's attention is directed to the advertisement of the D. L. Gore Company in this issue. In this firm are well-known Baptists, well-known because of their usefulness and generosity. Their business is a big one, and it is conducted by men worthy of confidence. We commend them to our readers.

ROSES, CARNATIONS and other Fine Cut Flowers

Floral Designs, Palms, Ferns and all kinds of plants for in and outdoor culture; choice Roses and Chrysanthemums; vases for the veranda, Evergreens, Magnolias and flowering shrubs.

Vegetable plants—Cabbage, Tomato, sweet potato, pot-grown egg, Celery etc.

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2,500 Bus. Mixed Corn.
1,500 Bus. White Corn.
2,600 Bus. Oats.
25.00 Lbs. Wheat Bran.
100,000 Lbs. Timothy Hay, No. 1.
2,200 Kegs Nails.
1,500 Bbls. Flour.
1,000 Bus. Water Ground Meal.
150 Bags Grits.
Also
300,000 Lbs. Hoop Iron.
50 Bls. Glue.
600 Sec. Hand and Machine Casks.

We are Wholesale Grocers and buy in very large quantities, and we are satisfied that we can give you ROCK-BOTTOM PRICES. Give us a trial order.

D. L. Gore Co.,

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

WRITE FOR CATALOGUE

The Biblical Recorder.

FOUNDED 1835 BY THOMAS MEERDITZ.
ORGAN OF THE BAPTIST STATE CONVENTION OF
NORTH CAROLINA.

PUBLISHED BY
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(Organized 1901.)

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J. W. BAILEY, EDITOR
JOHN S. PEARSON, BUSINESS MANAGER
REV. J. W. COBB, TRAVELLING AGENT

BAPTIST PRESUMPTIONS.

The Baptist people project their work upon a certain system of principles, beliefs and practices, because they are profoundly convinced that they were the principles, beliefs and practices of the early disciples, received from Christ and the apostles. They challenge the world to compare with them, the New Testament being the standard. Their fundamental principle is that the Bible is inspired of God, the revelation for the guidance of His human creatures, which no man or earthly authority may alter, and that, therefore, though new light may yet break forth from it, it provides with the unerring accuracy of divine wisdom the basis of belief and practice for all generations. There may be variations of manifestation, there may be new interpretations, and there may be minor adaptations, but the fundamental principles of God's word change not; and they are to be disregarded at one's peril.

Following this principle, the weakness of poor human nature often gets them into distress. But it is never the fault of the Bible. No man who sincerely followed the Bible, apart from his wilfulness, ever got a Baptist church into real trouble. The trouble comes of the failure of Baptists to live up toward the Baptist ideals. That is, the New Testament polity is based upon certain presumptions, which are reasonable and right. That we may get hold of these presumptions, we purpose to write a little here.

Following the Bible, Baptists do not put one church over another. This is not done because churches do not need guidance; for we all certainly know that they often do. It is done in the hope that a church in need of guidance will seek it. The presumption here is that simple Christian wisdom will be exercised.

Likewise Baptists preach independence of churches. It is not because they do not work well when joined together, for they do; nor because they do not believe in working together. Independence is preached because it is right; and it is established in the hope that churches will exercise their independence by working together. Baptists are free—as free to work together as to do anything, if not more so. The presumption here is that simple common sense and Christian economy will prevail.

What we have said of churches applies to individuals.

Baptists fix no creed; but it is not because they do not have beliefs. They live on convictions. They have no fixed creed because they think that every man must make his own. The glory of our churches is not that they have no creed, but that each of their members, from a candid and free study of religion, has come to agreement in the great doctrines. The presumption here is that every man will study the Bible and seek the wisdom of God for himself.

Baptists preach that gifts must be voluntary. They take no tithes, nor do they make assessments. But it is not because they believe that Christians are not bound to give; for they believe profoundly that they are so bound. They simply follow the New Testament, trusting that each Christian will be glad to give freely. The presumption here is that when a man is born again he will be born with a heart

of love—not a violent presumption, to be sure, for all the evidences to the contrary.

Baptists hold to a plain simplicity of church services. They have no form whatever. They display no crosses; they raise no altar. But this is not because they do not believe in worship or in altar or cross. They believe in the ancient sacrifice of an humble and a contrite heart. They do believe in worship. They believe in genuine worship. Their presumption here is that one who has received a new heart from God will make that heart an altar and will worship in the depths of his soul. They never did mean that our houses of worship should come to be so lightly regarded as some of them have, or that Sunday services should have become occasions to criticise the preacher.

Again, we clothe our pastors with no garments of authority or separation; but this is done not because we would not have them respected. Our presumption is that they will know enough to have authority unchallenged, and be faithful enough to be separate from the world without visible and ineffective distinction. If the visible distinction is needed, the preacher is unworthy; if not needed, it is folly.

The principle is simply this: Baptist churches depend upon the disposition of the individual to follow the Bible in his conduct as they follow the Bible in allowing liberty. It is the voluntary principle. A volunteer is supposed not to volunteer until he is willing to do what is best for the cause he joins. We are supposed to read and obey the Bible for love of it, without being required; to be unselfish because we have been saved, without being forced to yield sacrifices.

Let us reckon how far short we have fallen: Given independence, have we used it for God's glory or our gratification; given leave to offer our own gifts, have we used our privilege to rob or enrich the Author of it? Given deliverance from ritual and form, have we used our opportunity to worship or to dawdle along in church? Given the right to make our religious beliefs, have we studied God's Book? In a word, given the right to choose for ourselves, have we chosen to serve or to idle, to love God or be careless?

We must remember that the New Testament system is tested by us. If we fail, the world may point at us and say, "there are the people in whom the insufficiency of God's word is proved." If we succeed, we add testimony to the Bible. Our endeavors, therefore, should be to turn every liberty, every privilege, every gift to the glory of God, who gives us liberty.

As the year opens let us every one bend himself to the work as never before. This is the most important year in North Carolina Baptist history; and this is the most important period of the year. The next few weeks ought to be a period of renewal of church life. We all ought to get out to Sunday School and church; ought to say an encouraging word to inspire the preacher's heart; get to prayer-meeting; help in the work—in a word, endeavor to reconsecrate ourselves. A little effort now will save you from a long climb back to your place in the work of the church later. Let us get closer to our ideals, let us make a practical effort right away to be what we feel that we ought to be. If a great revival should sweep like a fire throughout our churches, we Baptist people could do anything. Our main trouble is the paralysis of weak faith.

It is estimated by a high authority that the women of the United States handle annually the enormous sum of \$10,500,000,000—ten billion and a half! Many of our gentle readers will not believe this. Some of them do have money to handle; but we have heard that in many quarters, Baptist women do not have money-pockets or pocket-books. We wonder if it is so. We wonder, too, if there is a man in North Carolina, in good standing in a Baptist church, who thinks the husband should "do all the giving." And if there is such a man, we hope he will send us the text that makes him think this. If he can not do this, he must accept all other Scripture teaching giving as teaching women as well as men. If this man has a daughter, we hope she will stipulate with the young man who offers to deliver her from him, that he shall consult her in all his giving, and that she shall have a certain amount to give on her own account.

The Standard, Chicago, says Mr. E. J. Dillon's article in the Contemporary Review is a sickening catalog of brutality, bestiality, outrage, robbery, arson, mutilation and murder, witnessed by his own eyes in the track of the European avengers in China. The vengeance visited upon the Chinese surpasses the outrages of the Boxers. The reference is of course to the German, Russian and French soldiers, though all the allied troops will receive part of the great condemnation which these so particularly deserve. We are glad that the United States had a few soldiers on hand; and gladder that they were promptly withdrawn so soon as Peking had been taken. There never was a wiser policy. Undoubtedly all foreigners will be associated in the Chinese mind with the outrageous deeds of these half-barbarous fighting men of Europe; and Christian missions will suffer accordingly. But it is comforting to know that our country's flag did not trail so low, and it is inspiring to see it now held aloft to protect prostrate China from the greed of the Powers. If America may maintain this attitude of mercy and justice in the court of the world, her coming into the Kingdom will prove timely indeed. Years ago missionary Tatum said to us that the United States was known among the Chinese as the peaceful nation and that this reputation made well for American missionaries. We hope that, despite our recent warlike engagements, by contrast with the other Powers, our country may add to her reputation for loving peace and being merciful.

The prompt investigation of the case of Professor Ross, who was dismissed from the faculty of Leland Stanford University, and the consequent vindication of him, is a testimony to academic freedom in the United States. The professor was dismissed, so it was represented, for improper conduct in the class-room. He alleged that his dismissal was ordered by Mrs. Leland Stanford, who, with her late husband, has given the University about \$20,000,000. A number of leading American educators were requested to investigate. They reported that the Professor had been dismissed on account of undue influence of Mrs. Stanford, who objected to his views on the money question and Chinese immigration. We say that the vindication of the Professor is such a striking proof of the freedom of scholarship in America as to reassure every one. The University will suffer a lasting blow, unless it speedily make reparation. It is feared that already President Jordan has gone so far in his attitude of opposition to Professor Ross that he will suffer an irreparable loss of prestige.

The King of England is required to take the following oath upon assuming the crown: "I do solemnly swear and sincerely, and in the presence of God, profess, testify, and declare: I do believe that, in the Sacrament of our Lord's Supper, there is not any transubstantiation of the elements of bread and wine into the body and blood of Christ at or after the consecration thereof by any person whatsoever, and that the invocation or adoration of the Virgin Mary or any other saint, and the sacrifice of the mass, as they are now used in the Church of Rome, are superstitious and idolatrous."

That is conclusive. The Romanists have entered a protest, with what effect remains to be seen. England has suffered at the hands of Rome and her minions, and this oath is the monument of her unwillingness to run risks with her. But in this age of religious liberty, and therefore of the decadence of Roman Catholicism, there is a general impression even in England that the extreme anti-Roman attitude is not becoming. Not often is the Baptist position on Rome's side; but in this instance she may appeal plausibly to our principle of religious liberty.

We are very deeply interested in the movement now on foot to secure \$50,000 endowment from the Baptists of East Tennessee for Carson and Newman College, to which will be added \$15,000 given by Mr. Rockefeller through the American Baptist Education Society, making the endowment of the school with the \$35,000 which it already has on hand—altogether \$100,000. As stated by Professor Henderson recently, Dr. Morehouse, Secretary of the American Baptist Education Society, refuses to grant an extension of time beyond June 1, 1901. This will give less than four months to raise about \$20,000.—Baptist and Reflector

Some Current Periodicals.

One will not find a more poetic lullaby than that by Eugene Field in the Ladies' Home Journal for March. The music, we have been told, is as sweet as the sentiment is beautiful. Of course this popular magazine is filled with good things. Curtis Publishing Company, Philadelphia. Monthly; one dollar a year.

The leading article in McClure's Magazine for March will be a character study of Edward the Seventh, written by George W. Smalley, the American correspondent of the London Times, and illustrated by a remarkable collection of photographs. "Life Portraits of Queen Victoria will be a feature in the same issue. The series is made up of reproductions from photographs and paintings, and it is of notable historical value. They cover the life of the Queen from infancy to old age, and are accompanied by descriptive text.

The Outlook, New York, is one of the best of the seven day magazines—for that is what it is. In the edition of March 2, there is the first chapter in the life of Jacob A. Rus, entitled "The Making of an American." Of foreign birth, his work, "How the Other Half Lives," and others of like purport, have marked him as one of the most useful citizens of our country. In this issue there is also the first of three thoughtful articles by that notable correspondent, Mr. George Kennan. The Outlook Company, 287 Fifth Ave., New York. \$3 per year. Special trial rates on application.

The Homiletic Review for March is full of able and timely articles. Professor Sayce of Oxford, presents "The New Light from the Ancient Monuments." Dr. Joseph Parker, of City Temple, London, writes of "The Present Demands on the Preacher for a Forward Movement," and Prof. Arthur T. Hoyt, of Auburn Theological Seminary, of "The Ethics of Pulpit Speech." Mr. Robert E. Speer, the young lay secretary of the Presbyterian Board of Foreign Missions, furnishes a trenchant paper on "The Abandonment of Christian Missions in China," in which he makes thorough work with the current pleas for such abandonment. Under title of "The Public Reading of the Bible—A Study in Vocal Exegesis," Rev. James T. Doxey throws a flood of light on a subject that greatly needs light.

Every reader will be interested in what Dean Farrar, of Canterbury, had to say on the last Sunday afternoon of the nineteenth century in his admirable sermon, entitled "Twixt Two Centuries: Looking Backward and Forward." Of equal interest, from another point of view, will be the tender sermon by Rev. Dr. F. D. Power, of Washington, D. C., on "Her Majesty—the Queen." Under "England's Greatest and Best Queen," The Review attempts to set forth the public estimate of the character and position of the late Queen Victoria, giving noteworthy utterances of notable men and characteristic utterances of the press. The various departments, illustrative, exegetical and social, present the best work of acknowledged specialists. Funk & Wagnalls Co., 30 Lafayette Place, New York. Three dollars a year.

The March number of The Forum is of extraordinary interest. Sir John G. Bourne, chief clerk of the Canadian House of Commons, contributes an article on "British Rule in the Dominion of Canada," detailing the political history of Canada under British rule. Hon. Charles D. By, formerly United States Minister to China, writes an article entitled "What of the Democratic Party," in which he discusses the vital questions of the future and their political relation to party action. "The Growing Powers of the President" is an article by Mr. Henry Litchfield West, treating of the increasing responsibilities of our chief executive. In a contribution entitled "Labor Conditions in Switzerland," Mr. Walter B. Seufert presents an interesting summary of prevailing conditions among the workmen of the progressive republic of Switzerland. Felix Volkovskiy, once a Siberian exile, has an article on "The Hopes and Fears of Russia," which reveals many characteristics of the present Tsar, not heretofore universally known. "The Nations in Competition at the Close of the Century," by Jacob Schoenhof, treats of the increasing commercial activity of the United States, and certain European nations, and the probability of Great Britain losing her commercial supremacy. "The Career of King Edward VII." by Mr. J. Castell Hopkins, gives a detailed account of the life of England's new sovereign. Other articles are: "The Superintendent from the Primary Teacher's Point of View," by Alice Irwin Thompson; "Tabloid Journalism: Its Causes and Effects," by Mr. A. Maurice Low; "Homicide and the Italians," by Napoleone Colajanni; "The Boer War: A Study in Comparative Prediction," by Mr. Herbert W. Horwill, and "The Machiavelli of Chinese Diplomacy," by Robert E. Lewis.

Southern Baptist Convention will meet early in May in New Orleans, two months from to-day the books of our Home and Foreign Boards will be closing upon another year. We hope our pastors will make the very best of the nine Sundays remaining.

The Sunday School.

LESSON FOR MARCH 17.

BY HIGHT C. MOORE.

Jesus and Pilate.

Luke 23:13-26.

Golden Text.—I find no fault in this man.—Luke 23:4.

FRIDAY: SIX TO NINE.

About three hours of crucifixion day intervened between the adjournment of the Sanhedrin and the procession following the Victim to Golgotha. During this time occurred the three appearances of Jesus before the civil authorities:

1. First before Pilate. In the midst of a clamorous mob, led by the high priest and a majority of the Sanhedrin, Jesus was carried from the Jewish court room to the judgment hall of the Roman Governor. The murderous Jews were yet too sanctimonious to contaminate themselves by entering the hall, and so Pilate went out to them to hear their accusation. In the storm of invectives that followed he discovered a threefold charge against Jesus: they declared that He had perverted the nation, forbidden giving tribute, and called Himself a king. The first two of these were utterly false, and the third was basely misconstrued. A conference with Jesus inside the hall convinced Pilate of the groundlessness of the charges, and so he went out declaring, "I find no fault in him." A tumultuous charge ensued, during which Jesus was called a Galilean. Seeing, as he thought, a good opportunity to evade an unpleasant duty, Pilate instantly ordered that Jesus be sent before Herod Antipas, tetrarch of Galilee, and at this time a visitor in Jerusalem.

2. Before Herod. The murderer of the Baptist was delighted to have Jesus before him; he had long desired to see this greatest of the Galileans, and now he expected a suitable miracle wrought especially to gratify his curiosity. But to his multiplied questions Jesus answered absolutely nothing. The ecclesiastics meantime were vehement in their accusations. Seeing no valid ground for legal procedure, yet disappointed and perhaps indignant at the Prisoner, Herod subjected Him to rude mockeries and then sent Him back to Pilate. The conduct of Antipas was a virtual acquittal of Jesus.

3. Before Pilate Again. The account of this last of the trials, as given by Luke, is the basis of our present study. Vivid is the picture of the vacillating judge and the persistent rabble; at last the Prisoner is condemned and speedily sent on the way to Calvary; but as they proceed, He falls from exhaustion, and Simon the Cyrenian, is compelled to bear the cross after Him to the place of the skull.

I. THE JUDGE VACILLATING.

When the Jews and their Prisoner, returning from the quarters of Herod, reappeared at the Pretorium, the responsibility was thrown once more, and finally upon the Roman Governor. Unwilling to pass sentence of death upon One whom he knew to be innocent, yet afraid to anger the Jews already greatly excited, Pilate unwisely decided upon a compromise. Calling together and to temporary quiet the chief priests and rulers of the people, he thus addressed them: "Ye brought unto me this man, as one that perverteth the people: and behold, I, having examined him before you, find no fault in this man touching those things whereof ye accuse him: no, nor yet Herod: for he sent him back unto us; and behold, nothing worthy of death hath been done by him. I will therefore chastise him, and release him." The statement of deserved acquittal was followed by a fatal concession: it was his hope that by the proposed securing, unjust as it would be, he could thus conciliate the Jews and quell the excitement. Moreover, he would put his desired release of Jesus not on the ground of justice, as should have been done, but in accordance with the time-honored custom of granting liberty during Passover to some noted prisoner. Thus Pilate's sense of justice was bent reed-like to the earth by the wind of public opinion, when it should have stood like an immovable boulder, unshaken by all the storms that blew.

II. THE RABBLE PERSISTENT.

The mob that gathered around the Pretorium were bent on the destruction of the Galilean and, from the speech of Pilate, they knew they were making progress in that direction. They had gained one point, but they will not stop till they have gained every point. They can not be satisfied merely with chastising; they are determined upon crucifixion. The announcement by Pilate of ultimate release was therefore met by a unanimous and indignant outburst: "they cried out altogether, saying, Away with this man!" Taking a fresh stand upon the ground of compromise, Pilate brings to notice a famous insurrectionist and murderer now lying in prison. Which of the two shall the mob take as their paschal boon—"Barabbas or Jesus?" Instantly the crowd, no doubt instructed by the ecclesiastics, wildly demanded the release of the robber. Again Pilate "spoke unto them, desiring to release Jesus." He seemed more and more unwilling to sanction flagrant injustice, yet weaker and weaker in the attempt to do right. So more in scorn than in earnest he queried,

PHONE, 141.
S. H. HARDWICK, G. P. A.
WASHINGTON, D. C.

News Summary.

State News.

—We regret to say that a white man, worthy of death, was lynched in Moore County last week. Our regret is that all the people will not learn that the laws and the processes of civilization are greater than any occasion and ought to be respected for their own sake and for the public welfare. The victim was worthy of the penalty; but the laws were not worthy of being broken, nor have there lately been provoking delays of the courts. Some of the people said they would not trust the former Governor. Are we to understand that there are people in Moore who will not trust Governor Aycock? One comfort is that the victim being white, the impression in certain quarters that race prejudice is the basis of lynchings is weakened necessarily.

The General Assembly.

The sixty day limit of the General Assembly expired on Saturday, March 9; but so many important bills have not been acted upon that a majority of the members of the House have agreed to remain several days without pay—the Senate having to remain on account of the trial of the Justices.

The feature of the week was the seven-day fight of those who have been planning to invade the Treasury. They were resisted successfully until the week ended; but on Monday it will be renewed, and the prospect is that the Legislature is going to give way to the demands for money for purposes clearly unnecessary. If this shall occur on Monday, it will be reported elsewhere in this paper—probably on second page.

The other matters of more than ordinary importance last week were:

(1) Development of opposition to fairest possible election law. Debate occurred in caucus Saturday night. It appeared that there was a decided sentiment in favor of three local election officers, two poll-holders and one registrar, instead of five. Five will promote honesty. You may buy one man by himself more easily than one when he has another looking on. The election law will come up this week.

(2) Completion of preliminaries in impeachment proceedings. The Justices have made answer, appearing in person. The prosecutors have made reply to their answer. Early this week the trial proper will begin.

(3) Passage of school law, written by Senator McIntyre, the best school law the State has had. Of this, more later.

(4) Two hundred thousand dollars appropriated to the free schools; but if on Monday a supplementary act is passed to take this amount from the schools' own fund—the Swamp land fund of \$175,000 now in Treasury—the General Assembly will richly deserve censure rather than praise. It will not only be not giving the schools money, but it will be destroying a fund that has a great use.

(5) Progress on Machinery Act. It has passed the House. Its more drastic features were eliminated. It is hoped that it will raise \$200,000 more than heretofore. The effort to enact provisions for a gross-income tax on railroads failed.

(6) Bill against gambling, very strict and of the right sort, is in the Assembly. We hope it will pass.

(7) Bill taxing dogs in eleven counties likely to pass.

(8) Graded schools not exempted from uniform text book bill.

(9) Passage of bill repealing acts allowing graduates of certain schools special exemption from examination when candidates for places as teachers in free schools. Note on this elsewhere.

(10) Passage of Ward's anti-trust bill. Modelled upon Texas law, which has given the trusts much trouble. Whether it will be of any effect in North Carolina remains to be seen.

(11) Law enacted putting A. & M. College under the State Board of Agriculture. This is the Governor's plan to make the college agricultural. Of course the institution will not remain long so close to so much easy money without developing a terrible need for about four fifths of it in addition to what it gets from the State and Nation.

(12) Sixteen judicial districts provided for. There are ten congressional districts. Bill for only fourteen judicial districts defeated. There are some legislators who want to be judges, and some hope to be solicitors.

(13) Favorable report on libel bill. It gives the press liberty that a mean man may sadly abuse.

(14) Absolute prohibition provided in Cumberland County. An election to be held in November, 1902, on the question.

(15) Permanent registration act passed to prevent Constitutional Amendment from disfranchising white men.

This week the appropriations and the election law will come up. Reformatory and child-labor bills have been put aside—the latter on promise of mill-men not to employ children.

Mrs. Carrie Nation was recently cleared of the charge of wrecking saloons by a Judge in Topeka on the ground that in destroying the saloons she was acting a nuisance. She was still held, however, by another Judge, because of having wrecked a building of the Coal Storage Company in which whiskey was stored, but has been released on bond.—Ex.

General News.

Inauguration.—Mr. McKinley began his second term March 4, taking the oath and making an inaugural address, in which he dwelt at length on the prosperity of our country. His plans for our new island problems are too familiar to justify reiteration.

Boer and British.—General De Wet escaped from Cape Colony with severe loss. His raid alarmed England and brought him fame, but it was a brilliant and dashing bit of desperation or foolishness. Botha has agreed to an armistice, and there are indications that he is making ready to surrender to Kitchener.

Business.—General business was reported in favorable condition last week. There has been a sharp decline in cotton, however, on account of the curtailment of manufactured products.

Disfranchisement.—Maryland will pass a ballot law disfranchising all illiterates, including 50,000 negroes. A movement to amend the Virginia Constitution to eliminate negro suffrage seems to be meeting with more opposition than was expected.

End of Fifty-sixth Congress.—Congress wound up its work Saturday before inauguration, and by reason of the rapid approach of its end, Mr. Cannon was enabled to prevent the River and Harbor appropriation of \$50,000,000 from passing. He talked it out. The total appropriations amount to \$1,440,062,545, this for first and second sessions. The cost of the army has increased from \$16,000,000 for the two years before the war to \$230,000,000 for the two years following the war. The navy for the same period shows an increase from \$63,000,000 to \$144,000,000. Pensions increase by \$8,000,000.

China.—Beyond the potential events involved in the leave of absence given Mr. Conger, United States Minister, and the rumors that Russia is about to consummate her long designs to seize Manchuria, there is nothing new to report. The leave granted Mr. Conger is probably preliminary to his retirement. As to Russia, if that nation undertakes to seize Manchuria, the Eastern question will at once approach the mighty conflict so long dreaded. It is understood that England, Germany, Japan and the United States will resist such an effort. But the matter does not as yet breed uneasiness. The Chinese Emperor is preparing to return to Peking. The Ministers of the Powers are settling minor claims of local character.

ECZEMA

Old Chronic Cases, Itching Humors, Cured by Botanic Blood Balm (B. B. B.)

Trial Bottle Free.

Have you itching, burning, scaly, scabby dry or moist, crusted or pimply skin, blisters containing pus or watery fluid, skin red, and an itching, with or without sores or eruptions on legs, arms, hands, neck or face? Then take Botanic Blood Balm (B. B. B.), which will cure you, leaving the flesh free from blemishes, sores or itching of any kind.

B. B. B. (Botanic Blood Balm) always promptly reaches the real cause, and fairly roots out and drains from the system the poison and humor in the blood that causes Eczema—then the sores, blisters, itching, heat, scabs, scales, etc., heal up and can never return. B. B. B. never fails to cure all stubborn Blood Diseases, as ulcers, eating sores, itching, scabby, scaly Eczema, salt rheum, cancer, scrofula, after all other treatments have failed. One dollar per bottle. Trial treatment free by writing Blood Balm Company, 82 Mitchell Street, Atlanta, Ga. Medicine sent prepaid.

Describe your trouble and free, personal medical advice given. B. B. B. composed of pure Botanic ingredients. Thoroughly tested for 30 years.

By the Throat, the Stomach and the Pocket Book

In the course of a sermon at Tryon Street Methodist church Charlotte, Dr. H. F. Chrenitzberg, the pastor, said:

"The bar-rooms have us by the throat. They have more power than the church. With shame do I confess it. Why our very legislators belong to them. Mrs. Nation has more backbone than all of the United States. If a man has not got the backbone to fight against liquor traffic then let it be a woman."

Holding up his right hand and referring still further to our legislators, the speaker said:

"May God forgive this band for ever having cast a vote for men who deny the people their rights to exercise their will by the ballot."

The Yadkin Country.

The Yadkin Association covers a territory of some eight hundred square miles. In this territory we have 35 churches, in most part fairly well located, leaving but little real destitution in this section. Among these are scattered quite a number of Methodist, Baptist and Quaker societies.

Our people are a country folk, in the most part living on their farms, farming sumptuously seven days in every week. Here live a people who are abundant in

hospitality. They never know when they have done enough for you.

At one of the most strategic points in the fertile Valley of the Yadkin, near the center of this old Association, Yadkin Valley Institute was built. The earlier years of its existence were largely due to the untiring energy of Dr. J. L. Speas, a worthy son of Wake Forest College. Here that tireless bundle of nerve force, Prof. R. B. Horn, has built a preparatory school second to none in the State, and from which a wave of educational influence flows even beyond State limits.

PREACHING NEEDED.

As I said, we have churches enough and preachers in abundance, but we are sadly in need of preaching. With possibly one or two exceptions, these churches manage to exist on once a month preaching in connection with their annual round up or fall meetings. Once a month preaching is not enough. God has given us one day in seven in which to worship Him. So one day in thirty is not according to His plan. It seems useless to me to build a church house, if we are to use it only twelve days in the year. It pleases God to save men through the hearing of the preached word. Then the oftener they hear the better. Would to God we could get these churches to break their annual fetters which bind them to the habit of once a month preaching. For many of them are able to have twice or more a month preaching. They seem content with their poor little monthly meal, and continue to make miserable starlings of the young converts whom God gives them to nurse into Christian manhood for Him, when they might be sitting at a sumptuous feast every Lord's Day. Would that the Spirit of the Almighty might blow with the breath of advancement upon these cold, lukewarm churches. It is next to an impossibility to carry on any systematic Christian work when the pastor has the privilege of seeing his flock only about thirty minutes once a month. The great wonder to me is that these churches get along as well as they do.

We need not expect any great improvement until they have more and better preaching. Yes, I said it thoughtfully—better preaching. A large part of our people know good preaching when they hear it. They love the gospel, and being largely men of "one book," you must know your Bible to preach acceptably to them.

ONE GREAT MISTAKE

Our people have made one great mistake. God in His providence has raised up a number of gifted young men, who have, through great struggles, fitted and prepared themselves to preach the unsearchable riches of Christ. These men, through a feeling of loyalty, and a burning desire to see their home country more forward, come back and offered themselves to the people; but on the account of some dear brethren, who guarded the landmarks of Hardshellism more than the advancement of the Master's kingdom, these brethren have been allowed to go to build up other fields while our own has suffered untold loss. I would not say that these men have always used wisdom and courted prudence. We are not surprised that youth, in its restless impetuosity, errs, but the divine grace of forgiveness should show itself among the aged. I would not say one disparaging word about our preachers. My work is to help them. We have some of the best of gospel preachers. What towers of strength they would be were they educated! As I sit and listen to them my heart bleeds as I think what a "jewel in the rough."

Then, as I see their congregations under the irresistible trend of advancement, swinging from under their care and leadership all because of lack of preparation for their God given work, I ask the question, What can be done?

While this is true, the pastors are not altogether to blame for this state of things. Many of them are hampered by meagre support. They can not work six days in the week, on the farm and then preach well on Sunday. In order to preach, they must have time for study. If our churches would support them better, they would preach better. I think that as a rule our preachers give a great deal more than value received for what they get.

Then, brethren, give them better salaries and demand better preaching.

S. J. BEEKER.

PERSONAL

Will the woman who finds housework hard work please try

GOLD DUST
Washing Powder.



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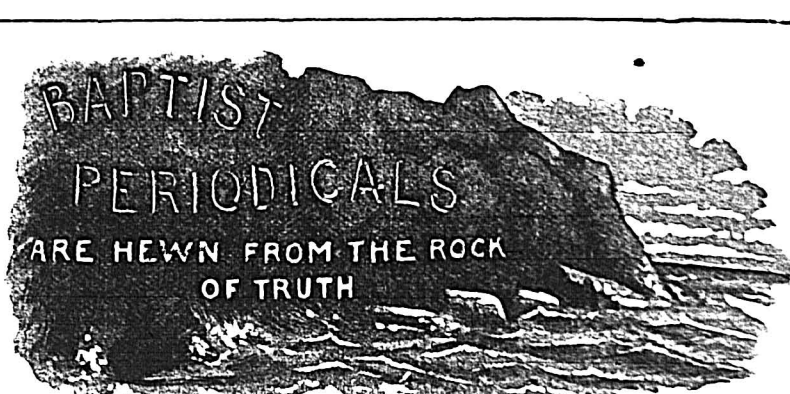
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On January 1st, 1901, the Aetna Life will issue entirely new contracts with provisions for larger values and larger dividends. The business done by this Company in North Carolina for 1900 has been 150 per cent greater than for any previous year. We expect the business for 1901 to increase in the same proportion. There are a few localities in the State where the Aetna is not actively represented at present, and good men, with or without experience in the insurance business, can secure desirable contracts. For particulars, address,

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Senior	4 cents		Baptist Superintendent	7 cents	
Advanced	2 "		Baptist Teacher	10 "	
Intermediate	2 "				
Primary	2 "				
		per copy per quarter			per copy per quarter
LESSON LEAFLETS		Price	HOME DEPARTMENT SUPPLIES		Price
Bible	1 cent each		OF ALL KINDS. QUARTERLIES		
Intermediate	1 cent each		Senior	5 cents	
Primary	1 cent each		Advanced	3 "	
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Picture Lessons		2 1/2 cents per set per quarter			
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ILLUSTRATED PAPERS		Price, per quarter			per year
Young People (weekly)	13 cents				50 cents
Boys and Girls (weekly)	8 "				30 "
Our Little Ones (weekly)	6 1/2 "				25 "
Young Reader (semi-monthly)	4 "				16 "
(monthly)	2 "				8 "
		(The above prices are all for clubs of five or more.)			
Good Work (New), in place of "The Colporteur," (monthly)		Price, 25 cents			
		per year, in clubs of ten or more, 20 cents per year.			

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During the past year our increase in membership over any preceding year was 54 per cent; increase in positions filled 86 per cent. We make no charge for furnishing information about teachers of ability and experience. We have enrolled many Baptist teachers from the leading Colleges of the South. We would be glad to send you, free, our new brochure and circular matter telling all about our work.

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For Everything for which a Preparation for Hair is Needed.

IT HAS NO EQUAL

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Not a dye, but restores the rich, natural color; cures dandruff; promotes growth; prevents baldness.

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Steel Alloy Church and School Bells. Cast by Catalogue. The C. S. BELL CO., Baltimore, Md.



Woman's Work.

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.

Cuba—"He stretched out his hand over the sea. He shook the kingdoms." Missionaries, 25; churches and stations 18; churches constituted, 4; baptisms, 270; Sunday schools organized, 4; teachers and pupils, 420. Mission work in Provinces of Havana, Matanzas, Santa Clara, and Pinar del Rio.

Study Forces—Effect of changed political condition on religious work. Workers and places. Difficulties and encouragements. The outlook.

Self-Denial Week.

BY F. H. KERFOOT.

It has been the custom for several years for the various Societies of the Woman's Missionary Union to observe the Christ-mas-tide as an occasion for making special gifts to Foreign Missions. This was a happy thought, and is a happy custom. May it always last! Nothing could be more appropriate than that Christ's people, while thinking of God's great Christmas gift to the world, and while receiving and making gifts of all kinds, should be mindful also to make a special gift for the spread of Christ's Kingdom, and especially towards letting those who sit in heathen lands know of God's unspeakable gift.

It has been an equally happy thought and custom that these noble women have set apart a week during each spring in which they voluntarily practice some kind of self-denial in order that their alms may go up with their prayers before the throne of God as a memorial before Him. This week of self-denial has been consecrated to Home Missions. During this solemn time they think and sing and pray, and give for Home Missions. They recognize that the work at home is the true basis and gauge for all Christian work of every kind. They know that as they can make the homeland what it ought to be, they are helping every enterprise that appeals to Christ's people, whether at home or abroad.

God only knows what this week of self-denial and prayer, as observed by these godly, praying women, has done for His cause and Kingdom. Surely their prayers, as well as their gifts, have gone up like sweet incense to God. And He who marks the sparrow's fall, and counts even the hairs of our head, does not, will not, turn a deaf ear to these prayers and sacrifices of His dear children. Already the windows of heaven have opened many times, and blessings have been poured out upon His waiting, working daughters, and upon His churches, which there was not room to contain. But as yet the good of Self-denial Week has only begun. Until now a comparatively few even of God's women have taken any part in them. If this Self-denial Week has been good for these women that have thus far engaged in it, why should it not be good for every woman who loves the Saviour? Sister in Jesus, do not deny yourself any longer the blessings that would come to you from joining heartily with your sisters in this waiting before your Saviour.

Moreover, if this week of self-denial is good for the Woman's Societies, why would it not be good also for every church of Jesus Christ to take some such opportunity for waiting before God? I would not for a moment suggest any such observance of "days and seasons" as would tend to formalism and ritual. Far from it. But every Baptist church does observe set days for certain purposes. We observe the first day of the week as our special day of worship. Almost every church has appointed times for observing the Lord's Supper. Most churches have set times for taking up their collections. Surely it is equally proper for a church to agree to observe, whenever it pleases, a week of self-denial and prayer—just as proper as it is to agree upon a time for a protracted meeting.

And oh! the good that would come from engaging prayer and self-sacrifice in connection with the offerings of our gifts unto the Lord! Pastors of the churches, think of this, will you not? Try it a few times at least in concert with these godly women. You need not keep it up any longer than you think it well for your church to do so. Try it this one year anyway. I suggest that when the time comes for the week of self-denial this spring, you try to get your whole church to enter into it. You need not have meetings every day if you do not care to do so. But on the Sabbath before the week of self-denial you might invite your people all to join in this scriptural, Christ-commanded practice of self-denial. You might tell them that Jesus has said: "If anyone will come after me, let him deny himself and take up his cross and follow me." You might tell them that the Woman's Societies are going to observe this week, and invite everybody to join in the observance. You might get your Woman's Society, if you have one, to divide your membership up among themselves, and try to get some one of them to go during the week and urge them in earnest prayer, and to cultivate also during the week the spirit of self-denial. You might fix on some average amount that you and they would try to raise as a special self-denial offering to

Home Missions. Or, if you think it the better way, you might make the closing Sunday of Self-denial Week the time for taking up a church collection for Home Missions, as this is specially Home-Mission week. Then on that Sunday you might put your heart, your soul, your sermon, into trying to close up the week with such an offering as would be a real practice of self-denial acceptable unto God. My brother beloved, try it. Such a week will be a revival season to any church. May God help you to make a real occasion of "Self-denial Week" in your church this once anyway. You can judge by what it is this year whether to continue it hereafter. You can get program and other literature free by writing to Miss Fannie E. S. Heck, Raleigh.

Report of the Woman's Central Committee of Missions, for the Quarter Ending Feb. 28, 1901.

Atlantic Association—Middle Street, Newbern, \$17.80; Tabernacle, Newbern, Sunbeams, 6.15; Tabernacle, Newbern, 6.10; Fort Burnwell, 1; Morehead City, 8.23; total, 38.78.

Bethel Association—Lea Bethel, \$2.60; Yanceyville, 1.85; total, 4.45.

Brunswick Association—Antioch, \$25.5; Bethel, 2; total, 4.55.

Buncombe Association—Asheville, First church, \$15.58; Asheville, First church, Sunbeams, 5; Asheville, West End, 21.05; Cane Creek, 2; Morgan Hill, 2.77; Garrison's School House, 4; Macedonia church, 1.66; White Rock church, 1; total, 53.06.

Carolina Association—Hendersonville, \$5.85; Pleasant Hill, 1.20; Mount Gilead, 1.50; total, 8.55.

Cape Fear Association—Smyrna, Sunbeams, \$1.14.

Columbus Association—Whiteville, \$4.40.

Cedar Creek Association—Hope Mills No. 1, \$6.25; Green Springs, 3; total, 9.25.

Central Association—Youngsville, \$5.25; Youngsville, Sunbeams 5; Raleigh, First church, 63.14; Raleigh, First church, Sunbeams 15; Rolesville, 3.69; Wake Forest, 43.95; Wake Forest, Sunbeams, 5.50; Mount Vernon, 3.84; Bethlehem, 1.53; Wake Forest, Y. L. S., 5.15; total, 152.05.

Chowan Association—Cool Springs, \$5.06.

Eastern Association—Wilmington, First church, \$20.15; Wilmington, First church, Band, 95; Waraw, 5.30; Clinton, 3.75; total, 124.20.

Flat River Association—Mount Zion, \$5; Mill Creek, 5; Oxford, 16.85; Oxford, Maggie Nutt Society, 8.65; Roxboro, 6.50; total, 42.

French Broad Association—Mars Hill, \$16; Marshall, 1.25; total, 17.25.

Green River Association—Dyartsville, \$2.40; Rutherfordton, 11.30; Rutherfordton, Sunbeams, 4.05; Round Hill, 9; Marion, 9.17; Bethel, 2.85; Pleasant Hill, 3.98; Montford Cove, 9.63; Clear Creek, 2; Mountain Creek, 4.25; total, 58.63.

Haywood Association—Pleasant Hill, \$10; Waynesville, Sunbeams, 3; total, 13.

Kings Mountain Association—Seelby, \$33.25; Cherryville, 4; total, 37.25.

Little River Association—New Hill, \$1.05; Dunn, 3.75; total, 4.80.

Liberty Association—Lexington, \$7.15; Orphanage, W. M. S., 10.63; total, 17.78.

Mecklenburg Association—Tryon Street, Charlotte, \$43.69; Tryon Street, Charlotte, Y. L. Society, 29.05; Willing Workers, Concord, 3.50; Olivet, 2; Mrs. E. D. Price, 1; total, 79.24.

Mount Zion Association—Durham, First church, \$28.50; Durham, First church, Sunbeams, 10.50; East Durham church, 4.10; Chapel Hill, Sunbeams, 3; Graham, 5.02; Mount Gilead, 6.50; Durham, Second church, Sunbeams, 42.59; total, 100.21.

Neuse Association—Kinston, \$30.60; Goldsboro, 15; Pollockville, 5; Kinston, Y. L. S., 1.65; total, 52.25.

Pilot Mountain—Leaksville, \$11.45; Leaksville, Sunbeams, 3.07; Winston, First church, 19.25; Mount Airy, 4; Salem Mission, Sunbeams, 5; total, 42.77.

Piedmont Association—Reidsville, \$15.20; Greensboro, W. Washington street, 43; Greensboro, W. Washington street, Y. L. S., 23; Greensboro, Busy Bee Band, 11; Liberty, 2.13; total, 94.33.

Pee Dee Association—Lilesville, Sunbeams, \$2.17; Laurinburg, 27; Laurinburg, Sunbeams, 8; Roberdel, 4; Spring Hill, 6.85; Spring Hill, Sunbeams 10.35; Pee Dee, 5.30; Wadeboro, 40.05; Wadeboro, Sunbeams, 3.25; Rockingham, 13.10; Ansonville, 5.75; total, 125.82.

Raleigh Association—Tabernacle, \$29.70; Leesville, 5.75; Leesville, Sunbeams, 1.02; Mount Hermon, 3.60; Mount Hermon, Sunbeams, 1.26; Ephesus, Sunbeams, 1.78; Holly Springs, 5.50; Cary, 9.75; Tabernacle, Y. L. S., 38.74; total, 97.10.

Rotson Association—Long Branch, \$3.50; Bear Swamp, 5.15; Red Springs, Sunbeams, 2.35; Lumberton, Sunbeams, 3.89; Ashpole, 5; Ashpole, Sunbeams, 1.30; Back Swamp, 5.37; Pleasant Hill, 16.55; Lumber Bridge, 18.15; total, 61.26.

Sandy Run Association—Henrietta, \$6.65.

South Fork Association—Hi kory, \$5.

Sandy Creek Association—Pittsboro, \$13.75; Jonesboro, 7.75; Aberdeen, 11.73; Carthage, 46.25; Siler City, 3.70; Southern Pines, 6.75; Bethlehem, 2.70; total, 91.63.

South Yadkin Association—Cleveland, \$1.

South River Association—Salem, \$7.10; Antioch, 5.35; White Oak, 6.88; Fayetteville, 9.25; Pleasant Union, 70c.; Salem, Sunbeams, 1.13; total, 30.41.

Tuckalee Association—Webster, \$2.55.

Tar River Association—Henderson, \$22; Gibson, 1; Louisburg, 13.50; Louisburg, Sunbeams, 1.83; Rocky Mount, 9.25; Poplar Springs, 6; Hobgood, 2; Sandy Creek, 3; Gardner's, 2; Greenville, Memorial, 3.88; Greenville, Memorial, Sunbeams, 1.60; Enfield church, 4; Spring Hope, 5.11; Weldon, 4; total, 78.67.

Union Association—Marshville, \$28.81; Waxhaw, 2.10; Monroe, 20.00; Meadow Branch, 6; total, 56.91.

West Chowan Association—Mount Tabor, \$10.26; Lawrence Cross Roads, 2; Capeheart's, 2.56; Aulander, 45; Lewiston, 1.95; Buckhorn, 9.75; Cashie, 3.10; Cashie, Sunbeams, 3.50; Potocasi, 5.02; Union, 2; Hebron, 4.60; Chowan, 10; Elam, 6.85; Abokie, 3; Seaboard, 2; Galatia, 2.10; Windsor, 1.35; total, 75.04.

No Association given—South Creek, \$2.50; Miss H. E. Hester, 2; Miss M. Holloway, 1; total, 5.50; grand total, 1,602.54.

Appropriated as follows—

To Foreign Missions, \$367.76; to Christmas offering, 667.50; total for Foreign Missions, 1,035.26. To Home Missions, 153.62; to Home Mission boxes, 248.30; total for Home Missions, 401.92. To State Missions, 138.31; to Orphanage, 200; to Orphanage, boxes, 21.25; total for Orphanage, 23.25. To B. F. University, 2.50; to expense fund, 1.05; to education, 25c.; grand total, 1,602.54.

Of this amount the Sunbeam Societies have contributed—

To Foreign Missions, \$56.88; to Christmas offering, 62.63; total for Foreign Missions, 119.51. To Home Missions, 12.82; to Home Missions, boxes, 117.09; total for Home Missions, 129.91. To State Missions, 5.30; to Orphanage, box, 5; total, 259.72.

REPORT OF VICE PRESIDENTS.

	Societies Visited	Societies Organized	Letters Written
Central—Mrs. W. B. Royal, Wake Forest Pilot Mountain—Mrs. Harvey S. Crist, Salem	1	1	8
Green River—Mrs. J. A. Grayson, Rutherfordton	2	2	2
West Chowan—Miss Blanche H. Vann, Union	1	1	14
Atlantic—Mrs. High C. Moore, New Bern	1	1	7
Tar River—Mrs. W. B. Shaw, Henderson Mt. Zion—Mrs. L. W. Battle, Durham	2	1	2
South River—Mrs. Samuel A. Howard, Salisbury	4	1	6
Buncombe—Miss E. A. Draughan, Asheville	3	3	8
Sandy Creek—Mrs. S. H. Chapin, Pittsboro	1	2	24
Bethel—Mrs. L. N. Chappell, Graham	1	2	2

How North Carolina Stands About Foreign Missions.

I presume that every Baptist pastor in North Carolina is deeply concerned as to whether the Foreign Mission Board will have to report a debt when the Convention meets in New Orleans the 1st of May, and I believe we are especially concerned as to whether our State will help to make this debt. The situation just now is this: Last year we gave to Foreign Missions \$9,301.14. This year we are expected to give \$13,000, because the Board was instructed to enlarge its work to a basis of \$200,000, and this was thought to be our part of the burden. Up to March 1, last year, North Carolina had contributed \$3,913.93, and up to March 1, this year, we have contributed only \$3,314.25. We are expected to give for Foreign Missions this year \$3,698.86 more than last year, but up to March 1 we have given \$599.68 less than we gave up to the same time last year. During March and April last year we contributed \$5,387.21. This year we must contribute during these two months \$9,685.75, if we bear our part of the \$200,000. This is a large amount to raise in so short a time, but, brother pastors, we can do it. If each one of us will put the matter plainly before our people and all our churches prayerfully consider the situation, I believe our great Baptist host could and would give even more. I would suggest that every church have a special meeting, on Sunday if possible, to discuss and pray over this great matter; and, after much earnest prayer for guidance, let each one make his contribution.

W. C. TYREE.

WE BUY lamp-chimneys by the dozen; they go on snapping and popping and flying in pieces; and we go on buying the very same chimneys year after year.

Our dealer is willing to sell us a chimney a week for every lamp we burn.

Macbeth's "pearl top" and "pearl glass" do not break from heat; they are made of tough glass. Try them.

Our "Index" describes all lamps and the right size and shape of chimney for any lamp. We mail it FREE to any one who writes for it.

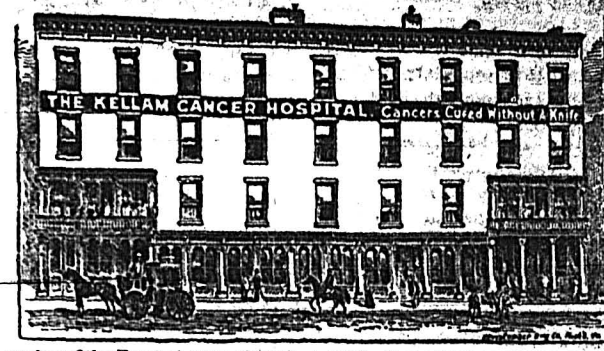
A. Dresser, Macbeth, Pittsburgh, Pa.

It takes your enemy and your friend, working together, to hurt you to the heart; the one to slander you and the other to get the news to you.

The Kellam Cancer Hospital,

TWELFTH AND BANK STREETS, RICHMOND, VA.

We Cure Cancers, Tumors and all Chronic Sores without the use of the Knife.



Rev. J. W. Holt, pastor of the Presbyterian church at Hinton, W. Va., says:

"In behalf of the Kellam Cancer Hospital, located in this city, [since removed to Richmond, Va.] I am glad to say that I have been a regular visitor to the Hospital since its establishment, and have witnessed the happy results of Mr. Kellam's treatment in scores of cases, so that I can confidently assure any one who may be afflicted with Cancer that a visit here and trial of the treatment will never be regretted. The manager, Mr. Fred C. Kellam, is thoroughly reliable in every sense of the word, and the Hospital is ample,

with all modern equipments necessary for the comfort of patients."

Rev. H. A. Brown, pastor of the Southern Methodist church at Hinton, W. Va., writes:

"This is to certify that I have been personally acquainted with Mr. Fred Kellam and his Cancer Hospital at Hinton, W. Va., [since removed to Richmond, Va.] for more than three years, and can endorse him and his treatment. He is a reliable man; his treatment has effected some marvellous things, where others have entirely failed, and the accommodations at the Hospital are ample and good. To those afflicted with Cancer, I commend Mr. Kellam and his treatment."

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Home Circle.

The Angel of Patience.

To weary hearts, to mourning homes,
God's meekest angel gently comes:
No power has he to banish pain,
Or give us back our lost again;
And yet in tenderest love, our dear
And Heavenly Father sends him here.

There is quiet in that Angel's glance,
There is rest in his still countenance!
He mocks no grief with idle cheer,
Nor wounds with words the mourner's ear.
But ills and woes he may not cure
He kindly trains us to endure.

Angel of Patience! sent to calm
Our feverish brows with cooling balm
To lay the storms of hope and fear,
And reconcile life's smile and tear;
The throbs of wounded pride to still,
And make our own our Father's will!

Oh! thou who mournest on the way,
With longings for the close of day;
He walks with thee, that Angel kind,
And gently whispers "Be resigned:
Bear up, bear on, the end shall tell
The dear Lord ordereth all things well!"
—From the German by J. G. Whittier.

A Boy's Mother.

My mother, she's so good to me.
If I was good as I could be,
I couldn't be so good. No, sir;
Can't any boy be good as her!

She loves me when I'm glad or mad.
She loves me when I'm good or bad.
An', what's the funniest thing, she says
She loves me when she punishes.

I don't like her to punish me.
That don't hurt, but it hurts to see
Her cry. Nen I cry, an' nen
We both cry—an' be good again.

She loves me when she cuts and sews
My little coat and Sunday clothes.
An' when my pa comes home to tea
She loves him most as much as me.

She laughs and tells him all I said,
An' grabs me up an' pats my head.
An' I hug her, and hug my pa.
An' love him purt' nigh as much as ma.
—James Whitcomb Riley.

Prayer.

Almighty and merciful God, who art the
Strength of the weak the Refreshment of the
weary, the comfort of the sad, the Help of the
tempted, the Life of the dying, the God of pa-
tience and of all consolation; thou knowest full
well the inner weakness of our nature, how we
tremble and quiver before pain and can not bear
the cross without the divine help and support.
Help me then, O eternal and pitying God, help
me to possess my soul in patience, to maintain
unshaken hope in thee to keep that childlike
trust which feels a father's heart hidden beneath
the cross, so shall I be strengthened with power
according to thy glorious might in all patience
and long suffering I shall be enabled to endure
pain and temptation, and in the very depth of
my suffering, to praise thee with a joyful heart
Amen.—Johann Habermann.

Religion in the Home.

Family religion has been peculiarly
approved and blessed of God.

It is a remarkable fact that most men,
eminent in life, had in childhood a relig-
ious home. Bishop Haven, after careful
investigation, says: "Three-fourths of
the most prominent scientists, authors,
and merchants are not more than two
generations removed from the manse.
They are either sons or grandsons of
ministers." A French author has col-
lected similar statistics. If you were to
have read to you a list of sons of clergy-
men who have attained honorable dis-
tinction, you would be surprised to find
how near to religious homes are the emi-
nent men of the modern world. There
are three good reasons why this is so:
one is that such homes have the blessing
of God upon them; another is that the
atmosphere of a religious home is best
suited to the formation of character; a
third is that the atmosphere of a religious
home is best suited to highest develop-
ment of the mind. And these three things
are the great sources of success in the
world.

The influence of a religious home in
childhood will almost surely assert itself
in some way, in after years. No matter
how wayward some of the children may
be, they can never quite forget the old
home wherein was a praying father and
mother. The morning prayer and even-
ing hymn linger in the halls of memory,
and are sure to bring forth good results
in the life.

COURAGE REQUIRED.

It may take courage to have religion
in the home. It usually does.

It has been told of Judge McLean, of
Ohio, that he was converted when on a
visit away from home. The evening of
his return he told his wife and family at
the supper table of the change he had ex-
perienced, and at the close suggested that
they go into the next room and have
family worship. In that room were a
number of lawyers waiting to consult the
Judge. The wife offered their presence
as an objection, and suggested that they
go to a more retired part of the house.
"No," said the Judge, "the Lord has
been crowded out of every part of my

house for years, and now He can have
the best room we have; besides, there are
some lawyers who would not be injured
by attending prayers." He went into
the parlor, told the lawyers he had been
converted, that he was going to have
family prayers, and would be glad to have
them remain, but if they desired not to
do so, they would be excused. They all
remained, and the strong stand for Christ
did the Judge good, his family good and
the lawyers good. It was a good begin-
ning for a life of out and out service for
Christ. It took courage for the Judge to
do what he did—as much courage as for
many a soldier in battle to walk right up
to the mouths of hotly firing cannon.

We heard Dr. John G. Paton, the vet-
eran missionary to the New Hebrides,
say that among the thousands of Chris-
tian homes among those converted can-
nibals there is not one that does not have
daily family prayer. They put to shame
many much more highly favored church
members in this country.

Religion in the home is to be introduced
and maintained in a wise and winsome
way, but, however much courage it may
take, and it will take courage, it is to be
introduced and steadily, faithfully main-
tained.

To secure religion in the home, parents
should not hesitate to use a good degree
of authority in their households.

A boy did not want to go to church, but
his Christian father kindly but firmly in-
sisted that he should. The father said,
"As long as my boy sits at my table he
must sit in my pew." The father is now
in the grave, but the son to day sits in
his father's pew and is a main supporter
of that church. The father's rule is a
good one: "As long as my boy sits at my
table he must sit in my pew." As long
as our children are at home with us, we
should use the authority God gives us to
guide in the matter of their religious
training.

In every community there are throngs
of children who are suffering from lack
of parental care and duty and authority.
If they feel like going to church or Sun-
day School, they go; if not, they stay at
home, or roam the fields, or stray in the
streets. No parental authority is used to
secure their religious training, either in
the home or outside of it. This neglect
is a sin for which the parents must an-
swer at the bar of God. It is one from
which they are likely to reap the bitterest
results, both here and hereafter.—The
Treasurer.

The Spare Chamber—Is It Passing?

The decadence of the spare chamber
strikes deep. It is the concrete difference
between past and present. The spare
chamber meant a room in the house set
apart from common life, dedicated to the
higher nature. The family might have
only three chambers: one of these was
sacred. The feather bed rose plump and
impregnable in its recesses. The green
paper shades shut out all but a chunk of
light, the cane seat chairs stood stiff
against the wall, and clean straw rustled
under the taut "stone carpet." The
stimulus to the imagination alone was
worth three times the amount of cubic
space the spare chamber occupied. You
tipped in. Mother's best bonnet lay on
the middle of the bed. Sometimes a
huge loaf of fruitcake sat elegantly in
one of the chairs.—Atlantic Monthly.

Labor to keep alive in your breast that
little spark of celestial fire, called Con-
science.—George Washington.

Rules to Follow.

Do not engage in argument.
Do not interrupt another when speak-
ing.

Do not find fault, though you may gen-
erally criticize.

Do not talk of your private, personal
and family matters.

Do not appear to notice inaccuracies of
speech of others.

Do not always commence a conversa-
tion by allusion to the weather.

Do not, when narrating an incident,
continually say, "you see," "you know,"
etc.

Do not intrude professional or other
topics that the company generally can
not take an interest in.

Do not talk very loud. A firm, clear,
distinct, yet mild, gentle and musical
voice, has great power.

Do not be absent minded, requiring the
speaker to repeat what has been said,
that you may understand.

Do not speak disrespectfully of personal
appearance when anyone present may
have the same defects.

Do not try to force yourself into the
confidence of others. If they give their
confidence, never betray it.

Do not use vulgar terms, slang phrases,
words of double meaning, or language
that will bring a blush to anyone.

Do not interperse your conversation
with foreign words and high sounding
terms. It shows affectation, and will
draw ridicule upon you.

Do not carry on conversation with an-
other in company, a out matters which
the general company knows nothing of.
It is almost as impolite as to whisper.—
Ex.

Mother's Influence.

A young lady in the highest ranks of
society was the only child of rich and in-
tellectual parents. They gave her in
abundance every bodily and mental pleas-
ure. She was taught to love the world
and to make the most of it. She lived
for time, and neglected eternity. But the
hour of sickness came. She had a fearful
illness. Her beauty all departed; her
power to enjoy life was gone; all her pa-
rents' hopes for her worldly success fled.
The minister of the parish came to visit
her. He spoke of death and eternity, and
urged her to repentance and to seek the
Lord. She had never had such words
spoken to her before, and she trembled.
In her dying hour she called for some of
her fine clothes. When they were
brought, she looked up to her mother and
said, "These have ruined me. You taught
me to be gay and to enjoy the vanities of
life, but you never taught me of God and
the next life. You never taught me to
pray, and now it is too late. Mother,
you have ruined me." She died a few
minutes afterwards.

A great many people talked impres-
sively of "the wonderful nineteenth cen-
tury" who did nothing to make it won-
derful, and a great many will talk pon-
derously of the "problems of our open-
ing twentieth century" who will do
nothing to solve them. The fact is that,
whatever century we may be living in,
there is nothing to take the place of con-
scientious and faithful service, doing with
our might what our hands find to do,
and doing all to the glory of God. Such
lives will make any age wonderful and
will solve all its rising problems.—Herald
and Pre-tyer.

Sore Hands

Red Rough Hands Itching
Burning Palms and Painful
Finger Ends

ONE NIGHT TREATMENT

Soak the hands on retiring in a strong, hot, creamy
lather of CUTICURA SOAP. Dry, and anoint freely with
CUTICURA, the great skin cure and purest of emollients.
Wear, during the night, old, loose kid gloves, with the
finger ends cut off and air-holes cut in the palms. For red,
rough, chapped hands, dry, fissured, itching, feverish
palms, with shapeless nails and painful finger ends, this
treatment is simply wonderful.

Millions of Women Use Cuticura Soap

Assisted by CUTICURA OINTMENT, for preserving, purifying, and beauti-
fying the skin, for cleansing the scalp of crusts, scales and dandruff, and
the stopping of falling hair, for softening, whitening and soothing red,
rough and sore hands, in the form of baths for annoying irritations, in-
flammations and chafings, or too free or offensive perspiration, in the form
of washes for ulcerative weaknesses, and for many sanative antiseptic pur-
poses which readily suggest themselves to women, and especially mothers,
and for all the purposes of the toilet, bath, and nursery. No amount of
persuasion can induce those who have once used them to use any others,
especially for preserving and purifying the skin, scalp and hair of infants
and children. CUTICURA SOAP combines delicate emollient properties de-
rived from CUTICURA, the great skin cure, with the purest of cleansing
ingredients and the most refreshing of flower odors. No other medicated
soap ever compounded is to be compared with it for preserving, purifying
and beautifying the skin, scalp, hair and hands. No other foreign or domes-
tic toilet soap, however expensive, is to be compared with it for all the
purposes of the toilet, bath and nursery. Thus it combines in ONE SOAP
at ONE PRICE, viz., TWENTY-FIVE CENTS, the BEST skin and com-
plexion soap, the BEST toilet and BEST baby soap in the world.

Complete External and Internal Treatment for Every Humor, \$1.25,
Consisting of CUTICURA SOAP (25c.), to cleanse the skin of crusts and scales and
soften the thickened cuticle; CUTICURA OINTMENT (50c.) to instantly allay itch-
ing, inflammation and irritation and soothe and heal, and CUTICURA RESOLVENT
(50c.), to cool and cleanse the blood. A SINGLE SET is often sufficient to cure the
most torturing, disfiguring and humiliating skin, scalp and blood humors, with loss
of hair when all else fails. Sold throughout the world.

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S. S. S. is a combination of roots
and herbs of great curative powers,
and when taken into the circulation
searches out and removes all manner
of poisons from the blood, without
the least shock or harm to the system.
On the contrary, the general health
begins to improve from the first dose,
for S. S. S. is not only a blood purifier,
but an excellent tonic, and strength-
ens and builds up the constitution
while purging the blood of impuri-
ties. S. S. S. cures all diseases of a
blood poison origin, Cancer, Scrofula,
Rheumatism, Chronic Sores and
Ulcers, Eczema, Psoriasis, Salt
Rheum, Herpes and similar troubles,
and is an infallible cure and the only
antidote for that most horrible disease,
Contagious Blood Poison.

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successful cures is a record to be proud
of. S. S. S. is more popular today
than ever. It numbers its friends by
the thousands. Our medical corres-
pondence is larger than ever in the
history of the medicine. Many write
to thank us for the great good S. S. S.
has done them, while others are seek-
ing advice about their cases. All
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attention. Our physicians have made
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eases, and better understand such cases
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