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HIGHT C. MOORE, Editor.

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Editorial Brevities

Lights Along the Way.

A beautiful little story is told of a converted cannibal who, when he heard that heaven is beyond the stars, said in grandly simple words: "The stars are the lights God has left burning along the way that leads to His city."

Exit "Autocratic Church."

Discussing the new democracy in a recent lecture, Professor Hugh Black said that you cannot have an autocratic church in a democratic world. He is no doubt right in the assertion; and if so, the autocratic church is destined soon to be a back number.

Chinese Endeavorers.

It is said that the name of the Christian Endeavor Society in China is literally "The Tug-With-All-Your-Might Society." Missions Magazine thinks this is not a bad idea literally for the church as a whole. We agree.

The Price and the Value.

Some one has wisely said that fools know the price of everything, while only the wise know its value. The trouble with most of us is that in the market place and elsewhere we spend our time halting, haggling, and hectoring about nominal prices with little or no reference to real values.

Why Leaven Sours.

A fine point is made by Professor Walter Rauschenbusch when he tells us that Christianity will take care of itself if mixed into three measures of meal; but if the leaven is kept standing by itself it will sour hopelessly. Perhaps this is the reason there are so many sour Christians in the world. Still, the sweet saints far outnumber them.

Culture in Cleanliness.

Not everybody can have fine clothes, but everybody can have clean clothes. And clean clothes call for a clean body and a clean life. At least there is or ought to be a certain kind of genuine culture in cleanliness. We think it was Douglass who said the way to keep a man out of the mud is to black his boots; for "the man with soiled shoes does not care where he walks."

Once Cannonaded; Now Canonized.

It not infrequently happens that a pastor faithful in the discharge of unpleasant duty is cannonaded by certain denizens of the pew. After his retirement from the field, and possibly after he has gone to his reward, these same pew-holders and their friends canonize the dear departed. Alas, that sharp tongues so often pierce the shepherd heart and good words come so late!

Decorum in Dress.

The Presbyterian Standard quotes with commendation the following resolution adopted by the Baptist women of Georgia in their Convention at Augusta last November: "Be it resolved, that we, the W. B. M. U. of Georgia, throw the whole weight of our influence toward the rejection of frivolous fads in dress, whether originating in America or in foreign countries, and toward the adoption of a sane and modest form of dress, which will be beautiful and at the same time above criticism and ridicule which now assail the dress of women in Christian America."

"Tyre" and the "Titanic."

A Bible reader suggests that if the word "Tyre" is changed to "Titanic" in the twenty-seventh chapter of Ezekiel, it will be a veritable lamentation over the great steamship disaster which last April convulsed the world with horror. It is only another illustration of the adaptability of the Bible to every age, and of the fact that the Bible still sounds the highest note of authority in the forefront of our advancing modern life.

Getting Out on Stormy Sundays.

A Maine minister writing to Zion's Advocate reports that on a recent stormy Sunday he saw in the small audience a good brother whose home is a long distance from church and whose uncertain health compels him often to be absent. The pastor was surprised and frankly said so to the faithful brother, who immediately responded: "I make a special effort to get out on stormy Sundays, for I know there will be few present and I count for more then than at any other time." How few Christians there are who really plan to put themselves where they will count for the most!

Jews in Palestine.

That there are now over 100,000 colonizing Jews in Palestine who are rapidly redeeming that country is the assertion of a recent writer. Half of this number are in Jerusalem alone, notwithstanding the "red passport" with which foreign Jews must provide themselves and which limits their stay in Palestine to three months. The Christian Herald reports that their establishment of stores in the city and their purchase of farms in the surrounding country goes on. As a result of this influx of Jewish capital and brains into Palestine, the colonists now own forty villages and about 100,000 acres of land.

Baptists in the Year 2012.

In 1790 there was one Baptist to fifty-seven of the population of the United States. In 1912 there was one Baptist to seventeen of the population of the United States. Recalling these facts the Baptist and Reflector says that if Baptists should continue to grow in the next hundred years as they have grown in the past hundred, then by 2012 about every other person in the country would be a Baptist. This calculation was based upon an arithmetical ratio. But the growth of Baptists has been and is likely to be more in a geometrical than in an arithmetical ratio. Counting that way, our esteemed contemporary triumphantly concludes that "by 2012 every person in this country would be a Baptist!"

The Issue in Japan.

The Imperial University of Japan in Tokio has more than 4,600 students. According to a religious census recently taken these students were classified by religions as follows: Shintoists, eight; Buddhists, fifty; Christians, sixty; atheists, 1,500; agnostics, 3,000. These figures are as significant as they are appalling. They show beyond a peradventure that Shintoism and Buddhism have lost their influence upon the educated classes of Japan. Something higher and better, something more satisfying to mind and heart must be presented to them. And it has well been pointed out that the issue in the Sunrise Kingdom is no longer between Christianity and Buddhism, but between Christianity and nothing. Shall not Christianity, therefore, be given a fair chance at "the Yankees of the East?"

Denunciation Denounced.

The secular papers are saying that a Minneapolis minister on a recent Sunday employed some chorus girls to dance on the platform of his pulpit, performing the "turkey trot," the "sea-sick glide," and other terpsichorean gyrations. He then proceeded to denounce the dances which, he declared, "originated in low resorts on the Barbary coast and are now sweeping like a plague over Christendom." The minister was right in his message, but wrong in his method. His intentions were good, but his introduction was seriously at fault. Hence his denunciation has been widely denounced. Let no one suppose, however, that the dance dive is not the direct enemy of the race, even as it is the implacable foe of the church of the living God.

Singing and Character.

An interested pastor asks through an exchange the question, "What are your children singing?" Undoubtedly the songs we sing exert a great influence in the formation and transformation of character. Children and young people in particular are molded almost beyond possibility of change by the songs they sing. Hence the importance of singing only those songs which in sentiment are sound and wholesome. The point has been made that most of our modern show and street ditties, like "Honey Man" and "Everybody's Doing It," are full of sinful suggestion. A little more parental care just here should prove beneficial to the boys and girls who are to be the men and women of tomorrow.

The Denominational Paper and the Denomination.

What is the place of the denominational paper in our denominational life? Editor E. E. Folk, of the Baptist and Reflector answers: It is the means of education through which our doctrines must be inculcated; the medium of communication for the Baptist brotherhood through which they join hands and touch elbows; the expression of the life of the denomination, both along doctrinal lines and along lines of denominational work; the pack horse of the denomination since all of our denominational interests are piled on it; and, in short, the foundation of our denominational work. These things being true, what is the relation of the members of a denomination to their denominational paper? As Dr. Folk says, they should subscribe for it; they should pay for it; they should read it; and they should get others to subscribe for and read it.

"Schools for the Discontented."

The United States Bureau of Education has issued a special report touching experiments made in Kansas City, Missouri, in connection with school children above fourteen years of age who have lost interest in school work and whose advancement under ordinary school conditions is apparently impossible. It is stated that educators have found many children who seem fitted by nature to absorb only a certain amount of knowledge. Out of this condition grew the establishment of "The School for Discontented Children" in which most of the time is given not to the usual educational intricacies, but to instruction in useful trades, looking to self-support. Commissioner Claxton is quoted as saying that this type of school will solve a vexing educational problem, "because schools of this kind are designed to meet the needs of a large class of boys and girls to whom sufficient attention has not heretofore been paid."

Editorial

Divorce

Two divorce bills have been presented in the Legislature at Raleigh. One allows divorce after abandonment without just cause for five years (instead of ten years, as the present law provides) and forbids remarriage of the abandoning party during the life of the abandoned. The other permits divorce after only two years' separation and allows remarriage when a year has elapsed after the granting of the divorce.

The first of these bills is much less objectionable than the second, but, in our opinion, neither should supersede the present law, which is far better.

We offer the following reasons against any legislation looking to easier divorce in North Carolina:

1. It would certainly promote among us the divorce evil, which is one of the greatest curses of our American life.

2. There is at present but the slightest demand or occasion for such a law; and it would be calamitous to the State at large for a law to be passed which would increase the demand or multiply the occasions.

3. Our Code already admits five causes for divorce, while the New Testament recognizes but one. To add to the number or to weaken their quality would be only to stray farther from the standard which we all regard as the perfect pattern of our civilization.

4. The passage of the bills presented would lead to still further laxity in our divorce legislation; for if we admit short-term separation, for example, we soon may be called on to add extravagance, thriftlessness, or even insanity or misfortune as grounds for legally breaking the marriage tie.

5. While there may be occasional hardships under our North Carolina law as it now stands, there would under these suggested amendments be greater injury to the general public in that the total population would be vitiated and the tone of civic life decidedly lowered.

6. To weaken the present law would be a backward step in our legislation and our social progress, for safety at this vital point lies rather in greater strictness than in growing laxity.

7. In short, the proposed legislation making divorce easier is a blow—unintentional, we suppose, but a blow nevertheless—at the sanctity of the marriage relation, the purity of the home, and the integrity of the race.

We, therefore, earnestly hope that the Legislature will not by the passage of such laws make divorce easier, the family more unstable, or the home less secure.

Dancing

Multitudes of good people throughout the country rejoice that in response to the wish of President-elect Wilson and his wife, there will be no ball in connection with the inauguration ceremonies at Washington on March 4. The fact is, dancing is really falling into disrepute among the better classes of those who have not hitherto looked upon it with disfavor. In the not distant future we anticipate that the modern dance will be regarded as a low-bred pastime.

But some one may ask, Does not the Bible say that there is "a time to dance?" It does; and the word comes from the Preacher who declares that "all is vanity!"

There is not much in the Bible about dancing. We find, however, at least ten historical statements. Miriam and the women with her danced at the overthrow of Pharaoh in the Red Sea. The children of Israel in the wilderness danced before the golden calf which Aaron made. Jephthah's daughter danced forth to meet her victorious fa-

ther on his return home. The daughters of Shiloh were dancing when the young Benjamites captured them. The women danced as they met conquering Saul and David. The Amalekites were dancing when David overtook them. David danced before the Lord at the bringing up of the Ark. Job says that the children of the wicked dance. The daughter of Herodias danced before Herod and his courtiers on the night that John the Baptist was beheaded. And there was dancing in the home of the father when the prodigal son returned. It will thus be seen that some dances recorded in the Bible were innocent and beneficial, while some were harmful and ruinous.

Those, therefore, who seek refuge in Scripture for the dance must conform to the dance that is there uncensured. There are at least six features of it in striking contrast to the modern dance: Its purpose must be worship and not amusement. It must be the expression and not the source of joy. It must be in the open air and not in a heated ball-room. It must be in the day-time and not till the "wee small hours." The sexes must be separated, for in Bible times men and women did not dance together. And the dancers must avoid the nudities and the liberties which form the chief charm of the modern dance. Who could or would condemn such a performance? But of course the Bible dance is not the model for the giddy dancers of today.

It is said that dancing is of very early origin. The Egyptians attributed it to their god Thoth. The Greeks expressed different feelings and passions by it. The Spartans trained their children from five years and upward to dance. The Romans counted it among the vices. Savage nations have used it as a religious rite. The modern dance is said to have started in disreputable quarters in Paris; it appealed to the depraved taste of certain fashionables, then spread rapidly until it has even been endorsed by multitudes of nominal Christians.

Thus we have seen where the dance comes from; now let us inquire where it leads to. Some one has characterized it as the dance railway with several stations, such as Grace Town, where passengers are invited aboard for the sake of gracefulness; Parlorville, where social pleasure is the plea; Ballboro, where an irresistible fascination seizes and enslaves the victim; and Ruinburg, where drunkenness, prostitution, gambling, and the like conclude the awful journey. Industrious agents are advertising the excursion by this road. Tickets may read "round-trip," but often they are good only one way. It is well to consider the end of the road before boarding the train.

What should be the attitude of Christians toward dancing? Most of them are opposed to it and for the following reasons: It injures health because of late hours, crowded and heated rooms, thin clothing, exposure, excitement, and so on. It unfits the mind for the best thoughts and the best work, impairing serious reflection and crippling usefulness. It lowers the moral tone and weakens morality. It is a needless expense, leading to gorgeous and unnecessary dress. It usually invites pernicious associations, often requiring contact with those who are morally reckless. It is surrounded with temptations, often generating love for the fatal cup, tolerating immodest freedom, and inflaming the basest in man. It has a bad reputation and is under the ban of good people, for who would think it appropriate to have a German in a parsonage and who would covet the epitaph, "He was an expert dancer?" It destroys usefulness, for the dancer cannot keep himself unspotted from the world, while the troubled and the dying do not seek spiritual comfort from the dancing Christian. It is often ruinous in its effects, creating a fierce jealousy in otherwise happy homes and leading swiftly down to lives of immorality and shame. In addition to all these things, it is absolutely unnecessary, since physical grace and social cheer can be had in many another way. There is harm in the dance. Beware of it!

The Adult Class Movement

The idea that the Sunday-school is merely for children is at last happily out of date. It lingered long and there are still traces of it in certain quarters. Nevertheless, the great body of Christians is coming to realize that the Sunday-school is a place for men and women as well as for boys and girls.

The theory, however, has not been sufficiently reduced to practice. Our Sunday-schools are yet

sadly lacking in large and vigorous classes of adults. Particularly is this true on the men's side of the house. They often feel they have passed the school age, and, what is nearer the mark, they are so absorbed in business that they have not a keen relish for Bible study.

The present awakening is, therefore, all the more gratifying. In many churches large classes of men and women have been organized and are being maintained with remarkable success. They prove that this can be done and that it should be done more widely. It means the inauguration of a better era in the history of the Sunday-school and in the life of the churches.

We are gratified that among the Baptist churches of the South the adult classes that have been formed here and there for years are coming together in a general movement for their own upbuilding and the spread of the adult class idea into all our churches. The movement has been approved by the Convention and is being fostered by our Sunday School Board at Nashville, Tenn. We anticipate fine results from the movement.

And we bespeak for it the hearty support of our Sunday-school workers in North Carolina. Call on Secretary E. L. Middleton, of Raleigh, for suggestions and counsel, and write to the Baptist Sunday School Board of Nashville, Tenn., for literature. We are sure that those who co-operate in this department will promote their own efficiency and stimulate others to do their duty.

Articles of Faith

III.—THE FALL OF MAN.

We believe the Scriptures teach that man was created in holiness, under the law of his Maker; but by voluntary transgression fell from that holy and happy state; in consequence of which all mankind are now sinners, not by constraint but choice; being by nature utterly void of that holiness required by the law of God, positively inclined to evil, and therefore under just condemnation to eternal ruin, without defense or excuse.

1. **Holiness.**—Man was created in holiness under the law of his Maker.

A distinct creative act was required to produce man. In the story of creation the word "create" is used three times: first, as to the origination of matter; then, as to the origination of animal life; and finally as to the origination of the human race. "God created man in His own image, in the image of God created he him; male and female created he them."

The original state of man was, therefore, a state of dignity, for he was the crowning act of creation and he was made ruler over all lower intelligences. It was a state of service, for he was to people and replenish the earth. It was a state of happiness, for no pain or sorrow fell upon his path, and freely he communed with God. It was a state of probation, for opportunity was given him to test and strengthen his character. But especially was it a state of holiness, for he was created "in the image of God." This phrase has been defined as both moral and natural likeness to God: the first as personality including the intellect, feeling, and will, distinguishing him from the brute; and the second as holiness, involving right tendencies which in addition to being innocent and sinless were also positively righteous.

Yet man was not himself independent and supreme. This being true, he must be under the sovereignty and the law of his Maker, else there could be no way for him to render obedience to God and no way for God to exercise dominion over His creature. Hence, there was the test of the forbidden tree in the Garden of Eden.

2. **Transgression.**—Man by voluntary transgression fell from his holy and happy state.

Man in the first Eden differed from what man will be in the future Eden, perhaps mainly in the fact that he had the power of evil choice.

Recall the story of the first transgression. The scene opens with a subtle serpent appealing to innocent appetite with an insinuation that God is arbitrarily denying its gratification; and Eve made the mistake of first listening to him, then responding to him, and then of exaggerating what God had said. In the second scene Satan flatly denies the Word of God and charges Him with jealousy and fraud in keeping man in a state of ignorance and dependence; Eve still hearkened and made the further mistake of looking wistfully at the tree till she concluded with the tempter that it was palatable, beautiful, and enlightening. In the last scene Adam and Eve partake of the forbidden fruit, the man the willing and unremonstrating companion of the woman all the while, and both alike of their own free will hearkened to the voice of Satan and broke the command of God. Their conduct was not a matter of ignorance, for they knew better; it revealed a will corrupted by the tempter, alienated from God, and filled with ingratitude, unbelief, and rebellion.

Thus, "by one man," as Paul wrote to the

church at Rome, "sin entered into the world, and death through sin."

3. **Transgression.**—All mankind are now sinners, not by constraint but choice.

There is a point of connection between Adam's sin and the depravity, guilt, and condemnation of the race. "By one man's disobedience, many were made sinners." The principle is announced by Jesus in the conversation with Nicodemus: "That which is born of the flesh is flesh." To the same effect wrote David in his penitential song: "I was shapen in iniquity and in sin did my mother conceive me."

So our racial relation to Adam necessarily means participation in his sin and its consequences. The entire human family is of one blood, descended beyond a doubt from one father, and that father was Adam, who in the garden of Eden involved the whole of his posterity in the taint and bent of his wilful transgression.

Yet, while there is such a thing as inborn depravity, or inclination to do wrong, and while it can truly be said that not all sin consists in active sinning, still man is condemned not for the sin of constraint, but for the sin of choice, and our guilt arises not from transmitted but from committed iniquity.

Let it be clear, however, what sin is. We are familiar with the idea that it is doing what one knows to be wrong, for "sin is the transgression of the law." But also it is failing to do what one knows to be right, for in the words of Paul, "whatsoever is not of faith is sin," and in the words of James, "to him that knoweth to do good and doeth it not, to him it is sin." And it is even the state of an uncleansed nature which while not openly bad, is not energetically good, for "all unrighteousness is sin."

4. **Depravity.**—Man is by nature utterly void of that holiness required by the law of God, and positively inclined to evil.

The law of God requires holiness. It demands a holy life: "Be ye holy, for I am holy." It implies "the new man which after God is created in righteousness and true holiness." It requires a holy attitude, as David urged, "worship the Lord in the beauty of holiness." It dictates the ideal of a holy body, for "the temple of God is holy, which temple ye are." It tracks the purpose of God "that we should be holy and without blame before Him in love." And for the home in the eternal future it anticipates what John saw: "The holy city, New Jerusalem," whose inhabitants "are without fault before the throne of God."

To this standard man unredeemed does not and cannot by himself attain. Sadly sang the psalmist, "There is none that doeth good, no, not one." In his prayer of temple dedication, Solomon said: "There is no man that sinneth not." For his people and his race Isaiah made this confession: "We are all as an unclean thing, and all our righteousnesses are as filthy rags." "All have sinned," says Paul, and John declares, "The whole world lieth in wickedness."

Not only does man not rise to the standard of holiness, but on the contrary his distinct proclivity is downward to evil. Job vividly pictures man's love for sin when he says that wickedness is sweet in his mouth. Paul declares that "the carnal mind is enmity against God." And Jeremiah exclaims, "The heart is deceitful above all things and desperately wicked."

5. **Condemnation.**—Man is under just condemnation to eternal ruin, without defense or excuse.

God hates sin "for the wrath of God is revealed from heaven against all ungodliness and unrighteousness of man," and "the friendship of the world is enmity with God."

Hence, sin is and must be condemned by God. "Know ye not," queries Paul, "that the unrighteous shall not inherit the Kingdom of God?" Jesus in the judgment will say to the wicked, "I never knew you; depart from me, ye workers of iniquity!" Then in full will be brought to pass the saying of James that "sin, when it is finished, bringeth forth death." Yet man need not wait till the final judgment for condemnation. For "he that believeth not is condemned already," and he is even now under sentence of death—"the soul that sinneth it shall die!"

And this condemnation is just. It is based not alone upon a divine aversion to sin, but also upon man's deliberate choice of evil in full knowledge of its nature and consequences. John says: "This is the condemnation, that light is come into the world, and men loved darkness rather than light because their deeds were evil." Hence impenitent man cannot but assent to the decree of justice for it will by him be recognized as merited, thus verifying Paul's word "that every mouth may be stopped, and all the world may become guilty before God." "So that," quoting Paul again as he writes of the guilty world, "They are without excuse."

Contributions

Chattanooga Convention

By E. E. GEORGE, Executive Secretary.

We feel that every pastor in the Southern Baptist Convention should catch the spirit of Rev. J. Ellis Sammons, the wide-awake pastor of the First Baptist Church, Griffin, Georgia. He not only contemplates attending the Laymen's Missionary Convention himself, but has already secured from his town and Association, twenty or twenty-five select laymen to come with him. They are planning to stay at the same hotel and have conference together during the Convention. This is a wise thing to do.

Applications are pouring in from every quarter. The indications are that Chattanooga will be literally over-run by Baptist laymen and pastors. We urge the laymen and pastors in the various states, who are planning to attend, to send along their applications for hotel reservations at once. There is every indication that we are to have the greatest religious convention of modern times.

Chattanooga, Tenn.

Organized Classes

By E. L. MIDDLETON, Sunday School Secretary.

Our Sunday School Board has just issued a tract "The Convention Adult Bible Class Department." The Field Workers' Association and the Board have been working on the matter for two years trying to perfect a plan of organization that will meet our needs.

The movement is fraught with large possibilities, but to succeed must have the co-operation of our pastors, superintendents and officers of organized classes.

The movement is not intended to undo what has been done, but to unify, utilize and enlarge existing classes and form many new ones. No class need change its present name or activities. The tract will give full information and will be furnished any pastor, superintendent or organized class. We greatly desire the movement to be a success in North Carolina.

Now to the point: Our statistics do not give any information as to where organized classes exist. I have written to some pastors seeking this information—to pastors because many serve two to six churches and can give full information for a whole field. Of course, the list appealed to was only a guess. If the reader knows of any organized classes in his Sunday-school please give me on a postal card this information:

Name of Church
Name of Class
Teacher or President
Post-office

I shall not undertake just now to discuss the movement except to say that our Sunday-school forces have not undertaken an enterprise in a generation that can do more for our denomination and the Kingdom than this.

If interested, send information asked for and get the tract.

Raleigh, N. C.

The Wake Forest Church Building at Last!

By WALTER N. JOHNSON, Pastor.

There has not been much noise about the church building at Wake Forest since the generous action of the Convention at Goldsboro in offering to give us twenty-five thousand dollars toward it and advising us to go at once to building it. But things have not been still as to this great undertaking.

Immediately after the Convention the Wake Forest Church decided to move right off with the erection of the church. Since then we have been working out the details of location and plan. All these are now fixed. These details are tedious to work out; but they are most important.

The church building is located on a lot in the College Campus facing South Street. The church will be built here just one hundred feet east of the Alumni Building. Between the Alumni Building and the church passes the main walk-way of campus north and south. With the proposed plans for the campus executed, three sides of the church will touch a public walk. All four sides of the church building will stand out in view.

The Trustees of the College had a meeting at Wake Forest on Tuesday, January 21, and donated a lot at this spot for the location of the church,

"not exceeding one hundred and thirty by one hundred and forty feet." The Wake Forest Church appreciates this gift beyond expression; it is accepted with full recognition of our obligation to the students of Wake Forest College for all time to come. This is an admirable solution of many problems in church work at Wake Forest; it gives us a visible church at Wake Forest; it makes that church local in its appeal to the citizens of the town of Wake Forest so that the church can better serve the College in making and keeping the town the best possible home for the student body; yet with all this, it keeps the church thrust into the life of the College. There is a better day at hand for the religious life of Wake Forest College.

The plan finally adopted for the building is a modification of the sketch and picture on exhibition at Goldsboro during the Baptist State Convention. It will seat eleven hundred people and, in a press, will take care of fifteen hundred; it has rooms for all citizens and student Sunday-school classes. The basement is given over to the Primary and Junior departments of the Sunday-school and to social purposes. The galleries communicate directly with the platform. It will be by far the most imposing edifice of the College or the town; a symbol for generations of the Baptist emphasis on the local church as the unit of organized Christianity in our educational center; one of the most beautiful buildings in all North Carolina.

It is proposed to begin work on this house of God sometime in March. The Convention told us to go ahead with the construction of it. We take the Baptists of North Carolina at their word: we are starting at the task in dead earnest. Before the Convention assembles in 1914 we expect to have it built and paid for. That will be a glad day for North Carolina Baptists and there will then be on us a momentum which can never be spent until all our student communities are supplied with adequate, suitable church buildings.

The committee appointed by the Convention to assist in raising the Convention's part of the cost of this house of worship, composed of C. H. Durham, C. W. Mitchell, J. D. Elliott, C. E. Maddry, and Archibald Johnson, have had one meeting; they are ready for earnest work. The campaign for funds will start when work on the building begins. Amounts unsolicited are already coming in occasionally. There is general hopefulness about the undertaking all over the State, so far as we have been able to hear. E. B. Earnshaw, Wake Forest, N. C., is the Treasurer of the Church Building Fund. If any Baptist of North Carolina, to escape being asked for a contribution, wishes to send in some cash at once, let him remit it to Mr. Earnshaw or to me.

We expect to have a great occasion when ground is broken for the church. It is going to send a thrill through Wake Forest and throughout Baptist North Carolina, the premonition of a new era. Let every one have a part in this glorious undertaking, before it is completed.

Wake Forest, N. C.

"Irreverence Among Students" Again

A Further Word by A. R. PHILLIPS.

In the reply to "Irreverence Among Students" we have the facts given plainly and in full, and I am sure that no one will now make the mistake that a student in any department of college life is respected merely for his class affiliations.

But the fact still remains that there are a number of students in the average college who delight in making sport of any and every kind of religious exercise. I would be glad if the gentleman who replied to my previous article would note that my statement therein was, that "scoffing at religion" is the "unpardonable offense" that has crept into our society, and not this minor subject of popularity among students. I agree with him fully that a person must be a man in the true sense of the word before he can be a preacher.

My first article was written the day Dr. Bryan, one of our most brilliant missionaries, spoke in the college chapel, which was several weeks ago. Dr. Bryan was rudely interrupted several times in his talk by a number of students who scraped their feet to show their impatience at being detained the few extra minutes. Such conduct was remarked upon by men from the various college classes as being most unseemly for any group of college students.

Had the editor printed this incident as it was written and forwarded at that time, I feel sure that no one could have been misled as to why the piece was written or could have gained the erroneous idea that the ministerial class wants all the honor that could be designated to the entire student body.

Wake Forest, N. C.

Glimpses of State Mission Fields

[During the session of our Convention in Goldsboro last December the State missionaries present held a meeting in the Second Baptist Church where free refreshments were generously served and a most interesting program was carried out in which rare fellowship intermingled with "a feast of reason and flow of soul." We give herewith three addresses delivered on that occasion by brethren representing respectively the lowland Piedmont, and mountain sections of the State: Rev. James E. Kirk, Swan Quarter, in Hyde County; Rev. W. H. Eller, Greensboro, in Guilford County; and Rev. J. R. Owen, Canton, in Haywood County.]

OUR WORK IN HYDE COUNTY.

Address by James E. Kirk, Swan Quarter.

Brethren, it is believed and acknowledged, by those who are best acquainted with our State Mission work, that I have the hardest field in the State, for it is the most destitute section, regarding Baptists, in the State.

I do not regard it as being our hardest field. Rowan County, in my judgment, is a harder field. Dear old Dr. Stallings, whom I love as a father, came to China Grove for more than five years, preaching twice a month. He came rain or shine, through snow and sleet, sometimes preaching to two and three, and he did it with the same faithfulness and earnestness of soul as if the house had been full. Bless his dear heart, he didn't know then that he was preaching to two boys who would afterwards become preachers and would work under the same State Mission Board. What were the visible results of his faithfulness? He baptized four and built a church house during that time. Two out of that four, my brother and I, are trying to preach that same gospel, "glad news." Yes, it was glad news to me. I sat in an old school-house one night in August, trusting in my church to save me. But the preacher said that if any one died trusting in any thing for his salvation, save the Blood, he was lost. Not until then did I realize that I was lost, for I had joined a church, and, of course, was perfectly satisfied. Brethren, I love Dr. Stallings and the cause of State Missions, to which he has devoted his life. It was through State Missions and his faithfulness that I became a child of God and a Baptist.

Now as to my field: I am located at Swan Quarter, the county-seat of Hyde, and the whole county is my field. Hyde County is practically a Methodist County. They are strong numerically and financially. There are some Episcopalians, Disciples, and Primitive Baptists, but they are not so strong as the Methodists. We have only about twenty-three Baptists, scattered from one end of the country to the other. We have a church organization with thirteen members at Swan Quarter. We have the nicest church house in the county, also a nice parsonage which was finished about two months ago. I preach at Swan Quarter twice a month, morning and evening. We have another nice church building at Rose Bay, out five miles from here, where I preach once a month, in the afternoon and at night. At North Lake, which is about twenty-five miles from Swan Quarter, we have another church house finished, except the ceiling. I preach here on Saturday night, Sunday morning, and again at night, once a month. At Englehard, just around the lake and about twenty-five miles from Swan Quarter, I preach once a month on Sunday morning. Then I drive seven miles and preach in the afternoon and again at night in a union chapel. The attendance is very good at all of these points. The people "Hear the Word gladly" and I hope they are searching the Scriptures to see if the things I am preaching are so. I don't think I have ever been among a more hospitable people. They make me feel that I am welcome when I go into their homes. I have engagements that were made three months ahead of time.

One brother asked me if I preach Baptist doctrine. Yes, I preach the Bible, but I don't label it Baptist. I leave that for the other fellow, and if he isn't very careful, when he goes to labeling it, he will wake up to the fact that the Bible is a Baptist book. If I tell him that it is, he might not believe me, but if he discovers it for himself, then no one, even his own pastor, can convince him that it is anything else but a Baptist book. The great yearning of my soul is, that when the people hear me preach they may be lifted, as it were, upon the mount of transfiguration, that they may, "See no man, save Jesus only" (Mat. 17:8.) I want them to see Jesus and follow Him, "In the regeneration" (Mat. 19:28), into the Jordan (Mark 1:9), and into Service, (the church). Jesus came to minister, to serve, and not to be ministered unto (Mat. 20:27, 28.)

In one of my meetings, a brother, who is in his seventy-first year, who had heard me preach several times, came twenty-five miles to talk with me about joining the Baptist Church. I told him that joining the church is a personal matter, between the individual and God, and for him to do what he felt in his heart Jesus would have him do.

Shortly after that he drove twenty miles where I was to begin another meeting, and was there at the first service. One night, just as I announced the closing song, he stood and asked me if he might say a few words. He stated that he had been a Methodist for forty odd years. He said he had been praying over the matter and that he had counted the cost of the step which he was about to take; that he realized that some would misunderstand and criticize him, but he felt that he must follow his Savior by being baptized and joining the Baptist Church. I don't think I ever saw a happier person than he was, the day I baptized him.

Brethren, God is saying to us, as He said to Joshua, "As I was with Moses, so I will be with thee: I will not fail thee, nor forsake thee. Be strong and of good courage" (Joshua 1:5, 6).

OUR GENERAL UTILITY WORK.

Address by W. H. Eller, Greensboro.

I am not to speak of the West nor the East nor yet of the Piedmont, for I feel like I belong to all of them. Born on the Blue Ridge, where there are Baptists, and now at Goldsboro, where there are some more Baptists, I yet belong to the Piedmont, where are a few of them, and I am glad to greet my brethren from all these parts. I am asked to speak only upon our general utility as workers in missions and my time bids me to get into the fray at once and speak of the things that the mission worker can best utilize for the Kingdom and yet stand all the while for the pure gospel in the whole field. So I will proceed.

One of the speakers during the morning hour (Dr. White I believe) remarked with reference to our Home Board work, that we Baptists in the Southland are at this time about "Ten million strong, ten million weak, and seven million unsettled." We all understood what he meant by it. In our own State Board work here in North Carolina, and in our own right, we can say that we are about five hundred thousand strong, counting Sunday-schools and all, about five hundred thousand weak because of the things left out in the enumeration, and about seven hundred thousand "unsettled" and that our State Mission field lies mostly in the last named division of things. Indeed this is why we have State Missions and missionaries in North Carolina. This is the sphere of our activities and for one I have labored in it a good many years, often wondering why I am continued, for I am now past the age of seventy. I am not sure that I can speak upon our general utility work without becoming severely personal and local, so let me say for illustration that we have just about completed the seventh house of worship in Greensboro and its suburbs, located in the northern part of the city, near the car line, where a mission has been maintained for many years and against great disadvantages. We began without a building fund and have enclosed a house 36x48 with its gallery tower and Sunday-school apartments in addition 24x32, and on Monday morning I turned the keys over to the newly called pastor with the charge that he seat and paint it and put on the ornaments. The first days of October before the front door was hung, we held a meeting which resulted in fifty-nine professions of faith and many young persons were added to the church. The new pastor leads the church as it now stands, but the necessities of the case made it needful to utilize the missionary and all the credit he has in order to construct the shelter. Some hundreds of dollars of this rests upon his shoulders and he must bear it and never fear, for the work of State Missions is at the helm on this field.

In order to begin this house of worship we bought a large frame structure in another part of the city and utilized the timbers, windows and doors in the new house and had enough windows and doors left over for the construction of a second chapel, which is greatly needed by another and much older church in the country. Here we can pull them out of the woods on to the macadamized road and give them a new start into a new and living existence by aiding them in material to the value of probably \$150.

This leads me to speak of the new enterprise now adopted in the Piedmont, which proposes to occupy its field and spread itself a little more closely by constructing a new house of worship, where most needed, each year in the years to come. This is general utility and it is not intended or calculated to interfere with the general objects of the Convention but to help them. In order to carry out this plan to a successful issue, a missionary colporteur, who is to canvass the whole field and lead in the work has been appointed. The missionary who fills this post must lay aside all personal fear and shed his pride. Then he must pick up his basket of books without flinching and go forward. What is needed for

work like this is the brother who does not want his own way, but who will utilize not only himself and his time, but who has faith enough to use his credit and whatever else he stands for, because this seven hundred thousand in North Carolina is like Jerusalem at the siege of David. We cannot conquer it without "first taking the lame and the blind."

With the consent of the Secretary of the Mission Board who is present with us, I want to say a word on another question of general utility closely related to what has just been remarked. This is the question of how to utilize the missionary among the 700,000 without purses and himself also without funds. The speaker got at the foot of this ladder in September with a cause and a people, a great opportunity and no cash, a frame on a foundation and no enclosure, a field and no plow. In this condition he could see but one course that would give him a ready relief. A few of the "unsettled thousands" and others would buy books who would not or could not contribute cash. Baptist books and Bibles are always in order, so the request was made to the Secretary for 100 copies of "The Story of Yates the Missionary," 100 of "Baptist Messages," 100 "Theodosia Ernest," and 100 "Grace Truman." These four and one more, the "Primacy of State Missions," were soon at hand. And from their sales something more than \$100 was soon realized, the work on the house resumed with the result stated, and nobody hurt. This work of colportage utility spreads fast. First there is the Bible work. Many people have no Bibles, and no people have too many of them. Then among Bibles the best in translation, form, price, and usable conditions is the Baptist Bible. Do not be afraid of it for its critics have never read it. It has been on its way to us since June 10, 1850, and for the last fifteen years I have had on file a standing order for it. I have had it only a few days and I would not take a horse for it. "Buy the truth and sell it not." Its scholarship is adorned by our own beloved Broadus, Sampey and others from our Southland, and in the Baptist Colporteur's line this dear Book stands first. Every brother present knows what the other books stand for in the Bible study class, the Sunday-school and the home.

If any brother desires to utilize himself at his best, let him deny himself, take the little basket, load it down and go on foot into the harvests. Go anywhere. Go everywhere, nothing doubting. The gates are all open that lead to these fields.

A CALL FROM THE WEST.

Address by J. R. OWEN, Canton.

Rapid changes are taking place among our mountaineers. The development of our natural resources is phenomenal. Our hills, once barriers between isolated communities, are now alive with fattening flocks and herds, or are covered with orchards of the finest fruits. Railroads are penetrating our forest belts. Furniture factories, tannic tract plants, saw mills and pulp mills, thickly dot the entire West. New towns are springing up almost in a day. Millions of dollars of outside capital are being spent developing our almost unlimited water power, building summer homes, hotels, etc.

No less rapid progress is being made along educational lines, but religiously we are traveling at the same old tortoise pace. Why so? The reasons are not hard to find. Our material development is due largely to the fact that men from other parts of the country came among us and saw what we could not see and did what we know not how to do. The magic wand of the stranger has indeed done wonders among our hills.

In the field of education we have many stars of our own. They are coming back to us from your colleges and universities. But we poor preachers are being left in a strange world. Our own people are fast forgetting us. The average school boy knows more than we know; any farmer can dress better and talk as fluently on the topics of the day. Our methods are laughed at and our churches vacated and we know not why. We are told that we ought to organize and train and give direction to the new activities of life, but we know not how. We stand abashed in the presence of wealth and intelligence with all their new problems and activities. We are being swept onward, we know not whither, and far removed from the good days of the long ago. We have already retreated to the most secluded corners and will soon have to hurry ourselves farther away.

Brethren, if you can help us, come up and help us. The fields are white unto harvest but our old reap hooks are worn out. Our young preachers go to college and are drawn away to other fields because we cannot offer them a living. Our faces are turned toward the rising of the sun. Shall we look in vain?

Important Conferences

By LIVINGSTON JOHNSON.

The great work before us as a denomination, so far as the business part of the Kingdom is concerned, is the adoption of some better financial system, by which our untouched masses may be enlisted. To this end we are arranging for a few conferences at important points. At these conferences we do not propose to discuss missions or any of the objects of the Convention, but to consider the finances of the Kingdom, stewardship, tithing, and such matters as relate to the benevolent work of our denomination. There will be two night sessions and one day at each conference. The pastors and laymen surrounding the place at which the conference will be held will be invited to attend. We hope that all the pastors and many of the laymen will come to these conferences. One will be held in Winston-Salem, another in Charlotte, another in Lumberton, and another in Aulander. Brother Bradshaw will likely arrange for one or two at some important points in the west.

We want to hold these conferences as early in the year as possible in order to get the benefit of them during the new year upon which we have entered.

Due notice will be given as to the time of holding these conferences and I sincerely trust that the pastors in the surrounding territory will make their arrangements to attend and let each pastor, if possible, secure the attendance of one wide-awake layman from each of his churches.

Raleigh, N. C.

Report on Social Conditions

[The Baptist State Convention in session at Goldsboro, December, 1912, adopted the following report on Social Conditions presented by the Committee appointed in 1911 to investigate and report, viz.: W. L. Potrat, Chairman; John A. Oates, W. R. Cullom, and Hight C. Moore.]

A Christian Church is a community of those who believe in Christ and who accept the authority of Christ. In its earliest form its organization was simple, for it was little more than a joyous fellowship in the memory of Jesus. But even in Jerusalem it was brought by its situation and ideals into social relations, and it took the first steps of its complete organization in response to a local social demand. Deacons were appointed to make effective the Christian impulse in the care of a socially dependent section of the community. Paul applied the principles of the Gospel to the solution of social questions arising within the Christian community, but he led no general reform in society outside. He insisted that Christians must obey the law and do the duties of good citizenship, and profound social changes beyond the Christian community resulted from the ideals of social life and obligation cultivated within it. The Christian family set a new standard for the pagan family. The Christian doctrine of the equality of women and men before God undermined the pagan doctrine of the inferiority of woman. There was no Christian propaganda for the abolition of slavery, which as an unchallenged social institution was the universal blight of the pagan world, but when early Christianity abolished the distinction between bond and free and treated slaves as brothers, it planted in society the leaven which would ultimately transform the mass so thoroughly as to make slavery an impossibility. In this way—the way of leaven—has Christianity operated through all the later time as an elevating and purifying influence. Its achievements are the most precious of our social possessions—the Christian man, the Christian home, the Christian church, the Christian school, the Christian government, that is, the humane and democratic government which recognizes the Christian standard of fraternity and justice.

Your committee believes that, with these achievements in its hands as apparatus and means, Christianity is today face to face with a new opportunity of social service. The spirit of co-operation, itself a direct product of the Christian definition of man, is a marked feature of our period. What is called the social problem was in all its forms and implications created by the presence of the Christian standard in the midst of a society built upon pagan foundations. The time is full of humanitarian movements and schemes of social uplift and reform, and the need of them was never so great as now owing to the complication and more intimate contacts of modern life. But the opportunity—and we can not but feel the crisis—of Christianity emerges just here. This impulse to social betterment—this co-operation of good men everywhere in the battle against social wrong and the institutions which thrive at the expense of the race, is manifestly a Christian impulse, but so influential and pervasive has it been that it has

spread beyond the boundaries of organized Christianity and now finds its most striking expression in activities which own no ecclesiastical allegiance or affiliation. Men do not hesitate to say that the greatest moral forces of the time are operating outside the church. The child disowns the mother and in some cases is forced to fight her. Here is the crisis. Its peril is that, if the church insists on being aloof from the world, the world will take the terrific vengeance of insisting upon being aloof from the church.

The situation becomes all the more serious when we reflect that the mission of the church is to establish the Kingdom of God, that is, the reign of righteousness in the earthly life of man. The Kingdom of God is the organic expression of the will of God in human relations, and it is to come on earth. It is the frame-work of the Gospel story, the unvarying theme of Jesus' teaching. There blazes up from every page of the Gospels the truth that Jesus came, not to propound a theory or to establish a system of religious philosophy, but to revolutionize the individual human nature and to extend the ministry of relief to actual human needs. He went about doing good, and of those who took his place to perpetuate this ministry he said, "as thou didst send me into the world even so sent I them into the world." Accordingly, the mission of the church is two-fold,—to make people good and to make society just. Jesus can do nothing with a bad man but make him good. Then He can use him for the purpose of the Kingdom. And He can no more make a just society out of bad men than you can build a good house out of bad material. Evangelism is primary and fundamental. But while the appeal and ministry of Jesus land on the individual, they do not rest there. He saves the individual in order to make him a savior. He saves the man in order to save the world. Evangelism, training, service—these three, but the aim of all is service.

The local church is responsible for the regeneration of the men and women about it and for the regeneration of the society in the midst of which it stands as a city set on a hill. Its mission is to relieve suffering and remove its cause, to forestall the increase of defectives and dependents, to check the terrible havoc wrought by disease among the effective agents of the Kingdom, to clean out the nests of vice, to fight in a heroic and relentless war every enemy of the life of man, to pluck up moral evil which is everywhere the root of social unrighteousness,—in short, to make its community a little province of the Kingdom of God.

Noah

[This is the second of an editorial series on "Old Testament Heroes," scheduled to appear from time to time, paralleling the International Sunday School Lessons for the year.]

The story of Noah is given in chapters six to nine of Genesis and it turns successively on what happened before the Flood, during the Flood, and after the Flood.

I.—Before the Flood.

At the close of the antediluvian period we see in the foreground a bad world. The race had multiplied greatly and made wonderful advancement. But in their progress and prosperity men had become haughty, self-dependent, vicious. Their thoughts were evil only and continually. The earth was rent with violence, discord and strife. The world which God had created a few centuries before and then beheld to be "very good," was now transformed into a mass of moral putrefaction, offensive to its Creator.

But in the midst of a revelling world we behold a good man. His name was Noah. He found grace in the eyes of the Lord. Though wickedness ragged around him, he was a just man, perfect and upright in his relations; in short, he, like Enoch, walked with God. Moreover, he was a preacher of righteousness (2 Peter 2:5), a reformer who set his face against the sins of his time; a prophet who foretold the overthrow of wickedness and pleaded with his fellowmen so insistently that, according to Josephus, he was afraid they would kill him. Yet, despite his warnings and entreaties, the world was sinking lower and lower in vice and violence.

What now shall be the divine attitude toward the earth filled irreversibly with bad men, yet containing a pious, pleading Noah? We wonder not that an aggrieved Creator looms into view. Divinely indignant at sin and just in His nature, the Lord determined to destroy man from the face of the earth. It was a decree of mercy to total humanity as well as a blade of justice upon the millions who were themselves cutting each other to pieces. It also gave the strongest possible expression to the divine estimate of sin and left a mon-

umental warning for all the ages to come.

Yet righteousness, though embodied in the minority, is indestructible with the mass. So we are brought finally to a protecting ark. Therein gracious provision was planned for Noah as a man of obedience and of faith. The command to build the Ark was at once heeded, and, during the long years, Noah wrought faithfully and perseveringly till the Ark was completed according to divine direction.

II.—During the Flood.

By his fellowmen the Ark-builder was regarded a visionary; and when, announcing a forthcoming Flood, he and his family with a multitude of animals entered the Ark there was doubtless a storm of ridicule. But the man of God shall have his vindication to the sorrow of his unrepentant neighbors.

It may have been no small test of his faith that there was a whole week of waiting within the Ark before there was any sign of the prophesied Flood. But then the awful event came on. The down-pouring rains, such as the world never saw before nor since, met and mingled with the upbursting fountains and the inflowing seas. First, the plains were covered; then the valleys were filled; and now the hills and mountains are submerged by the swiftly uprising waters. For forty days and nights the pouring rain and the heaving deep wrought steadily. The Ark, once object of ridicule, but now medium of safety, was upborne by the same waters which effected the universal drowning of man and beast.

For five months the waters prevailed upon the earth, but during these weary months Noah and his family were free from harm and possessed of abundant provision. Finally, the submergence of evil and the releasing of the world were accomplished. So cloud and ocean were bidden to cease their work, and the destroying waters sank back to their accustomed places. The Ark was left at rest on the mountains of Ararat in the tableland of Armenia. For more than a year the inmates had been within its walls and oft no doubt their faith was tried by the seeming delay and silence of the Lord who had shut them in. But in due season Noah and his family were bidden to emerge from the Ark and repossess the renovated earth.

III.—After the Flood.

In obedience to the command of God, Noah and the seven with him, together with all the animals that had been saved, "went forth out of the Ark." It is to the credit of the patriarch as a preacher of righteousness and as the second head of the race that his first act after the Flood was the erection of an altar of worship. Choice and abundant offerings were burnt, and the sacrifice was acceptable unto the Lord. He therefore promised that never again would He smite every living thing as He had done. "While the earth remaineth seed-time and harvest, and cold and heat, and summer and winter, and day and night, shall not cease." Though evil rise as a flood, it will henceforth be counteracted not by a deluge of justice, but by one of mercy.

Then followed the covenant with and command to Noah and his sons. It dealt particularly with human life in its transmission, its superiority, its support, and its protection. In token of the covenant between Jehovah and the earth He set His bow in the cloud—a natural phenomenon, by Coleridge styled, "that gracious thing made up of tears and light." Henceforth through all the ages the rainbow in its universality, beauty, and union of heaven and earth shall be the striking memorial of a Flood unreturning and of a covenant unending.

That the closing scene of Noah's life is bitterly related to the wine-cup can but be regretted. To be sure, as Dods declares, "the righteous and rescued Noah lying drunk on his tent-floor is a sorrowful spectacle." Yet it was true to the life, revealing the fact that all mortals are imperfect, and showing that we are stronger in the face of manifest, organized, repellent iniquity than in the time of subtle, insinuating peace and prosperity.

Yet we turn from a sketch of Noah impressed with the fact that, in his life as a whole, he was a man of genuine faith and faithfulness. He was worthy to be classed by Ezekiel with Daniel and Job (Ezek. 14:14); to figure repeatedly in the teaching of Jesus; to appear in Paul's register of the heroes of faith (Heb. 11:7); and to be designated by Peter as the "Preacher" of the antediluvian world.

Wrote John Ruskin: "To be despised may be no ill fortune, but the real ill fortune is to be despisable." The one who takes care that he does nothing to earn the contempt of men may have to suffer unjustly from that contempt for a time, but in the long run he will win the respect which is his due.—Selected.

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News Notes

Boys, be sure to read about "A Certain Potato" on your page this week.

The B. Y. P. U. of the First Church, Raleigh, was reorganized last Sunday afternoon.

The seventeenth session of the B. Y. P. U. Convention of South Carolina will meet at Cheraw, February 18-20.

Rev. J. M. Page, one of our field representatives, has resigned the care of our church at Rose Hill where he resides.

What smiling weather we have had almost the whole of January! All our churches these beautiful Sundays should have been well filled.

Dr. B. W. Spilman, of Kinston, attended the interdenominational Sunday-school Council which was held at Dayton, Ohio, January 21-24.

"The Dear Old Judson" is the title of a handsomely illustrated brochure containing attractive views of Judson College, Marion, Ala. This is the great school for Baptist girls in our sister Commonwealth.

We are pleased to learn that Dr. I. M. Mercer declines a very tempting call to a sister state and will remain with our First Church at Rocky Mount, where he is much beloved and very successful.

We thank Rev. J. B. Jackson, Smithfield, the Clerk, for copy of the Johnston Association Minutes (tenth session).

We warmly commend the conferences about which Secretary Johnson writes in this issue. They should and no doubt will prove very successful.

With the next issue the editor begins his sixth year of editorial service on the Recorder. How quickly these five years have sped into the past!

A good write-up of Founders' Day exercises at the Seminary by Rev. E. D. Poe was put in type for this issue, but must go over to another paper.

We have an unusually fine array of articles on hand for the Recorder. We congratulate our readers upon the feast of good things in store for them.

An incisive article on "The Baptist Bible" by Elder Baylus Cade and an editorial review of "The Catholic Encyclopedia" will probably appear in our next issue.

Are you keeping up with the exposition of our Articles of Faith? If convenient, suppose you test one or two of them in a study class of your young people.

We do not have space to publish the program of the Laymen's Convention in Chattanooga next week. Take our word for it, it is one of the greatest "spreads" ever provided for or by Southern Baptists.

The report on social conditions which we print this week will prove a suitable preface to the articles which are to follow on this general subject by Brethren W. L. Poteat, W. R. Cullom, John A. Oates, J. W. Morgan, and others.

Brother layman, if you do not attend the Laymen's Convention in Chattanooga next week, you will miss a great meeting and a great opportunity to make yourself a more efficient church member and a better man. Go if you can.

"The Convention Adult Bible Class Department" is a leaflet which should be secured and read by every Baptist Sunday-school superintendent in the State. Write to Department of Field Work, Baptist Sunday School Board, Nashville, Tenn.

We acknowledge receipt of the "Record of Illinois Baptist State Association" (sixth session) with allied gatherings held at Harrisburg, Ill., October 21-24, 1912. This body is affiliated with the Southern Baptist Convention.

We are pleased with the responses to our offer of the Recorder three months for 25 cents. Hundreds of new names have already come for which we heartily thank our friends. But we ought to hear from many more within the next few days. Send them in.

Rev. George H. Church, of Morven, has accepted the call to the pastorate of Western Avenue Church at Statesville and is expected to enter upon his duties there about April 1. This church was organized, we believe, while Brother Church was pastor of the First Church of Statesville some years ago.

From Chattanooga, Tenn., writes Mr. William H. Richardson, formerly on the staff of the News and Observer, this city: "Since leaving Raleigh I have been on the staff of the Chattanooga News, a good, clean paper. I have been writing a great deal about the Convention, as we Chattanoogaans are looking forward to it as a big event in the life of the city."

Dr. V. I. Masters of our Home Board, Atlanta, writes: "If we are to finish without debt we must raise more than \$300,000 in three months. The call for a great Home Mission campaign grows louder each day."

The Raleigh delegation to Chattanooga next week is to consist of Pastors T. W. O'Kelley and Chas. E. Maddry, Secretary Johnson, Mr. T. W. Brewer, Mr. E. R. Carroll, the Editor of the Recorder, and perhaps two or three others.

We hope there will be a great attendance of our people at the Temperance Convention which will meet in this city Wednesday evening, Thursday morning, afternoon, and evening of this week. A great program has been prepared.

Rev. W. E. Warren, formerly of Modest Town, Va., where he has been pastor for several years, has located in Durham, this State, and entered upon his duties as pastor of Lakewood Church there, where he will preach each Sunday evening. He will also serve Yates, Rose of Sharon, and Mt. Moriah Churches, preaching at Yates two Sundays each month. We welcome Brother Warren to North Carolina.

We appreciate the following invitation: "The honour of your presence is requested at the commemoration of the Centenary of Organized Baptist Work in and about Pittsburgh on the afternoons and evenings of Thursday and Friday, January the thirtieth and thirty-first, one thousand nine hundred and thirteen, at two and seven-thirty o'clock in the First Baptist Church, Bellefield Avenue and Bayard Street, Pittsburgh, Pennsylvania."

The following interesting note comes to us from Cary: "A marriage of interest to many readers of the Recorder was that which took place at the home of Mr. and Mrs. E. D. Yates, Cary, N. C., on last Thursday Jan. 17, when their daughter, Lydia Estelle, became the bride of Rev. Sidney Cecil Hilliard. The decorations in the home were tasty and artistic, and many friends saw the happy couple united. Mrs. Hilliard will be greatly missed in her home town of Cary where for two years she was a successful teacher of fifth and sixth grades in the High School and a most earnest worker in the Baptist Church. Mr. Hilliard is a native of Wake County and a graduate of Wake Forest College where he won many honors as an orator and debater. He is, at present successfully filling the pulpit of the Baptist Church in Lawrenceville, Va."

A recent dispatch from Kinston carries the following intelligence: "Work on the foundations of two dormitories being erected at the Kennedy Memorial Home, the eastern branch of the Thomasville Baptist Orphanage near here, is progressing rapidly, although inclement weather has delayed operations for several days past. A deal of material is on the premises, and the buildings will probably be completed in time for their occupancy next fall. The dormitories are identical in construction, of brick, and will cost at least \$7,500 each. The boys' dormitory was the gift of this county, and will be known as the 'Lenoir County Building,' while the girls' building is being constructed through the benevolence of Noah Biggs, of Scotland Neck. The Kennedy Home, made possible by the gift of their beautiful country-place to the Baptists by Captain and Mrs. W. L. Kennedy, will be under the management of the Superintendent at Thomasville. It is intended to accommodate several hundred motherless and fatherless children."

Prof. Eric W. Hardy, graduate of Furman University and of the University of Chicago, has been chosen as the new Head-Master for Fork Union Military Academy, the institution founded and fostered by the late Dr. William E. Hatcher.

The Biblical Recorder has a cheerful word as to the Baptists of its State, North Carolina. It says they are growing in numbers, in liberality, and in efficiency; and then goes on to say that, best of all, they are growing in spiritual power. We may add that there is not in the South a finer spirit of solidarity among Baptists than is to be found in the good Old North State. They are moving on together to even greater things.—Christian Index.

Her pastor, Rev. R. S. Stephenson, of Raleigh, sends the notice of the death of Mrs. T. T. Holland, a most estimable woman, whose funeral took place from Salem Baptist Church, near Apex, of which she was a member, Saturday, January 18. The service was conducted by the pastor and Rev. W. S. Olive. Brother Stephenson writes that Sister Holland "was truly one of the best members of Salem Church and was ripe fruit ready to be plucked by God." We join in sympathies to her beloved husband and children.

We are happy to have concerning a beautiful benefaction the following paragraph with items additional to the note we made at the time: "The young ladies of the First Baptist Church, assisted by Mr. John T. Pullen, gave their fifteenth annual dinner to the Old Folks in the Fayetteville Street Baptist Church on Wednesday, January 1. About one hundred old people were served with a dinner of good things. It is a sight worth seeing, a sight that makes your heart glad to see these old people enjoy themselves. One old lady, ninety-two years old, walked about a mile to attend the dinner."

Rev. J. W. Morgan, recent pastor of our First Church at Henderson, went last fall to enter the University of Wisconsin at Madison. Soon after his arrival he was called to be the Baptist Student Pastor, being able at the same time to keep up a portion of his studies. He writes: "This work with the students is one of the greatest things I have ever set my hands to, and the university pastor idea is a great conception. This university is being recognized as one of the first in this country, and I am enjoying the opportunity afforded here to the full. We have graduate students from all over the South, including a number from North Carolina. The 'Dixie Club' among the student body numbers seventy-five. There are a number of Southerners among the 600 men who compose the faculty. We have just closed one of the greatest religious campaigns ever conducted in an American institution. Over 300 students professed acceptance of Christ for the first time. The religious spirit that is moving in our universities is one of the most favorable signs of the times for those who look for the coming of the Kingdom."

Utterly Wretched

Nervous Prostration Long Endured Before Remedy Was Found.

Miss Minerva Reminger, Upper Bern, Pa., writes: "For several years I had nervous prostration, and was utterly wretched. I lived on bread and beef tea because my stomach would not retain anything else. I took many remedies, but obtained no relief until I took Hood's Sarsaparilla, when I began to gain at once. Am now cured."

Pure, rich blood makes good, strong nerves, and this is why Hood's Sarsaparilla, which purifies and enriches the blood, cures so many nervous diseases. Get it today in usual liquid form or chocolate tablets called Sarsatabs.

Letters

"ON TO CHATTANOOGA."

That is the slogan of Baptist laymen all over the South just now as their minds are turned toward the first Laymen's Missionary Convention which is to be held in the East Tennessee metropolis, February 4, 5, and 6.

Day after day registrations are pouring into the office of the secretary and there is every indication that the Convention is going to eclipse the fondest hopes of the Southern Baptists when they first decided to hold such a meeting.

Chattanooga had to compete for the Convention. Other cities wanted it and naturally enough, on account of its great magnitude and what it promises to mean to the great denomination whose laymen are to conduct it. With a constituency of 2,500,000 baptized believers to draw from, the Convention will be along no mean or narrow lines. It will be missionary. And, as it will assume this aspect, its visions will know no bounds and the aspirations of its delegates no limitations save the boundaries of a broad, noble purpose to bring the world nearer to a complete knowledge of the Son of God.

The Chattanooga Convention will be of an epoch-making nature. Great movements, conceived in the minds of leading Baptists, will be launched; the highest of Christian ideals will be the marks toward which the delegates will strive. In fact, the real purpose of the gathering will be to discuss plans to best prosecute the great commission of, "Go ye into all the world and preach the gospel to every creature, baptizing them into the name of the Father, and of the Son, and of the Holy Ghost," and to bring those who know not the gospel into a knowledge of "One Lord, one faith, and one baptism."

To carry out the aims of the Convention those in charge of getting up the program spared no pains in selecting the best available material and urging upon those whom they invited to participate a sense of responsibility resting upon them to, by their presence and talent, be present and let the best that is in them be poured forth upon the altar of service.

Full programs have already been printed in many secular and religious papers and copies have been sent throughout the boundaries of the Southern Baptist Convention.

The chief presiding officer will be Joshua Levering, of Baltimore, a Baptist layman of wide reputation whose work for the denomination has counted for much. The general chairman of the executive committee is J. Harry Taylor, of Baltimore, but, much to the regret of all, he is extremely ill in health and cannot be present. The General Secretary is J. T. Henderson, of Bristol, Va., a man of untiring zeal, who has been on the go ever since definite plans were made for holding the Convention in Chattanooga.

One who has done a great deal for the success of the Convention is the Rev. E. E. George, of Chattanooga, Secretary of the Local Executive Committee, who has been faithfully working for weeks and weeks, having his office in the Central Y. M. C. A. building.

Secretary Henderson comes to Chattanooga quite frequently, and when here last he was very optimistic over the prospects for a glorious gathering in February. He has visited the State Conventions in nearly all the Southern States, and reports that everywhere he found enthusiasm at a high pitch.

The Baptists of Little Rock, Ark., observed one Sunday as "Chattanooga Convention Day." On that day the preachers told of the importance of the coming Convention and the laymen, many in number, expressed their intention to come.

The interest is confined to no one section of the South. From far off Texas delegates are coming by the train-load. From North and South Carolina, Virginia, Georgia, Alabama, Mississippi, Florida, Louisiana, Missouri, Arkansas, Oklahoma, Kentucky, Maryland, Illinois, and other States in which there are Southern Baptists they will come by the hundreds. Special trains will be run into Chattanooga and the railroads have announced extremely low rates from all over the South.

There will be many features which will be regarded as such by all visiting delegates and special events too numerous to mention.

The truth is, there seems to be a greater interest in the Laymen's Convention than there has been even in the meetings of the Southern Baptist Conventions.

Chattanooga's accessibility from all points, its splendid hotel facilities, its unrivalled historic and scenic setting and its hospitality all count for very much. Chattanooga is a city of conventions, and its reputation as such extends all over the continent. One of the biggest gatherings of the year—a gathering that all Southerners take pride in—the Confederate veterans' reunion was secured for Chattanooga in 1913 and will be held the last part of May. To this thousands will come. Chattanooga has entertained many notable conventions of both State-wide and Nation-wide scope in the past, and it will hold up its end as to entertaining the Baptists. The Presbyterians can testify to this, because of the fine meeting of their own laymen they held here about a year ago.

"On to Chattanooga!"

W. M. H. RICHARDSON.
Chattanooga, Tenn.

TUXEDO CHURCH ORGANIZED.

On Sunday afternoon, January 19, a presbytery consisting of brethren A. I. Justice, J. B. Brookshire, J. J. Slattery, and N. A. Melton met at the mill town of Tuxedo, seven miles from Hendersonville, N. C., for the purpose of organizing a Baptist church. Twenty persons presented themselves as charter members and were duly organized.

The first act of the new church was to elect as pastor Rev. J. J. Slattery, who has been doing work as a missionary on the field since April, 1912. The second act was to take a collection for Foreign Missions.

Tuxedo is an important point and there is excellent prospect for a good work there.

N. A. MELTON.

Hendersonville, N. C.

APPRECIATION OF REV. W. P. CAMPBELL.

Bro. W. P. Campbell served as pastor of Olivet and Catawba Churches in the South Fork Association, and Bethel Church in the South Yadkin Association. Brother Campbell resigned his work to take effect on December 8. The following resolutions were adopted:

Resolved 1. That the resignation of our pastor, Rev. W. P. Campbell, is accepted with reluctance on the part of the church. That in Brother Campbell we found a logical reasoner, a good pastor, a forceful speaker and a sound exponent of the Gospel.

2. That Brother Campbell has the love and esteem of the entire membership, the confidence of all who knew him, and that the good wishes and prayers of the church go with him to his new field—Osborne Brown, W. W. Ervin, Miss Eula Blackwood, Committee, Long Island, N. C.

I WANT TO PURCHASE

Antique Mahogany Furniture in good state of preservation; also solid mahogany square piano case, small size preferred. Please give full description and where furniture may be seen to JAMES A. SALTER, Architect, 214 Biblical Recorder Bldg., Raleigh, N. C.

When writing advertisers, please mention this paper.

The Biblical Recorder a Quarter for a Quarter Our Great New Year Offer to New Subscribers

The Convention in Goldsboro last month asked us to make a short-term offer of the Recorder in order that pastors and other workers might lend a strong hand in circulating the paper among our people.

In compliance with that request we make the following offer through our friends: We will send the Biblical Recorder weekly for the next three months to any new subscriber for only twenty-five cents. The Biblical Recorder a quarter for a quarter—think of it!

POINTS TO REMEMBER ABOUT THIS SPECIAL OFFER.

Point Number 1.—The subscriber must be a new subscriber—not another member of the household now receiving the paper whose subscription is thereby discontinued.

Point Number 2.—We expect not fewer than four subscriptions to be sent in one club under this offer.

Point Number 3.—This offer contemplates a special Recorder campaign during the present month of January, but returns will be received up to February 10 when it will close.

Point Number 4.—We are unable to give commission under this offer but to those sending six or more subscriptions with cash, we will mail a complimentary copy of the Editor's volume of addresses entitled "The Man of Mark in the Church Tomorrow."

Now all together all along the lines for the greatest Recorder campaign we have ever had!

GROUPS OF GOOD PEOPLE WHO SHOULD BE RECORDER READERS.

1. The young Baptist couple just married and now setting up a home for themselves.
2. The head of a family who recently joined the church and needs to know more about our work.
3. The Baptist brother or sister who has moved into the community from another State.
4. The son or daughter who has moved away from home and is in danger of losing touch with the denomination.
5. The church-worker,—sometimes a deacon, sometimes a pastor, sometimes a Sunday-school officer or teacher—who for lack of knowledge is not as efficient as he might be.
6. Every Baptist home in the State not now receiving it—50,000 or more.
7. Many others besides Baptists who would appreciate and be benefited by reading the Recorder from week to week.

THOSE WHO CAN HELP US IN THE PRESENT CAMPAIGN.

In presenting and pushing this special offer we must look to our friends to help us with the same voluntariness, unanimity, zeal, and success that they help the Orphanage or Missions or Education.

Therefore, with confidence we inquire:

Will not every pastor from the pulpit publish this offer to his people, propose to forward all subscriptions, and then personally see that every deacon gets the Recorder?

Will not every Sunday-school superintendent announce this offer in his school and then personally see that every officer and teacher takes and reads the paper?

Will not every W. M. S. President make this offer known in her Society and see that every member is given a chance to subscribe?

Will not many of our well-to-do brethren and sisters use some of the Lord's money in their hands in sending the Recorder with their compliments to several fellow-members who through poverty or indifference are not readers? Where could you make a better investment just now of \$1 or \$5 or \$10?

Will not every reader—especially the "Old Guard" of loyal brethren and sisters who have stood by the Recorder for many years—will not they, one and all, help in this great rally to increase the circulation and usefulness of the Recorder?

We are counting on you, beloved, to render the service you alone can render!

WANTED: HUNDREDS OF LETTERS FILLING EVERY BLANK BELOW.

..... N. C., January ..., 1913.

Biblical Recorder,
Raleigh, N. C.

Dear Brethren: I enclose \$.... for which under your New Year offer of the Recorder to new subscribers, a quarter for a quarter, you will please send the Recorder to the following persons for three months:

Names.	Postoffices.
1	
2	
3	
4	
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10	

(Signed)

Address all letters to Biblical Recorder, Raleigh, North Carolina.

HE PROMISED ME.

What if the years are flying past
And skies with clouds are overcast;
My Master's hand I'm holding fast,
He promised me.

And if my human way is slow,
And slippery paths fill me with woe,
He'll make my errors white as snow,
He promised me.

And if I try to walk His way,
Sometimes in dark, sometimes in day,
His eye will guide me with its ray,
He promised me.

If I am His then He is mine—
My prophet, Lord and First divine,
In grief my morning star will shine,
He promised me.

Since I am leaning on His Word,
And filled my soul with songs unheard,
There's none can take me from my Lord,
He promised me.

And if I'm tired of earthly care,
And sigh for rest in mansions fair,
He does my heavenly home prepare,
He promised me.

T. B. JUSTICE

Red Springs, N. C.

THE BAPTIST STATE CONVENTION: SOME AFTERTHOUGHTS.

President Durham knows how. I have just one suggestion to make. It would be a great help to the brethren if the presiding officer should call out distinctly the name, position and location of the speaker, even in the impromptu speeches.

When Hon. M. Leslie Davis, of Beaufort, sang that solo so splendidly I heard a dozen people all around me asking: "Who is he?" A member of our church at Kinston came home and upon being asked if certain brethren were at the Convention, replied: "I do not know. I heard some mighty good speaking but did not learn the names of the speakers."

Even if most of us do know all of the saints, it is well to take for granted that nobody knows anybody else. In every Convention there are some brethren who do not know "who's who" in the Baptist world. I met a man in Goldsboro who had never heard of me; how such a thing could be I do not know; but then when I took the matter into serious consideration, I had never heard of him. So it was an even stand off. The President should help us to get acquainted.

B. W. SPILMAN.

Kinston, N. C.

SUNDAY SCHOOL CONVENTION.

Sandy Run Sunday-school convention met with the Sunday-school at Shiloh church, Rutherford County, N. C., December 28, 29, 1912.

The introductory sermon was preached by Rev. J. M. Goode on Saturday at 11 a. m. On account of the inclemency of the weather very few attended.

The evening session was opened by singing and prayer by Rev. T. C. Holland. The former moderator and secretary were not present. By a motion of Rev. B. M. Hamrick, Rev. J. M. Goode was elected Moderator and T. M. Holland, secretary. The convention was organized with thirteen Sunday-schools represented.

The Moderator announced the first Scripture. The speakers not being present, Rev. T. C. Holland was called upon to open the discussion, and Rev. H. D. Harrill responded with a few remarks.

The second Scripture was taken up and Rev. J. M. Goode responded with great energy on the system of giving for the Lord's cause. B. M. Hamrick gave his views on weekly giving.

The Sunday session opened with singing. The Moderator called the convention to order by reading a few verses in the second chapter of James and commenting on the same.

First query: Why Should We Have a Sunday School? G. B. Pruett opened the discussion with great enthusiasm. Rev. T. C. Holland made some remarks.

Rev. T. C. Holland preached the

missionary sermon from second Cor. 5:10, and after the sermon, a collection of \$9.07 was taken.

Evening Session: Why Does the Church Exist? Rev. D. J. Hunt, Principal of Union Mills High School, opened the discussion. Rev. H. D. Harrill made a strong effort on the need of the Sunday-school.

The convention closed to meet again with Mount Pleasant Church Sunday-school on the fifth Sunday in March and Saturday before.

T. M. HOLLAND, Secretary.

Ellenboro, N. C.

REVIVAL AT BEECH MOUNTAIN.

This church is in Avery County, formerly the western part of Watauga County. I came here to assist the pastor, W. M. Cannon, in a meeting. We continued the services for twelve days with more than twenty conversions and twenty-four additions, four of the number being renewals.

At the close of the meeting your scribe was invited to baptize; this being a part of my delightful service, I accepted. Twelve were baptized; eight more approved for baptism.

Elder R. L. Palmer who had been doing work in Virginia for some ten years returned and was with us. He gave great strength to the revival. The congregations were the largest ever known in this part of the Three Forks Association. Some services numbered near six hundred. Pastor Cannon has been pastor of this church for a number of years. He is very popular in going in and out before his people. This church takes the lead for large congregation. It is not uncommon for his congregations to number one hundred on the Saturday meetings and from three to four hundred on Sunday.

I am very favorably impressed with the young sisters of this church who are in their teens. They have made an agreement that they will not accept the respects of any young man who is not of first class morals. If one is known to perfume his breath with strong drink he is respectfully invited to stand aside.

If this plan was carried out it would have a good influence on the young men.

Success to the Recorder.

J. L. YOUNCE.

Dark Ridge, N. C.

A PLEA FOR HELP.

We are fixing to build a house of worship at East Belmont. We only have about forty members and they are all working people; I mean that they are poor people. They are all very anxious to build and will do all they can, but we will have to have help from other sources. We want to build a house that will cost us somewhere about \$1,200.

The mill company are Presbyterians, but they are very anxious for us to have a house. They are going to give us the lot free and also help us to build the house. But before they will make the deed and give any money toward the building we will have to raise something like \$500 or \$600. Now, we are doing all we can to get this money, and when we get it they will help us over the hill.

I am writing this so the Baptist people of the State who feel that God would be pleased and glorified in us building a house here might have an opportunity to take stock in the house. My dear brother or sister, as you read these lines stop and ask yourself the question: Does God want me to have stock in a house at East Belmont? If the Spirit answers, Yes, you may send any amount to me at McAdenville, N. C.

We need a house here very badly; there are about 1,500 people who live at the three mills. The Baptists have a great opportunity here. This point

is under the State Mission Board. I mention this in order that you may see that the building of a house has been indorsed by our Executive Board. The Lord is blessing my labors on the McAdenville field. I have baptized sixteen since the first of November, and have five to baptize on January 19, which will be next Sunday. Any amount would be appreciated and will go into the building at East Belmont.

C. A. CALDWELL.

McAdenville, N. C.

MR. AND MRS. DOZIER AT LOUISVILLE.

After five months of rest and fellowship with loved ones in North Carolina and Georgia we have come to Louisville to do some special study in the Seminary.

I enjoyed the State Convention in Goldsboro, N. C., and shall ever look back with joy to the royal way in which I was received by the brethren at the Convention. Two things were very noticeable at both the North Carolina and Georgia Conventions: first, Baptists are getting too big-minded to waste their time and energy in quarreling among themselves; and the other was, that the man who appeals to the emotional side only of his hearers is no longer tolerated.

I feel that I would be untrue to my best self were I to fail to mention the sweet fellowship I have enjoyed with Dr. Charles Anderson, of Statesville First Church. It has been a real joy to sit from Sunday to Sunday under his preaching. I have known few preachers who hold up the average in their sermons as he does. He is loved by his people and deservedly so. I have never heard a better presentation of missions and the Judson Centennial Movement than he made the last Sunday in December. It was clear cut and convincing. As a result of that service, the Statesville Church gave about \$350 to the Judson Centennial Fund, above their regular contributions to Foreign Missions. Statesville is fortunate to have such a man as pastor. As a friend, he is true and is always ready to help those who need his aid. He scatters sunshine wherever he goes.

Please change the address on my paper from Statesville, N. C., to 140 East Broadway, Louisville, Ky. We expect to return to North Carolina in June or July. C. K. DOZIER.

Louisville, Ky.

FROM PITTSBORO TO COLERAIN.

I had quite a struggle to leave my acquaintances in old Sandy Creek, for perhaps never was man treated kinder or made to feel more the clear expression of confidence in him than was my happy lot in my Pittsboro field. To Pastors Raymond, Hurst, Mitchell, and Soots who follow me there, I wish to say, you have some of the "salt of the earth," truly a loyal people. Nothing that I can say or do can ever compensate the kindness shown me there. May God, who only can, reward them.

In my new field of work everything possible has been done to make a stranger realize that he is among friends who have always known and loved him. They say that they do not "pound" the preacher here any more, but every day there come fresh tokens of esteem and love until \$30 and over in presents have been lavished, but the friendly spirit and the anxious desire to help the pastor do what he thinks should be done are so strongly manifested as to make your humble servant feel almost helpless.

I do not know how to express my appreciation of God's goodness to me through this kind people as expressed already. As I get myself adjusted to the generous kindness and the great opportunities here, I hope to write.

R. B. LINEBERRY.

Colerain, N. C.

Spice Box

Mother: "Joe, why do you suppose that old hen persists in laying in the coal bin?"

Joe: "Why, mother, I think she has seen the sign: 'Now is the time to lay in your coal.'"

* * *

Four-year-old George had been naughty and when he said his prayers that night, his mother told him he must ask God to forgive and make him a better boy.

This was his prayer:

"Dear God, forgive me, and make me a better boy, but if you can't make me much better, please make mamma reconciled."

* * *

The Professor of English in one of our Western colleges was noted for being absent-minded. It was his custom to call the roll each morning before the lecture. One morning, after calling a name to which there was no response, he looked up, and peering over his spectacles, asked sharply: "Who is the absent boy in the vacant chair I see before me?"

* * *

Bill Smith, a country store-keeper, went to the city to buy goods. They were sent immediately and reached home before he did. When the boxes were delivered Mrs. Smith, who was keeping the store, uttered a scream, seized a hatchet and began frantically to open the largest one.

"What's the matter, Mandy?" said one of the bystanders who had watched her in amazement.

Pale and faint, Mrs. Smith pointed to an inscription on the box. It read:

"Bill inside."

* * *

One morning soon after Mr. Clemens had purchased an interest in the Buffalo Express, he arrived at the office to begin his duties as editor. There happened to be no one present who knew him. A young man rose very brusquely, and asked if there was any one he would like to see. It is reported that Mark Twain replied, with gentle deliberation:

"Well, yes. I should like to see some young man offer the new editor a chair."

Smoke of Herbs
Cures Catarrh

A Simple, Safe, Reliable Way and It Costs Nothing to Try.

This preparation of herbs, leaves, flowers and berries (containing no tobacco or habit-forming drugs) is either smoked in an ordinary clean pipe or smoking tube, and by drawing the medicated smoke into the mouth and inhaling into the lungs or sending it out through the nostrils in a perfectly natural way, the worst case of Catarrh can be eradicated.

It is not unpleasant to use, and at the same time it is entirely harmless, and can be used by man, woman or child.

Just as Catarrh is contracted by breathing cold or dust and germ-laden air, just so this balmy antiseptic smoking remedy goes to all the affected parts of the air passages of the head, nose, throat and lungs. It can readily be seen why the ordinary treatments, such as sprays, ointments, salves, liquid or tablet medicines fail—they do not and can not reach all the affected parts.

If you have catarrh of the nose, throat or lungs, choking, stopped-up feeling, colds, catarrhal headaches; if you are given to hawking and spitting, this simple yet scientific treatment should cure you.

An illustrated book which goes thoroughly into the whole question of the cause, cure and prevention of catarrh will upon request, be sent you by Dr. J. W. Blosser, 204 Walton Street, Atlanta, Ga.

He will, also, mail you five days' free treatment. You will at once see that it is a wonderful remedy, and as it only costs one dollar for the regular treatment, it is within the reach of everyone. It is not necessary to send any money—simply send your name and address and the booklet and free trial package will be mailed you immediately.

Bible Study

PREPARED BY THE EDITOR

Sunday School

February 2.] [International Lesson.

THE FLOOD.

(Gen. 6:9-12; 7:11-24.)

Golden Text.—The wages of sin is death; but the free gift of God is eternal life in Christ Jesus our Lord. —Romans 6:23.

These verses afford us glimpses of Noah, of the ark he built, and of the flood he survived.

I.—Noah.

The student is referred to the story of Noah which is given elsewhere in this issue of the Recorder. Four things claim our attention here.

(1) **His Character.** "Noah was a just man," being upright and pure in his inner life. In relation to his fellow-man he is characterized as "perfect in his generations." His spiritual life also was exemplary for "Noah walked with God."

(2) **His Sons.** There were three of them and they were progenitors of the great races of the world: Shem, the father of the Semitic race; Ham, the father of the dark races; and Japheth, the father of the Aryan peoples.

(3) **His World.** It was corrupt selfward. It was defiant Godward. It was violent manward. It was "corrupt before God" and "filled with violence."

(4) **His God.** He "looked upon the earth," nothing beyond the range of His vision and knowledge. The corruption of the earth was therefore clear as noonday before Him. And He saw that wickedness was universal and was confirmed.

(5) **His Message.** Such a man in such a world would by his very life be to his fellow-men both a warning and an incentive. He was also a preacher of righteousness and a prophet of the deluge. The antediluvians were not without opportunity.

II.—The Ark.

(1) **Built in Faith.** God had told Noah to build the ark, had Himself drawn the plans and indicated the material out of which it was to be built. It was to be about 450 feet long, seventy-five feet wide, and forty-five feet high. It was to have three stories, so that its floor space would be about 100,000 square feet. After many years of diligent work on the part of Noah the ark was finally completed.

(2) **Housing the Faithful.** There were eight souls saved in the ark,—Noah and his wife, his three sons and their wives. Others doubtless would have been given entrance had they desired it.

(3) **Accommodating the Animals.** There also went into the ark "every beast after his kind, and all the cattle after their kind, and every creeping thing after his kind, and every fowl after his kind, every bird of every sort, . . . two and two of all flesh wherein is the breath of life." It is said that male and female of each kind could be accommodated on one floor of the ark.

(4) **Closed by Jehovah.** When Noah and his family and all the beasts were safely within the ark, the hand of the Almighty shut them in from the storm and deluge soon to rise and rage and ruin the earth.

(5) **Standing the Storm.** The sequel showed the ark fit for the work

it was built to do. It rode safely and for months on the surging waters, and, having served its purpose, landed its inmates safely at last.

III.—The Flood.

(1) **The Date.** With particularity we are told that it was in the six hundredth year of Noah's life, in the second month, the seventeenth day of the month. According to the usual chronology this was about 2349 B. C.

(2) **The Sources.** For forty days and nights furious rains fell upon the earth. The down-pouring waters were supplemented by the upbursting fountains of the earth and of the deep.

(3) **The Stages.** We can almost hear the swish of the uprising waters in the graphic description of the sacred writer. First, "the waters increased and bore up the ark." Then, "the waters prevailed and were increased greatly and the ark went up on the face of the waters." Finally, "the waters prevailed exceedingly and all the high hills were covered . . . and the mountains were covered."

(4) **The Survivors.** The whole of the race was overwhelmed in the deluge. "All flesh died that moved upon the earth,"—fowl, cattle, beast, reptile, man, "all that was in the dry land died." Not only so, but every living substance was destroyed from the face of the ground. "Noah only remained alive and they that were with him in the ark."

(5) **The Duration.** "The waters prevailed upon the earth a hundred and fifty days." Then the waters declined and after 375 days in the ark, Noah with his family and the animals he had saved went forth from their refuge to reoccupy, repopulate, and replenish the world.

Prayer Meeting

February 5.]

THE WORTH OF GOOD MEN.

(Gen. 18:20-33.)

A fine illustration of the worth of good men is given in Abraham's intercession for Sodom. Jehovah's concession that it would be saved if even ten righteous persons were found within it, and the escape of righteous though wayward Lot from the doomed city.

(1) **Revelation.** The Lord communicated to Abraham His purpose to destroy the cities of the plain. Abraham knew the excessive wickedness of those cities and now he was assured that mercy was exhausted and stern justice was coming apace. Yet in Sodom now resided Lot with his family. Though he had abruptly and selfishly left his uncle, devoted himself solely to the acquisition of wealth, and identified himself with his wicked fellow-citizens at the expense of both his spiritual happiness and influence, he was yet the relative of Abraham, the object of his fatherly care, affection, and solicitude. What was to become of Lot in the overthrow of Sodom?

(2) **Intercession.** Humbly and reverently Abraham approached Jehovah with the plea, "Wilt thou also destroy the righteous with the wicked?" He urged that probably fifty righteous persons could be found in the city. Surely, thought he, the good might avert the storm of wrath from the bad; at all events, it could not be possible that the righteous should be slain with the wicked. Is not God perfect in character and all

His acts above reproach? As Abraham argued: "Shall not the Judge of all the earth do right?" The plea was not without avail. The Lord responded: "If I find in Sodom fifty righteous within the city, I will spare all the place for their sakes." The ever-famous intercession then narrowed step by step until the Lord promised that He would not destroy Sodom if even ten righteous persons could be found among its citizens. Abraham dared persist no longer; the mercy of God had been sufficiently taxed and it assured the safety of the righteous. Besides, if the city was so degraded and so utterly devoid of good, even human wisdom would welcome the blade of heavenly justice.

(3) **Salvation.** The two angels appeared in Sodom, spent the night with Lot and told him the decree of destruction must be carried out and speedily. Lot and his family were first bidden, then urged, and finally dragged by angelic hands to make good their escape in the morning. Soon they were safe in the foothills of the surrounding mountains.

(4) **Destruction.** The sneering residents of Sodom were thus left to their fate. As the mists were lifting on the hills, the fires of heaven began to shower upon the doomed cities of the plain. The streets ran with fire, the walls crumbled under the intense heat, every living thing was quickly destroyed, and the whole surroundings were swallowed up in the awful conflagration. A calamity unparalleled and a fate unspeakable!

(5) **Application.** Vividly did the escape of Lot and the overthrow of Sodom illustrate the safety of righteousness and the consequences of sin.

B. Y. P. U.

February 2.] [Devotional Meeting.

"TO WHOM MUCH" (PRIVILEGE)
"OF HIM MUCH" (OBLIGATION).

(Luke 12:42-48.)

In the midst of important teaching Jesus utters a parable portraying the wise steward and the wicked servant and a righteous principle governing the treatment of each of them.

I.—The Wise Steward.

(1) **His Character.** He was faithful as related to his master, and he was wise in the discharge of his duty.

(2) **His Responsibility.** His master had given him a position of honor for he was to rule over the household. But there was also a duty to provide, for he was to give to the household "their portion of meat in due season."

(3) **His Efficiency.** He was active in the performance of his duties. And he was ready for the master's inspection at any moment. He lived the ready, the completed, the efficient life.

(4) **His Reward.** When the master returns to such a servant he returns with a reward. And the reward is more responsibility, for now "he will make him ruler over all that he hath."

II.—The Wicked Servant.

(1) **His Conduct.** The trouble begins in the center of his being, for he says "in his heart, My lord delayeth his coming,"—a reflection on his master. He goes further and begins to beat the men-servants and maid-servants. To the maltreatment of his fellow-men he adds personal profligacy: he begins "to eat and drink and to be drunken."

(2) **His Reckoning.** The master may delay long but he will certainly return. And to such a servant his lord's return is unexpected. Of course the penalty follows which in-

cludes a two-fold woe: the woe of suffering, for he will be cut in sunder; and the woe of segregation, for he will be assigned a portion with unbelievers.

(3) **His Penalty.** The woe, however, is not absolute and unvarying; it will be graded according to desert. Thus, some will be beaten with many stripes and some will be beaten with few stripes. The degree of the penalty is therefore dependent upon one's knowledge of the right, his will to perform the right, and his energy in doing the right. The higher one's privilege, the harder his fall.

III.—The Righteous Principle.

The treatment of the wise steward and of the wicked servant, the one graded upward and the other graded downward, both perfectly fair and just, and so recognized by each, has ample justification in the righteous principle underlying it. It is simply this: Where much is given, much is required; where much is committed, much will be expected. In the words of Jesus: "Unto whomsoever much is given, of him shall be much required: and to whom men have committed much, of him they will ask the more."

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Woman's Missionary Union

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HEADQUARTERS: Room 102, Biblical Recorder Building, Raleigh, North Carolina.

W. M. S.

DEATH OF MRS. H. L. GRANT.

It is with peculiar sadness that we attempt to write an appreciation of this good woman. During the writer's whole life she has known Mrs. Grant intimately, and can truly say that her life and character was as near without spot or blemish as any one she has ever known.

Those who have been closely identified with our work will miss her greatly. Her very presence in our meetings was a benediction. Her sweet, quiet manner, her strong faith, her loyalty to God and His cause, her earnest prayers, her wise counsel, her love for fellow-Christians made her a really great woman. She was not of the self-assertive and would-be-prominent type; but her strength was in her simplicity, purity, unselfishness.

About 1868 she came to Goldsboro as a bride from her home in Connecticut. While at that time the relations between the North and South were very strained, Mrs. Grant conducted herself in such a sweet, thoughtful, inoffensive way that from the first she won the admiration and love of our Southern people. In spirit she said with Ruth: "Thy people shall be my people; and thy God my God." From that time she has been closely identified with every good work in the First Baptist Church and in her community.

Her home life was well-nigh ideal. The sincere sympathy and prayers of our Union will be with the devoted husband and children who are so sorely bereft. Five children survive her, each of whom is a model of manhood or womanhood. "Her children arise up, and call her blessed; her husband also, and he praiseth her"; and their friends exclaim with them: "Her price is far above rubies."

Almost thirty years ago when Dr. Theodore Whitfield was pastor in Goldsboro a Woman's Missionary Society was organized. From the beginning Mrs. Grant was one of the most faithful workers. When our State W. M. U. was organized in Goldsboro a little more than twenty-one years ago, she was one of the charter members. Her devotion to the work has been steady and unceasing. For many years she has been our W. M. U. Vice-President for the Neuse-Atlantic Association. All her co-laborers will bear testimony of her conscientious fidelity to duty.

She was a woman of many and varied gifts. She was a talented musician, and served as organist and choir leader of her church for more than twenty years. For a long time she was leader of the Sunbeams. Her gentle spirit found ready response in the heart of a child. Until she died she taught the infant class in the Sunday-school. Often after attending the morning church service and the Sunday-school service in the afternoon, she would feel too tired to go again at night, but when the bell would ring, again calling the worshippers together, she would forget her fatigue and respond to its invitation.

Her benevolent work in her community has been notable. Doubtless she has already heard the Saviour's words: "Come, ye blessed of my

Father, inherit the kingdom prepared for you from the foundation of the world: For I was an hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye came unto me." Every enterprise that meant advancement, comfort, and the good of her community found in Mrs. Grant a sympathetic and helpful friend.

Although far from well, her efforts to entertain our recent Baptist State Convention were positively heroic. None labored more earnestly or effectively. Soon after this time, it was found that her condition required hospital treatment. She was operated upon in a hospital in Philadelphia on January 18. She died two days later, and was buried in Goldsboro January 22. Mrs. W. N. Jones and the writer went from Raleigh to attend the funeral and represent the Woman's Missionary Union of the State. A beautiful floral design was given in the name of the Union, and our dear, loved worker was buried beneath loads of beautiful and fragrant flowers.

Her life will be a sweet memory to all of us. May her mantle fall on us who remain to work a while longer. But as for her, we can say with Paul: "To live is Christ, and to die is gain."

LAURA PETERSON MOORE.
Raleigh, N. C.

VISITING IN LOUISIANA.

Mrs. S. A. Howard, of Salemburg, has spent most of January on a visit to her son, Rev. Aurelius Howard, who is pastor at Clarks, La. She recently wrote:

"I will be here until first of February. I find the opportunities and possibilities for mission work great. While Clarks has a population of two thousand only two hundred are church members. Yet the spirit of co-operation, union harmony, and enthusiasm, and progress is wonderful and surprising. Though a thousand miles from home, yet I already feel at home with my son, who is so pleasantly situated at Pastor here. I am so much gratified with his work here."

IMPORTANT!

We earnestly request that every Society will give careful attention to the following important enclosures, which will be mailed with the Quarterly Letter this week:

The Questionnaire: Last year these were returned by only 178 Societies. This year we hope that every Society President will answer the questions carefully, and return the Questionnaire with the Quarterly Report, before February 28. The questions are not difficult, and it is very important for us to know the standing of your Society before making up statistics for the Annual Meeting.

Delegates' Enrollment Blank: This is also very important. Mrs. W. C. Riddick, Raleigh, is Chairman of our Entertainment Committee, and arrangements are already under way for the entertainment of what we hope will be the largest meeting in our history. In order that our plans may be carried out most effectually each Society must do its part. Keep in mind the date on the return post card, and mail it to the Chairman before that time expires.

The Report Blank: Our entire mailing list has been recently revised by the Secretary, according to the names of officers sent in with the last Quarterly Report. We trust this will mean that every Society will receive the Quarterly Literature promptly. If your Society does not receive the Quarterly Letter and Report Blank by February 3, please write and ask for them. We want a report from every Society this Quarter.

What to Do With the Money: This is our Foreign Mission Quarter, and we hope that most of the money will be sent in for that object. But we also need a thousand dollars more for Home Missions in order to complete our year's aim. Do not send any money for State Missions this Quarter! Remember! Home and Foreign Missions, but the largest part of our gifts for Foreign!

BLANCHE BARRUS.

Raleigh, N. C.

Sunbeams and R. A.

THE BAND AT BALTIMORE.

We are glad to have the following letter from our faithful little Band at Baltimore Church, Robeson Association:

"Dear Miss Briggs:—As I have not written you in some time, I want to tell you a little about our Band at Baltimore. We have a nice new church now in which to meet, instead of a school building. During the past year we have given to all objects \$15.19, including \$4 to the Orphanage. One of our little Sunbeams, Pauline Nye, gave \$1.16 for her Christmas offering. Our entire Christmas offering amounted to \$3.75, the best we have ever done. We are only a small Band, but I hope we may do better in the future. Please pray for us in our work."

"Sincerely yours,

"MRS. E. R. MITCHELL,
"Leader."

SUNBEAM NOTES.

Miss Gussie Dotson, of Tryon, writes:

"We organized a Sunbeam Society last Sunday with twenty-eight members, and have the promise of a number more for next Sunday."

Still another letter from Miss Carrie Hight, Oxford, tells us of the organization of a Band at Peaces' Chapel, Flat River Association.

This is good news. Soon we shall have that hundred new Bands that sounded like such a big task the first of the year, and be ready to begin on the next hundred. Let every Leader do her best to organize another Band.

Y. W. A.

SETTLEMENT WORK AT THE TRAINING SCHOOL.

"Oh, Lillie, come on and let's go see that house what the new folks is paintin' and paperin'."

"All right," said Lillie, "the paper in one room is awful pretty, 'cause I seen it t'other day."

Down the street tripped the two children, and hand in hand presented themselves at the doorway of 512 E. Madison Street, where the Settlement Work of the Baptist Woman's Missionary Union Training School was soon to begin.

"Teacher," they called, "what's you folks going to do here?"

"You must come next Friday and see," said the lady, "for we are going to have lots of good times here all the winter. Come on Friday afternoon and hear a good musical program, get some ice cream and then play games."

"Is that the thing them teachers what come to our house told us about?"

"Yes," came the reply, and quick as a flash Lillie blurted out: "Say, teacher, what do it cost?"

"You can come to this entertainment free," said the worker.

"Gee, but we'll be there," they said, and off they scampered to tell the children for blocks around about the Settlement where they could go and play games and have ice cream "just free." And well they spread the news, for all day on Friday there were curious faces peering in and many passers-by stopping to read the notices of the opening of the Settlement House at 3 p. m. on Friday, October 25.

For an hour before the doors were open, the sidewalk was crowded with children, and they pressed close against the door their grimy faces and dirty hands, leaving their impress on the glass, which a moment before had been spotless. How long it seemed to wait. At last they saw signs of the opening of that door. "There comes the 'Head Lady'," shouted a boy, and in a moment the door swung wide. In came that dirty, ill-kept, merry, restless lot of children, whom the Master came to earth dirt and shiftlessness are the keywords, and where cold and hunger are seldom banished, they came into the Settlement House where there was cleanliness and brightness and cheer and where simple furnishings give a home-like atmosphere. The entire Training School was there and these young women gave themselves up to the pleasure of the youngsters, while groups of grown people wandered through the five rooms running back of the chapel.

What a happy time the children had! They sang, ate, and played games until they were rather confused, for when invited to come to Sunday-school on the following Sabbath, one little boy asked: "Is yer goin' to have ice cream every Sunday?" In spite of the fact that no ice cream was promised, the Sunday-school opened with forty children. Jewish children came that Sunday afternoon, but as soon as the singing began these children marched out, the older girl saying: "Mother told us not to stay if you taught about Jesus." It is hoped that such children will be reached by the clubs and other forms of activity at the Settlement House during the week. The house is open every day during the week, some of the students of the Training Schools or the Principal, or Miss Leachman, the City Missionary, being there. A branch station of the Free Public Library has been placed in the Settlement, and this is open from 3 to 5 every afternoon, and two nights in the week from 7 to 9. On Tuesday night there is a free clinic when a physician comes for consultation by the people of the neighborhood. He is assisted by a trained nurse, now a student in the Training School, and should a patient need special attention during the week, this nurse will visit the home.

On Tuesday night, a girls' club formed of working girls, meets for gymnastics, sewing, reading, or cooking, as they elect. On Wednesday afternoon one of the students gives music lessons for the nominal sum of five cents a lesson, if the applicant belongs to one of the clubs. Great merriment was occasioned in Training School circles, when a little girl who had taken one lesson did not return for the second lesson, saying she "didn't get her nickel's worth in the first lesson."

Wednesday night an energetic and interesting young man from one of the churches, has begun a Boys' Brigade, which is very attractive to the

boys of the neighborhood, and which we hope will gain a hold on the "gang" in that vicinity. A club for boys over fifteen meets on Thursday nights under the direction of one of the Theological students from the Seminary. These boys have gymnastics, games, and stories. Mr. Barnes, recently a Home Board Missionary in Cuba, is superintendent of the Sunday-school, and another theological student has a class of boys. The Settlement is fortunate in having such manly men to take charge of the difficult work of reaching the boys during the week and at the Sunday-school.

On Saturday afternoons the Settlement is vibrant with life and interest, for in one part of the building twenty little tots assemble for a story hour, and a happy time they have, making doll wagons of spool boxes, whose wheels are the paper stoppers of milk bottles, or making dolls of clothes pins, or hearing fascinating stories from their enthusiastic teachers. In separate rooms are two groups of Camp Fire girls, numbering respectively fifteen and twenty-five. This new organization which takes the place with the girls of America, that the Boy Scout movement has with the boys, utilizes the thought of the girls, keeping the Camp Fire burning to keep the hearthstone bright and attractive. Under the guise of "Home Craft" the girls are taught cooking and sewing, hygiene, etc., winning honors in the Camp Fire as the tasks are completed, thus weaving a bit of romance about homely duties so often distasteful to girls. The law of the Camp Fire is:

"Seek beauty.
Give service.
Pursue knowledge.
Be trustworthy.
Hold on to health.
Glorify work.
Be happy."

The costume of the Indian maiden, beautiful camp fire songs, pass words and signs, all make appeal to girls at the time when girlhood of high and low degree is dreaming dreams and the two Camps at the Training School Settlement are most enthusiastic. Indeed, plans are now on foot for the forming of another group for the Jewish girls who will not come on Saturday. At a meeting of the "Montezuma" group recently, a part of the girls were learning the Camp Fire songs, while others were learning to cook creamed potatoes, each taking her turn at both cooking and singing, with fairly good results in both. One girl was heard to say to another: "We have this kind of potatoes at home sometimes, but we don't call 'em creamed potatoes; we call 'em smashed potatoes."

Miss Emma Leachman, city missionary, and a member of the Training School Faculty, has her office at the Settlement House, and here the mothers who have known and loved her for years may come in and have a cozy, warm room, where they may be quiet for a time, and talk with this friend who heartens and cheers them so. Miss Leachman keeps the clothing that the Baptist ladies of Louisville, and all over the State, send her for the poor, and if those applying for help, are able to do so, they may pay five or ten cents a garment for this clothing; otherwise, it is given them. She will soon open a mothers' club, a great boon to those women, whose existence is so barren and drear.

With over forty children in the Sunday-school, thirty-five in the Camp Fire groups, twenty-five at the story hour, and from fifteen to eighteen in the Boys' Brigade, and Boys' Club, a half-dozen music pupils, some patients at the clinic, and those who frequent the library, as well as the women who come to Miss Leach-

man's office and club, many lives and homes are being touched and opportunities for service are endless. There is a constant effort on the part of the workers to show the neighborly spirit, which is the source of the Settlement idea, and already there is a feeling that no mistake was made when, at Oklahoma City, the Woman's Missionary Union agreed that the Training School should open a Settlement.

With the permission of the Union, the initial expenses for renting, furnishing and renovating the house were taken from the interest on the Training School endowment fund, and it is hoped that most of the current expenses can be met from the same source. But to begin such a

Cancer—Free Treatise.

The Leach Sanatorium, Indianapolis, Indiana, has published a booklet which gives interesting facts about the cause of Cancer, also tells what to do for pain, bleeding, odor, etc. Write for it to-day, mentioning this paper.

Southern Railway
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SCHEDULE OF TRAINS FROM RALEIGH.

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

No. 21—8:35 a. m.—Through Train for Asheville with Chair Car for Waynesville. Connects at Asheville with Carolina Special for Cincinnati, Chicago; also for Knoxville, Chattanooga, Memphis, and all Western points. Connects at Greensboro for all Northern and Eastern points.

No. 145—12:40 p. m.—For Durham, Oxford, Keyesville and Richmond. Connects at Richmond for Washington, Baltimore, Philadelphia and New York.

No. 139—4:05 p. m.—For Greensboro. Handles through Pullman Sleeping Car for Atlanta; arrives at Atlanta 5:25 a. m. Connecting at Greensboro for all Northern and Eastern points, also for Asheville and Western points. Makes connection in Atlanta for New Orleans, Birmingham, Memphis, and for Texas and California points.

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

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

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

No. 108—10:40 a. m.—Local Train for Selma and Goldsboro. New train service effective January 19, 1913.

No. 144—12:30 p. m.—For Selma and Goldsboro. Makes connection at Selma with A. C. L. Railway North and South; also at Goldsboro with A. C. L. and Norfolk Southern Railways.

No. 22—7:30 p. m.—For Selma and Goldsboro. Through train with Chair Car from Asheville. Makes connection at Selma with A. C. L. Railway North and South, and at Goldsboro with A. C. L. and Norfolk Southern Railways.

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

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NOTICE OF SALE OF VALUABLE REAL ESTATE.

Under and by virtue of an order of the Superior Court of Wake County, made in a special proceeding entitled J. W. Bunn, and others, vs. Acey Bunn, and others, the same being No. 1927 upon the Special Proceeding Docket of said Court, the undersigned Commissioner will, on the 3rd day of February, 1913, at 12 o'clock noon, at the court-house door of Wake County, North Carolina, offer for sale to the highest bidder for cash a certain lot or parcel of land lying and being in the eastern section of the city of Raleigh, and bounded and described as follows:

Beginning at a stake on the east side of S. East street 105 feet from the intersection of Martin street, with said S. East street at the Southwest corner of Job Hunter's lot; thence south along the eastern line of East street 52 1-2 feet to W. L. Royster's line and corner; thence east with said Royster's line 210 feet to a corner post; thence north along said Royster's line 52 1-2 feet to a stake; thence west with Thomas Norwood's line 210 feet to the beginning, and being the lot conveyed to Washington Bunn by Thomas R. Purnell by deed of date April 29, 1889, which deed is recorded in the Register's office of Wake County, in Book 127, page 263, and being the homestead of the late Washington Bunn.

This the 2d day of January, 1913.
J. W. BUNN, Commissioner.

work properly, to make a center that will be an object lesson in every way, in a dark environment, is always more expensive than can be foreseen.
MAUD REYNOLDS McLURE.
Louisville, Ky.

... A recent telling sermon by Dr. Calvin B. Waller, of Asheville, entitled "That Neighbor of Yours" has been printed in a neat pamphlet and is being published by the Carolina Distributing Agency, Asheville, N. C., at ten cents per copy.

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NORTHBOUND	Ex. Sun. No. 8	Daily Pass. No. 10	Mixed Ex. Sun. No. 62	Mixed Ex. Sun. No. 6	Mixed Ex. Sun. No. 50
Chester.....Lv.		7 55 am		11 45 am	
Yorkville.....		8 42		12 05 pm	
Gastonia.....		9 30		1 30 pm	
Lincolnton.....	5 40 pm	9 30			
Newton.....	6 31	10 26			
Hickory.....	7 08	1 0			7 06 am
Lenoir.....	7 40	11 45			8 10
Mortimer.....	8 40	1 00 pm	2 00 pm		
Edgemont.....Ar.		2 20	4 30		
		2 30			
SOUTHBOUND	Ex. Sun. No. 7	No. 9	Ex. Sun. No. 63	Ex. Sun. No. 61	Mixed Daily No. 51
Edgemont.....Lv.		11 55 am	7 30 am		
Mortimer.....		12 03 pm	7 40		
Lenoir.....	7 30 am	1 15	10 15		8 45 pm
Hickory.....	8 27	2 30			4 20
Newton.....	8 50	3 06			
Lincolnton.....	9 27	3 43			
Gastonia.....Ar.	10 25				
Yorkville.....Lv.		4 40		7 00 am	
Chester.....Ar.		5 39		8 35	
		6 25		10 25	

* Leave. : Arrive.

CONNECTIONS.

Chester—Southern Ry., S. A. L. and L. & C. Lincolnton—S. A. L.
Yorkville—Southern Railway. N. W. and Hickory—Southern Ry.
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Young People

POPULAR INVENTIONS.

1
Fleet as any thought of yours
I will run my race,
But if I do not stop my course
I will be lost in space.

2
How is it that you're cool and calm
When I'm consumed with heat
And when you're comfortable and warm
I'm shaking with cold feet.

3
You swallow more than you can hold,
And then, with deafening roar,
You burrow under earth and mold,
To fill yourself once more.

4
I know you once were quite a pet,
But I have heard it said
Some trusting friends that you have met
Were brought away quite dead.

5
Oh, roast of beef! Oh, roast of beef!
So nice and brown and juicy;
How did I ever get you so
While making kousks for Lucy?

6
A poor, frail dwarf am I,
My life hangs by a thread;
I've crooked back and sightless eye,
Yet my loss is cause for dread.

7
I enter people's houses,
I scramble over their floors;
I snatch all that I can find,
And carry it out doors.

8
How is it that you're always dry
When I have thought in tears,
But when I stop to think a bit
You deluge me with streams?

9
Men use me every day
To search some hidden spot,
And yet, 'tis strange to say,
They really know me not.

10
Father Time's a well-known mower,
Who cuts just when he chooses,
I do my mowing fast or slower
To suit my master's uses.

Key. 1—The Wireless Message. 2—Thermos Bottle. 3—Subway Train. 4—Folding Bed. 5—Fireless Cooker. 6—Hook and Eye. 7—Vacuum Cleaner. 8—Fountain Pen. 9—The X-Ray. 10—Safety Razor—Ladies' Home Journal.

A CERTAIN POTATO.

It was a hot day, and Mr. Ball and his two boys, Tom and Joe, had been digging potatoes all the morning. Now, at noon, they sat under the big chestnut tree, eating their lunch.

"If we work smart, we shall get 'em picked up by 3 o'clock," said Tom.

"Oh, father, if we do, can we have the rest of the afternoon to work on our boat?" asked Joe.

"Why, yes. You've been good boys to stick so close to this job, and I guess you deserve a little play spell."

"I wish we could afford to keep a man," grumbled Joe.

"If Jack hadn't got loose that night he couldn't have eaten meal enough to kill himself, and we should have had the two hundred dollars for him the next day," said Tom; "then we should have had a man this summer."

"Yes," said Mr. Ball, "Jack made it a hard year for us; but you boys have been brave, and we shall soon be on our feet again."

"Who's that climbing over the fence?" he asked, sitting up.

"Why, it's Jennie! What d'you s'pose she wants?" said Joe.

"I'm afraid something's wrong at home," said Mr. Ball, anxiously. "Mother would never send her so far alone unless it was something important."

By this time Jennie was near enough to them to see that she had a letter in her hand.

Tom ran to meet her, and in a few minutes they knew that Uncle Timothy was coming that very day, and must be met at Centerville, the nearest railway station.

Uncle Timothy had not visited his

brother before since the twins were babies, and it was an open secret that the rich city uncle, who had no son of his own, wanted to take one of his nephews to educate and train up in his business.

"I'm sorry to leave you, boys," said Mr. Ball, "but you can get the potatoes picked up by 6 o'clock; and your play spell will have to come some other day."

"That's all right, father," answered Tom, cheerfully.

Joe dug his bare toes into the soft ground and said nothing.

"Oh, by the way, boys!" called Mr. Ball, as he started across the field, "there is a certain potato I meant to look for. Bring it home, if you find it."

"What do you suppose he meant by that?" asked Tom.

"Oh, it was just one of his jokes," said Joe.

"No, he meant something, and I'm going to find out what, if I can," said Tom. "Come on, Joe, let's get at it."

"Go chase yourself!" answered Joe, crossly. "I'm hot and tired, and I'm going to get good and rested before I begin again."

"Well, then, good-bye, lazy bones, for we shall have to sprint if we finish before supper-time."

Several bags were filled and tied up before Joe felt rested enough to help, and even then his work was "steady by jerks," as his brother told him. At last from Centerville came the faint sound of the 6 o'clock whistle.

Joe straightened himself up, and called: "Six o'clock, Tom! I'm going to quit!"

"Why, we can't quit till all the potatoes are picked up!" answered Tom, with one hand on his stiff back. "Can't! What's to hinder, I'd like to know? Father didn't say they'd got to be done to-night, and besides, they'll be home pretty quick, now, and Uncle Timothy ain't going to catch me looking like this, now, I tell you! First impressions, you know."

"Ma says he was always awful particular about his clothes," admitted Tom, "but father expected us to finish this job. Come on, Joe," he added, coaxingly, "it won't take long now."

"No, sir'ee, not if I know myself. I'm going to look out for number one. Good-bye, old plodder," he called, as he climbed the fence. "You'll be sorry you didn't come, too, when you see me start for the city."

Poor Tom! He did want the promised education, and Joe would certainly get ahead of him in his uncle's favor if he was neatly dressed and ready to greet the travelers.

It was slow work, this picking up potatoes one at a time. The sun seemed hotter than ever, if it was nearly sun-down. Altogether, Tom's thoughts were gloomy; still he kept bravely on, and at last had the satisfaction of tying the last bag, and starting faithful Dobbin toward home.

The long-expected uncle had just arrived as Dobbin plodded up the lane. Tom could see Joe shake hands, and then jump to get satchel and umbrella from the carriage. Really, the bright, manly-looking fellow, in his best clothes, was so attractive that Tom felt sure the choice was made already.

"Ready-made boys don't grow on every limb, but it looks as though you had the one I want right here," said Mr. Timothy Ball, quietly, to his brother.

"Wait till you've seen the other one," was the answer.

"Where's Tom?" he asked, turning to Joe. "Why, there he is now!" he exclaimed, without waiting for an answer. "How is this, Joe? Why are you here with your clothes changed, and Tom only just coming home?"

"I thought you'd want me here to meet Uncle Timothy," said Joe, his face flushing a little under the steady gaze of the two men.

"Did you do your share of the work?" asked the father sternly.

"I worked till 6 o'clock," came the rather defiant answer.

"Come, James, don't be hard on the boy; let us see what the other fellow is like."

And, suiting the action to the word, Uncle Timothy disappeared around the corner of the house.

Tom had just finished scrubbing head and hands and feet at the pump in the yard, and now, in spite of the bare feet and overalls, it was a bright, healthy, good-natured-looking boy who came to speak to his uncle.

"Well, young men, why weren't you here with your brother to meet me? This is a cool welcome for an uncle who comes only once in fifteen years."

"I know it, uncle," said Tom, giving his hand. "I was dreadfully sorry not to come sooner, but I've only just finished my work."

"And you never leave your work until it is finished?" Uncle Timothy asked, with a quizzical smile.

"Oh, yes! I might if 'twas my own work," laughed Tom.

"Yes," said his uncle, "I see."

A week later, when Uncle Timothy started for his Western home, Tom was the boy who went with him.

"You see, Joe," he explained, the night before they left, "I want a boy who will look after my interests; one who is willing to work over-time, if need be. Look out for your father, Joe, and perhaps your time will come yet."

"Father," said Joe, one day a week later, "what did you mean about that special potato you wanted us to look for?"

"Oh," laughed Mr. Ball, "the last one was the one I wanted, and Tom found it."—Sunday School Times.

Babies Cry for Help.

When a baby cries more than 30 minutes within 24 hours it is safe to say that there is something wrong. Nine times out of ten it is irritation of the skin. Examine carefully the folds of the skin. Tetterine (salve) quickly relieves irritations, Eruptions, Scalds, Pimples, Tetter, Eczema, Ringworm and Skin diseases in young and old alike.
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GOVERNOR WILSON WILL BE INAUGURATED PRESIDENT MARCH 4, 1913.

On account of the above historic event which, as we all know, will be the grandest occasion our Southland has enjoyed in twenty years, the Seaboard Air Line Railway is making preparations to take care of the great multitude of people who will attend same.

Special trains, special Pullman sleeping cars, special coaches, will be required in large numbers. If you expect to attend this great event, you should get busy—clubs, societies, schools, and other organized bodies of all kinds expecting to attend should get in line at once. Write the undersigned, who will give you important information and take care of you or your party in the best manner possible.
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Division Passenger Agent,
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Travel via Raleigh (Union Station) and Norfolk Southern Railroad to and from all points in Eastern North Carolina. Buffet, Parlor and Sleeping Cars between Raleigh and Norfolk.

Schedule in effect March 3rd.
N. B.—The following schedule figures are published as information ONLY and are not guaranteed:

TRAINS LEAVE RALEIGH—

9:00 p. m. Daily—"Night Express," Pullman Sleeping Car for Norfolk.
8:00 a. m. Daily—For Wilson, Washington, and Norfolk—Broiler Parlor Car Service between Raleigh and Norfolk.
6:00 a. m. Daily, except Sunday, for New Bern via Chowcherry. Parlor Car Service.
2:50 p. m. Daily, except Sunday, for Washington.

TRAINS ARRIVE RALEIGH—

7:25 a. m. Daily—11:15 a. m. daily, except Sunday, and 7:50 p. m. daily, Buffet Parlor Car Service on 7:50 p. m. train from Norfolk.

TRAINS LEAVE GOLDSBORO—

10:25 p. m. Daily—"Night Express"—Pullman Sleeping Car for Norfolk via New Bern.
6:55 a. m. Daily—For Beaufort and Norfolk. Parlor Car between Washington and Norfolk.
3:00 p. m. Daily—For New Bern, Oriental and Beaufort. Parlor Car Service.

For further information and reservation of Pullman Sleeping Car space, apply to C. W. Upchurch, General Agent, or Ralph Duffer, City Ticket Agent, Yarbrough Hotel Building, Raleigh, N. C.
E. D. KYLE, Traffic Manager.
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For the South.	For the North.
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No. 29 Ar 10:05 a. m.	No. 38.... 11:55 a. m.
No. 41.... 4:10 p. m.	No. 66.... 12:05 p. m.
No. 43.... 6:40 p. m.	

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

Notice.—Above schedules published only as information, and are not guaranteed.
J. F. MITCHELL, Pass. Agent.
H. S. LEARD, Division Pass. Agent.
No. 4 West Martin St., Tucker Building, Opposite North Entrance Postoffice, RALEIGH, N. C.

Home Circle

THE JOY OF WORK.

There is no joy like the joy of work,
To see things growing under one's hand,
To feel at nightfall that something is done
For the welfare of others, the wealth of
the land.

It is better to have too much to do
Than to stand as a useless thing aside.
I am sorry for those who need not work
And deem that fact as a cause for pride!

Work heals our sorrows and dries our tears,
Unravels the tangles that clog the mind,
And takes us over the stormy rifts
Till pleasant pastures at length we find.

For me, I am thankful for years of work,
And glad that the years, that take much
away,
Still leave me able small things to do—
God grant me to work till I die, I pray.
—Marianne Farmingham.

A BIT OF WISDOM FROM BROWN-ING.

He never passed a day without taking one or more long walks. Indeed, his panacea for most ills was exercise, and the exercise he chiefly advocated was walking. He wrote: "I get as nearly angry as it is in me to become with people I love when they trifle with their health—that is, with their life—like children playing with jewels over a bridge side—jewels which, once in the water, how can we, the poor lookers-on, hope to recover? You don't know how absolutely well I am after my walking, not on the mountains merely, but on the beloved Lido. Go there, if only to stand and be blown about by the sea wind."—Century.

THE VOICE OF NATURE.

Why did our Lord go "every night into the mountain? And why was it His custom to walk so frequently in the garden? It was because he felt the boon companionship of Nature, the friendly helpfulness of the vast and the beautiful. Mountain and garden were allies of the spirit, silent great-hearts, who ministered to him in the pilgrim way. He sought the mountain when he was pondering over great decisions; he was found in a garden "in the night in which he was betrayed." He heard wondrous messages in her voices; in her silences, too, he listened to mysterious speech. He read the evangel of the lilies. He understood the language of the birds. He read the face of the sky. He shared the secrets of the soil and the seed. He walked through the corn-fields on the Sabbath day, and the ears of corn ministered to a richer Sabbath peace. He stood to hold intercourse with the grass of the field. The wind brought him tidings of other worlds. The vineyards gave him more than grapes and wine; they refreshed and strengthened his soul. Everywhere and always our Saviour was in communion with his willing and immediate friends in the natural world. Nature was to Jesus a blessed colleague in the soul's commerce and fellowship with the Highest.—Dr. J. H. Jowett.

"LEND A HAND."

One of the early noted Italian chemists was Partello. We are told that many of his discoveries, freely given to the world, led up to the present processes by which refined sugar is produced. This patient, hard-working, brainy chemist once told this story concerning himself:

"In my boyhood I was mischievous and wild. I never had a thought of work. I was the despair of my school teacher. One afternoon he asked me to take a walk with him, and because I could not well get out of it, I went with him.

"When we were in the fields he abruptly asked me: 'Are the stars useful, helpful?' I said they were. Then he wished to know if I thought a tree useful. Of course it was giv-

ing shade, fuel, nuts and fruit. Again, he asked if I thought a cow, a horse, a chicken useful. By this time I was much perplexed, but explained to him why I thought them of value. After this he said: 'Isn't it strange, then, that while you think all these useful, you look on yourself as the only useless thing! You, whom God made to be of use, are the most idle, careless, useless boy in the village. Everything else is useful but you.'

"He said no more, but his words went deep into my heart. They stung me, and brought the blush of shame to my cheeks. The longer I thought about what he said the angrier I grew, until finally I cried out to myself. 'I'll show them all that I am not useless. I'll be useful, and make everybody sit up and take notice.'

"From that time my whole nature changed. My hunger was to be useful, to be somebody. I studied, I worked, I helped dig ditches to earn money for books. I herded cattle to get myself clothes. And so, in time, through the graciousness of God and my own determination to do what was right, I entered upon chemistry, and won a name."

"Bear ye one another's burdens, and so fulfil the law of Christ." Christ did not hold Himself back. He is a lend-a-hand Master, and only those can be His followers who will come after Him in helping, each in His place.—Pacific.

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Acknowledgments

Raleigh, N. C., Jan. 29, 1913.

State Missions.—Hickory, \$10.00; Marmaduke, 1.75; Long Branch, 2.00; W. M. S., Cool Spring, 7.22; Woodville, 20.00. Total this week, \$40.97. Previously reported, \$764.56. Total this year, \$805.53.

Foreign Missions.—S. S., Boardman, \$2.21; W. M. S., First, Gastonia, 47.35; Sunbeams, Gardner's, 75 cents; Macedonia, 1.60; S. S., Franklinton, 9.65; Tuxedo, 3.74; Colerain, 13.25; W. M. S., Brantley's Grove, 8.10; Cold Spring, 2.00; Sun., East Laurinburg, 10.19; Jr. Y. W. A., East Laurinburg, 4.55; R. A., East Laurinburg, 5.04; Y. W. A., East Laurinburg, 5.19; W. M. S., Four Oaks, 6.02; W. M. S., Chowan, 45.00; Chowan, 25.00; Y. W. A., First, Wilson, 12.00; Sunbeams, First, Wilson, 17.75; W. M. S., First, Wilson, 46.00; Galeed, 11.00; Y. W. A., Bessemer City, 1.10; Long Branch, 2.00; Cool Spring, 35.00. Total this week, \$314.57. Previously reported, \$1,393.89. Total this year, \$1,708.46.

Home Missions.—Sunbeams, Gardner's, 50 cents; S. S., Smithfield, \$3.85; S. S., Franklinton, 1.20; Yadkinville, 2.10; Morganton, 21.23; Bladen Union, 5.37; Galeed, 13.10; Bladen Association, 2.55; Whiteville Grove, 10.00; Long Branch, 1.00; Pleasant Grove, 3.47; Enfield, 3.20. Total this week, \$73.58. Previously reported, \$476.55. Total this year, \$550.13.

Education.—Star, \$2.24; Warren Plains, 10.00; East Durham, 16.00; Carthage, 10.00; S. O. Edgerton, 3.50; Brantley's Grove, 1.45; Bladen Union, 5.00; Bladen Association, 8.95; Ahoskie, 8.45; Woodville, 5.00. Total this week, \$70.59. Previously reported, \$275.75. Total this year, \$346.34.

Sunday Schools.—S. S., Franklinton, \$13.24. Previously reported, \$521.84. Total this year, \$535.08.

Ministerial Relief.—Warren Plains, \$5.00; Mt. Pleasant, 1.30; Hickory, 13.35; Welcome, 1.58; Edgemont, 6.30; Tabernacle, Cumberland, 1.90; Central View, 3.35; Good Hope, 75 cents; Carthage, 5.00; W. M. S., Raeford, 10.85; Mt. Zion, 4.49; Yadkinville, 1.75; Rock Springs, 1.00; Roanoke Island, 5.00; Nell's Creek, 9.62; Morganton, 13.11; Ephesus, 4.56; Clear Creek, 2.20; Enfield, 10.00; Pleasant Grove, 4.08; Bladen Union, 5.03; Galeed, 7.25; Marmaduke, 1.25; Whiteville Grove, 5.00; Ahoskie, 5.00; Rowan, 5.00; First Church, Shelby, 26.80; Woodville, 5.00; First Hendersonville, 15.82. Total this week, \$131.14. Previously reported, \$2,037.90. Total this year, \$2,219.04.

Total reported for all objects this week, \$690.09. Previously reported for all objects, 5,470.43.

Total this year for all objects, \$6,164.58.
WALTERS DURHAM,
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No man can become a saint in his sleep; and to fulfill the condition required demands a certain amount of prayer and meditation and time.—Drummond.

ORDINATION OF BROTHER O. W. YATES.

At the request of the Mount Pisgah Church, in Chatham County, Pastor W. R. Beach, Rev. George N. Harward, and the writer, formed a presbytery on Saturday night, December 22, to examine Bro. Otis W. Yates with a view to his ordination to the work of the gospel ministry.

The examination proved entirely satisfactory, and on recommendation of the presbytery, the church voted on Sunday morning, December 22, that Brother Yates be ordained, and this was done at once. The sermon was preached by Rev. W. R. Cullom, of Wake Forest, and the prayer was made by Rev. L. L. Carpenter. After the usual imposition of hands, the charge was made by Pastor W. R. Beach, and the Bible was presented by Rev. George N. Harward.

Mount Pisgah is the old home church of the great missionary, Matthew T. Yates, and the brother ordained is a relative of the missionary. Here the lamented P. W. Dowd was pastor for many years, and hard by the church lie his remains waiting the great resurrection. Nor is the spirit of the fathers by any means a dead letter in the church at present.

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For Hoarseness
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They have four young ministers in their membership, three of whom are students at Wake Forest. Brother Yates, the brother ordained, is one of these, and is in his junior year in college. He gives promise of making one of our strongest and most useful men.

May the mantle of the great missionary fall on yet many others in the Mount Pisgah Church and in the churches round about!

W. R. CULLOM.

Wake Forest, N. C.

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NEWS AND VIEWS

Boy Scouts' Birthday.—The 300,000 Boy Scouts of America are to celebrate the third birthday of the movement in this country during the seven days of the week beginning February 8. There will be no national gathering, but the 6,500 troops throughout the Union will carry out the same general program, going on birthday hikes and giving demonstrations of Scout activities.

What is Pure Water.—The United States Government has settled what is "pure" whiskey, wine, beer, etc. Now it is to tell us what pure water is. On recommendation of Surgeon-General Blue of the Public Health Service, a committee of scientists has just been appointed to establish a standard of purity in water. The Chairman of the Committee is Prof. W. T. Sedgwick of the Massachusetts Institute of Technology.

Taft the Traveler.—Having already traveled 113,659 miles during his four years at Washington, President Taft is likely to run the total mileage up to 125,000 miles before he leaves the White House, March 4. This count does not include motor trips about Washington, Beverley, and the cities he has visited. It is estimated that he has been away from the executive offices about 200 days and nights during his administration.

An Estimate of Governor Kitchin.—The Catawba News gives the following estimate of our retiring Governor: "When the true history of North Carolina's Governors is written it will be written of W. W. Kitchin that he was true to the interests of the masses of the people and was not led by any political boss or bosses but he did his own thinking. For these reasons he was not a popular man with some who think they really own North Carolina in all matters pertaining to political affairs."

What Divorce Does.—The Marriage and Divorce Commission of New York State says that in the year 1912, 100,000 divorces were granted in the United States, as a result of which more than 70,000 children, mostly under the age of ten years, were deprived of one or both parents. This is a shocking and horrible blot upon our civilization. It is stated that in the past forty years 2,700,000 adults were separated in this country by divorce. When will this evil ever be remedied? Let all good people set themselves squarely against it.

Conference on Social Service.—The North Carolina Conference on Social Service is to be held in Raleigh, February 11, 12. The exercises will begin Tuesday evening at 8 o'clock in the auditorium with a statement of purposes and welcome by Governor Craig. President W. L. Poteat, of Wake Forest; Senator Owen, of Oklahoma; and Dr. Woods Hutchinson, of New York, are to make addresses that evening. A rich and racy program has been prepared for the next day and the exercises will close that evening in the House of Representatives with addresses by Dr. W. S. Rankin, Bishop Robert Strange, Superintendent J. Y. Joyner, and Editor R. F. Beasley.

Health Almanac.—Our State Board of Health is rendering a distinct service in the publication of the Health Almanac for 1913. It contains the particular features of an almanac and in addition has the following features: (1) Important dates with especial reference to North Carolina events; (2) legal holidays observed in the State; (3) sanitary jokes; (4) health forecasts; (5) important things for the farmer to do each month; (6) household remedies for common

ailments and injuries; and (7) the year's health program. Send to the Secretary of the State Board of Health, Raleigh, N. C., for a free copy. Then hang it up in a convenient place and use it frequently.

Helen Gould a Bride.—Miss Helen Miller Gould, daughter of the late Jay Gould, was married January 22 to Mr. Finley J. Shepard, of St. Louis. The ceremony was performed by Rev. Daniel Russell, a Presbyterian minister, at Lyndhurst, the bride's country home at Tarrytown, N. Y. It was a sensible wedding without the frills and furbelows of dress and show so common among the wealthier class. The bride is forty-four years old and the \$10,000,000 she inherited from her father at his death twenty years ago has trebled mainly through good investments in railroads. Her well-known philanthropic work will continue. The groom is forty-five, the son of a clergyman, and is a prominent railroad man now filling a high position in the Missouri Pacific System.

Briefer Mention.

Mr. W. T. Ellis, the well-known journalist and traveler, is to deliver an address in Raleigh, February 21.

Hon. Benjamin Hooper was on January 27 inaugurated for his second term as Governor of Tennessee.

The second World's Christian Citizenship Conference at Portland, Oregon, June 29-July 6, 1913, will be worth while to any who can attend. It should mean much for social and political righteousness in this country.

All births and deaths occurring in the State should be registered and we are glad that a bill providing for such statistics has been introduced in the Legislature with prospect of early passage. It is one of the most important bills before the body.

A dispatch from Guadalajara, Mexico, announces that the volcano of Colima broke into violent eruption on the night of January 20. Thousands of people fled from the villages and ranches in the vicinity, though no loss of life has been definitely reported.

For his summer home, Asheville offers to President-elect Wilson the house where he and Mrs. Wilson spent their honeymoon. He graciously received the committee last week and thanked them for their generosity, though he was unable to give a definite answer.

A petition presented in the Senate January 22 by Senator Gallinger on behalf of the W. C. T. U. calls for the closing of all saloons in Washington City March 4. It is too much to hope that the measure, good as it is, will pass. But wouldn't a dry inauguration be glorious?

Senator Furnifold M. Simmons was on January 21 elected by our State Legislature for the third time to represent North Carolina in the Upper House of the National Congress. Every Democrat in both branches and one Republican member of the House cast their ballots for him.

The Union Metallic Cartridge Company of Bridgeport, Conn., one of the largest manufacturers of ammunition in the world, has bought two acres of land two miles southeast of Raleigh and will immediately erect a plant for the manufacture of detonating powder,—the only plant of its kind in the South.

Is the Millennium soon to arrive? Senator Tillman has introduced a resolution in the United States Senate forbidding smoking in the Senate at any time by any person. Senators now smoke on the floor when that body is in executive session and at

other times in the cloak rooms. Senator Tillman wants more fresh air and he is right.

The tenth Interstate Convention of the Y. M. C. A. of North and South Carolina met in Greensboro, January 24-26. Dr. C. Alphonso Smith, of Charlottesville, Va., Governor Mann, of Richmond, and President S. C. Mitchell, of Columbia, S. C., were among the speakers. There were 175 delegates present.

Judge J. S. Manning, who for thirty years has practiced law in Durham, and ex-Governor W. W. Kitchin have formed a law partnership and are to locate in Raleigh within the next month, both bringing their families to the capital where they will be heartily welcomed and no doubt will enjoy an extensive practice.

The fifth National Corn Exposition opened at Columbia, S. C., January 27 and will continue through February 8. There are exhibits from twenty-seven States. Hon. James Wilson, United States Commissioner of Agriculture, and Sir Horace Plunkett, the leader of Irish agricultural reforms, are two of the notables on the program.

In a riot at Constantinople last week the Minister of War, Nazim Pasha, was stabbed and shot, other officers were also killed, and a change in the government was effected. Negotiations looking to peace with the Balkan States is, therefore, somewhat delayed. The indications now are that Turkey will be forced to yield to the demands made upon her, though she may be obstinate and the war be resumed within the next few days. Let us hope that peace will come speedily. If it does not, we hope that Turkish power will at once be smitten from the soil of Europe.

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Obituaries

HARRELL.—At the home of her son, R. B. Harrell, Eure, N. C., December 16, 1912, Mrs. Celia A. Harrell passed to her home above. She was a gifted and great woman and loved her church, her home, and her Saviour.

She was the mother of four noble sons, including Rev. J. B. Harrell, deceased, and two daughters. Great was her greeting on the other shore.—E. J. H.

HOBGOOD.—Died on January 17, 1913 Mrs. Bettie Hobgood, wife of the late Bro. Logan Hobgood, whom she survived several years. Sister Hobgood died of erysipelas after suffering for about two weeks. She was a sweet and loving mother, a kind neighbor, and a friend to all. None knew her but to love her, none named her but to praise her. In her early life accepted Christ, and ever after was an exemplary Christian. She is survived by six children—two daughter and four sons.

May God who has seen fit to afflict, love, pity, and direct them in their sorrow.—W. H. Britt, A. J. Weathers, J. J. Bagwell, Committee, Garner, N. C.

AVERITT.—Whereas, It has pleased our Heavenly Father to remove from our midst our brother, W. H. Averitt, who departed this life on Tuesday morning, November 5, 1912, aged sixty-one years; therefore, be it

Resolved 1. That in the death of Brother Averitt Cedar Creek Church has lost a valuable member, the home a kind husband and father, the community a good neighbor and faithful friend.

2. That we extend to the bereaved family our heartfelt sympathy in their sorrow and point them to God who is the only source of real comfort.

3. That a copy of these resolutions be spread upon our minutes, a copy sent to the family and a copy to the Biblical Recorder for publication. Charles Jessup, George F. Wheeler, E. J. Johnson, Committee, Cedar Creek, N. C.

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Most people have the idea that eczema is hard to cure. It all depends upon the treatment you use. If you want quick and permanent relief simply go to a drug store and get a 50 cents box of Tetterine. Use as directed. You will be surprised and delighted with its quick action.

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Doubtless your constituency will be interested in a statement pertaining to one of North Carolina's sons who in his devotion to truth has acquired breadth of vision and depth of knowledge.

Realizing that—

"Happy is the man that findeth wisdom,
And the man that getteth understanding,"

he sought instruction at Wake Forest College and the Southern Baptist Theological Seminary.

Six years ago he opened a Bible school in a resident section of our city. His method and manner drew large numbers to the school which developed into an organized church in nine months. This church has had unprecedented success and owns a property which cost upwards of \$16,000. J. Harry Tyler, President of the Maryland Baptist Union Association, said: "The annual reports of the Druid Park Baptist Church are the best church reports that I have ever read."

As a preacher he teaches and is not satisfied with surface thought, but studiously seeks to present the deep truths of Christianity in a clear and forceful manner.

As a Bible school worker he is expert in methods and the knowledge of children. His church was among the very first of our Maryland churches to have a graded Bible school.

His activity in the B. Y. P. U. of Maryland, as Corresponding Secretary, Chairman of Lecture Committee, and Christian Culture Committee, bespeak for him unusual ability in this work.

His leadership among men as seen in his church, the Odd Fellows and as Chaplain of the Old Guard, Fourth Regiment of Maryland, is most gratifying.

Unlike many ministers, he sought for a wife a woman adapted to public life, and married the daughter of Hon. R. N. Hall, who is trained in teaching and theology and has unusual ability as a speaker and leader.

We predict that Rev. H. L. Swain will some day be classed among the foremost leaders in the work of "the Kingdom."

GEORGE WM. LITTLE,
Financial Agent
Druid Park Baptist Church,
Baltimore, Maryland.

...The Watchman reports that Mr. William N. Hartshorn, Chairman of the Executive Committee of the International Sunday School Association, former President of the Boston Baptist Social Union, and publisher of the magazine Priscilla, has been ill for several weeks from nervous troubles caused by over-work. He is reported to be improving with fair prospect of recovery.

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Or, if you're a sportsman and like to go out hunting occasionally, just shoulder your gun and go out into the woods some early morning when the haze is yet in the air, and you'll be greatly delighted when you drop the smallest bird off the tallest tree-top at the very first shot sure, and in the evening, when the shadows are gathering in the twilight, you'll easily distinguish a horse from a cow out in the pasture at the greatest distance and as far as your eye can reach with them on—and this even if your eyes are so very weak now that you cannot even read the largest headlines in this paper.

Now Don't Take My Word For It

but send for a pair at once and try them out yourself for reading, sewing, hunting, driving, indoors, outdoors, anywhere and everywhere, anyway and every way. Then after a thorough tryout, if you find that every word I have said about them is as honest and as true as gospel, and if they really have restored to you the absolute perfect eyesight of your early youth, you can keep them forever without one cent of pay, and

Just Do Me A Good Turn

by showing them around to your friends and neighbors, and speak a good word for them whenever you have the chance. Won't you help me introduce my wonderful "Perfect Vision" glasses in your locality on this easy, simple condition?

If you are a genuine, bona-fide spectacle-wearer (no children need apply) and want to do me this favor, write your name, address and age on the below four-dollar coupon at once, and this will entitle you to a pair of my famous "Perfect Vision" glasses absolutely free of charge as an advertisement.

Write your name, address and age on the below coupon at once.

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I herewith enclose this four-dollar coupon, which you agreed in the above advertisement to accept in full and complete payment of a brand new pair of your famous "Perfect Vision" glasses, and I am certainly going to make you stick to that contract.		
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