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State Missions as an Expression of Religious Patriotism

An Address before the North Carolina Baptist State Convention

By Charles L. Greaves, Pastor First Baptist Church, New Bern, N. C.

If to love one's native land the best is a sign of narrowness, then the Bible is a hopelessly narrow Book. The old prophets linked together their love of Jehovah and their love of Israel. Isaiah was statesman as well as preacher, and is nowhere more grandly eloquent than when speaking to his people in the abandon of heaven-born patriotism, warning them that to forsake Jehovah is to bring about inevitable ruin. Jeremiah's love for his own land and people unstops the fountain of his tears, and his last words are the wail of a broken-hearted and disappointed patriot. "Beautiful for elevation, the joy of the whole earth, is Mount Zion, the city of the Great King," sing the sons of Korah. "If I forget thee, O Jerusalem, let my right hand forget its cunning," wail the captives by the rivers of Babylon. "O, Jerusalem, Jerusalem, how often would I have gathered thy children together, and ye would not!" laments the Christ in the holy majesty of divine grief; and when He issues His final orders to His apostles, it reads: "Beginning in Jerusalem and Judea."

So, then, it must ever be with peculiar pleasure that we, as a Convention, turn to the consideration of the spiritual interests of our beloved Judea—North Carolina. I would not claim that patriotism is the highest motive of State Missions, but it is a motive, and a most important one. "The love of Christ constraineth us," must ever remain the highest motive. "For my brethren's sake, my kindred according to the flesh," must ever remain a noble second.

Our Patriotism Must Be Sane.

And in this matter our patriotism must be sane. We must face and acknowledge the imperfections and sins of our people. Doubtless the spread-eagle orator is entitled to his license; the poets have poetic license, why not the same indulgence for the political spell-binders? We are all pleased to hear occasionally that our skies are the bluest, our lands the richest, our men the bravest, our women the most beautiful, in all the world—even if we suspect that it may not be so. But the prophet must not so speak! Let him see that some of our people are fearfully sinful, that others are densely ignorant, that some are stupid and lazy. Let him not ignore the good, of which we have so much, thank God! but let him view the evil squarely and with an uncompromising eye. Let us own up to all the evil that there is, even if an outsider points it out to us; even if the outsider be from beyond the boundary surveyed by Mason and Dixon. Where would we Baptists be to-day, anyhow, but for the consecrated Northern men who wrought our foundations. Palmer, Stearns, Marshall, Meredith, Wait, all from the North! So now if a Yankee philanthropist wishes to use a few millions to help us dispell our ignorance, or a Yankee doctor discovers that we have the hook-worm in our land, let us watch, but not fear too much the "Greeks bearing gifts." Perhaps there are some good Greeks after all.

Maintaining Our Self-Respect.

Again, let not our patriotism be sensitive. Let us maintain our self-respect. Let us stop singing of our State:

> "Though the scoffer may scorn at,
> And the witling defame her,
> Still our hearts swell with gladness,
> Whenever we name her."

Such a sentiment ought not to be taught our school children. We ought not to expect to be derided or defamed, and we ought not to plaintively sing about the fool who tries to do it!

These things being accepted as foundation principles, that patriotism is holy, that our State is not perfect on the one hand, nor despicable on the other; it remains for us as Christian patriots to undertake to secure a just conception of the real importance of our State in the economy of the Heavenly Kingdom. Do we have any special significance? Let us feel our self-importance. Let it not be the self-importance which comes from mere inflation, a sort of State jingoism, but let it be that serious self-esteem which comes from a consciousness of worth and dignity and weight.

"The Mother of Men."

The great State to the north of us is called "The Mother of Statesmen." Our State may claim a prouder title,—she is "The Mother of Men." Even a superficial study of the matter will impress one with the part North Carolinians have played in the settlement of the newer States of the Union. Georgia might well be called a new Carolina, so largely has she drawn on us for her manhood. It would not be extravagant to say that four-fifths of her citizens sprang from North Carolina ancestors. Mighty tides of men have poured into Alabama and Tennessee. Many a wagon train has found its way to Texas and other States in the far Southwest. Indiana and Illinois claimed thousands of Quakers and mountain abolitionists both before and after the war. Our customs and ideals have gone with these people. We Baptists of the North State may well claim a part in the triumphs of our brethren in progressive and boastful Georgia and Texas. It is our blood that has made them thrive. It is our ideas and institutions that they perpetuate and glorify. Perhaps God made some of our hills sterile and our fields barren that the lure of richer lands might call our sons forth to subdue the great wildernesses of our country and sow them with a seed destined to yield a fairer fruitage than any of which they had dreamed.

Not that I would imply that they have as individuals always bettered themselves by the migration. I am reminded here of the Yancey County man of whom I recently read. He wished to sell his farm and move away. He asked the editor of the local paper to write an advertisement for him. When it was written and read to him, he said: "I believe I will not sell the farm after all; I have always wanted a farm like that, and did not know that I already had it." So some are beginning to find that the old State has much to offer to her sons who will lovingly coax from her her honors and benefits. But many will continue to go, and into Georgia, and Texas, and Oklahoma, and into benighted New York City and Chicago carry the life and ozone of our pines. Of the past, and of the future, it may be written concerning our State: "And thou art in no wise least among the princes of Judah."

Our Opportunity and Duty.

What, then, is our present opportunity and duty? Why, to go on making men as in the past, enough for home use, and some to spare to the regions where they are not so plentiful. Our State must remain a great moral and religious watershed, sending its refreshing streams of influence afar. It is our business to preserve and make purer the watershed. It is an inspiring but not an easy task. Perhaps if it were easy it would not be inspiring. Industrial progress is every year enlarging our problems. Thousands of people formerly living in country places are congregating into the cities. And Americans have not yet learned what to do with cities. The jargon of the foreigner is heard in the land. Even in old New Bern there are more languages spoken than the disciples heard on the day of Pentecost. The priest formerly shunned as the representative of anti-Christ is a familiar figure among us, and sometimes a winsome one; wherein lies the danger.

Moreover, there is a stir in our country ways. The farmer is becoming a prince instead of an Ishmaelite. He no longer begs us for a market and a price, we humbly crave from him our bread. Men are learning to preserve and increase the fertility of their land, and to utilize labor-saving machinery. Splendid highways are being thrown up, elementary and high schools are crowning the hill-tops. The telephones and rural mail-carriers are knitting the people together in a network of intelligence and sympathy. All this means that the country church will come to its own again. And it will be a better country church. It will have more intelligence in the pews and more ability and learning in the pulpit. The brethren will not spit on the floor. There may be less shouting, but there will be more given to missions and charity. It is ours to foster these churches which remain after the years of rural depression and to strengthen them for the glory of God and for the good of the greater Commonwealth that is now building. Mr. Hill, the railroad magnate, says that in a few years we shall face famine in this country unless we go to farming. But we are going to farming, are already getting at it. Men who a few years ago would have rushed off to the city are finding it profitable to till the paternal acres. Young preachers after awhile will find that it will pay them to stay with the sturdy country yeomanry instead of rushing off to some obscure town or city pulpit, with small opportunity and impressive name, before they have finished their course of "swamp theology." With the strong country church will come again the strong country preacher. But to bring about these things we must foster the rural beginnings, being assured that in due time the waste places shall blossom as the rose.

Our Resources.

But we must turn from these glowing prospects and view the resources with which we must carve opportunity into achievement.

To begin with, there are our splendid Baptist people, almost a quarter of a million of them, and while there are among them too many with slack hands and sluggish hearts, nevertheless we have a mighty host who see eye to eye and speak the same thing. The time has been when our people moved like the barbarian armies of the dark ages, without precision or tactics. But now we are beginning to catch the rythm of marching feet, to respond more quickly to the shouting of the captains, and to feel that magnified sense of power which comes to the individual when he realizes that his work and destiny is close linked with others, and that he is allied with a force which is moving on its ordained way as majestically as a planet spins in its orbit.

Then, what a resource we have in our splendid missionaries already at work within the bounds of this Convention. The most of them are in every sense as worthy as the best of our foreign missionaries. The men who labor in Carteret or Pamlico, in Buncombe or McDowell, are making in many instances as great sacrifices as the men in Japan and China. Indeed, they are not paid half as well as the men who labor in foreign fields. They meet discouragements as great, lead as many forlorn hopes. And sad to say, they are not half as much appreciated as the worker afar.

To illustrate our want of appreciation for these workers, let me draw a simple parallel. Two men from the same church, from the same college class, volunteer to be missionaries. One hears the call to China, the other to some hard field in our own State. The man who is going to China becomes the darling of his class in college. He is in demand to supply pulpits and to make mission lectures. He goes to a convention and is invited to a seat on the platform with the Foreign Mission Secretary. Farewell services are held at his home church. He sails away with many prayers, and with strains of "God be with you till we meet again," ringing in his ears. And this is as it should be!

On the other hand, the other youth is allowed to slip away unnoticed to his remote pastorate. There are no farewell services for him. Indeed, his friends suspect that he is only going to the State Mission field because he is not brilliant enough to get a more acceptable pastorate. When he makes his appearance at conventions or associations his threadbare clothes and weather-beaten face are taken as evidences of failure in life's ambitions instead of what they really are, marks of his fellowship in the sufferings of the Lord Jesus. Even his wife's relations speak of her as "Mary, poor thing!" Now emphatically, this is as it should not be!

But in this connection, I feel that it is necessary to say that the fault lies, in great part, with

(Continued on Page 5.)

EDITORIAL

The Twenty-Fifth Anniversary of the Orphanage

We can hardly realize that our Orphanage at Thomasville, inseparately associated with children and certainly dowered with perpetual youth, is twenty-five years of age. But so swiftly have the anniversaries come and gone that the great Annual Meeting last week was the crown of a whole quarter-century of useful service. And there is every indication that the career of the Orphanage has just begun, in fact, that the foundations are yet being laid for the great superstructure that will be one day erected, and that this institution enwreathed in love and rich in good works will ever pursue its glorious way adown the future.

In the following paragraphs we shall first glance backward over these twenty-five years of history; then at the reports for the past twelve-month; then at the features of the Annual Meeting last Tuesday and Wednesday; and, finally, at the immediate need, possibility, and out look.

* * *

THE FIRST DECADE.

Unthinkable as it may now appear, the Orphanage idea was opposed by well-meaning but mistaken brethren, and hence the Orphanage came into being outside our State Convention. As everybody knows, there was a speedy change of feeling, and for years no other denominational interest has been quite so closely interwoven with the heart-strings of the Baptists of North Carolina. But the early days were, nevertheless, days of struggle, of heart-yearning and ache, of heroic leadership and sacrifice. And God had the men at hand to do the work. We wish we had here the space to name them and recount worthily their deeds; but some day the story will be adequately told and it will thrill its way into the hearts of multitudes. But the one man divinely appointed to lead our hosts in love and labor for the fatherless was John Haymes Mills. He graduated at Wake Forest College; edited the Biblical Recorder; presided over a girls' school; founded the Orphanage at Oxford; and hither, in the day of small things, the day of trial and hardship, the day of indifference and opposition, he was called to crown his useful life.

His service began in 1885, and the work was so far advanced that on November 11th of that year the first child was admitted. The story of the ten years that followed cannot here be told, but during that decade the mud-sills were laid securely and for all time. The great fundamental ideas of the Orphanage, as conceived and consummated by Mills, are, and will ever be, the bed-rock principles upon which the institution rests and will abide. Before he retired from its management in 1895 he saw the original tract of land (175 acres, costing $1,800) extended to 300 acres; accommodations on the cottage plan provided for 150 children; Charity and Children founded; and by his incessant labors, his moving speeches before the churches, and his pathetic appeals for "our nieces and nephews in the gospel," he laid the Orphanage upon the hearts of our people transforming indifference into interest. In 1898 the great philanthropist was called to his reward in heaven.

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THE SECOND DECADE.

The workers die but the work goes on. In the unerring providence of God the man of all men to take up the work at this point was Jesse Byrnum Boone. Thus, as often pointed out, Boone the builder succeeded Mills the founder. He had just those qualities that best fitted him for his high task. During the ten years of his service the buildings and equipment of the Orphanage were vastly improved and increased. The Central School Building, the General Manager's residence, the Central Dining Hall, the Treasurer's Cottage, the water-works and sewerage plant, were all built and equipped under his wise direction. To him (who was the originator of the graded school system in North Carolina) was also due credit for organizing a thorough graded school here. At his suggestion Charity and Children was offered to Sunday-schools at a club rate, a suggestion which greatly increased the circulation and usefulness of that excellent paper. And with the great service of Brother Boone should be named that of his devoted wife who broke here an alabaster box of precious ointment filling for aye these premises with the perfume thereof. In 1905, Brother Boone retired from the post which he had adorned with the closing and best years of his life; and three years later, he was summoned from his skyland home to his Home in the skies.

* * *

SINCE 1905.

And now again under the good and guiding hand of God the right man was appointed and anointed to carry on this holy work. From his pastorate in Morganton Martin Luther Kesler was called to continue the work of Mills and Boone. That he has done so wisely and worthily everybody knows; and surely higher tribute could not be paid. Under his administration the Durham building was completed; the Infirmary, Aydlette, Watson, and Noah Richardson Library buildings erected; the Laundry installed; the Simmons Nursery, Lea Chapel, and old Infirmary remodeled; two barns and a silo built. In the school two grades have been added, a lady principal employed, and vocal music introduced into the course. Attention has been paid to the social life, the culture of flowers is encouraged, the grounds have been beautifully laid off, and along all lines there has been marked and gratifying advance. And to lead us in this blessed benevolence not one of the 225,000 Baptists of North Carolina is so well fitted as Brother Kesler; and since he came to his high task much younger than his distinguished predecessors and is now apparently in the midst of his strength and of his years, let us hope that he and his good wife may be spared to serve the Orphanage at least till its year of jubilee.

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THE "PATRIARCH" OF THE PREMISES.

There are many changes in the swirl of the years and to-day there is not an employee on the grounds who began work here when the institution was opened. The gentleman who claims the distinction of "patriarch" is none other than our versatile and popular friend, Mr. Archibald Johnson. In 1895 he became editor of Charity and Children which then had a gross income of $1,100 a year and a list of 3,000 subscribers; to-day it has a gross income of $7,000 and a circulation of more than 18,000. He says that fifteen years ago the Orphanage looked like a new ground, that only 140 children were here then, that the little Lea Chapel (now being transformed into a cottage) was the place of worship, and that the whole plant (now worth nearly a quarter a million dollars) was valued at $25,000. The farm was then mainly made up of gullies, but now it is a productive plantation. There is not one of the original Mills buildings but has been superseded, except the Charity and Children office and this ere long will be supplanted. Honoring fully all three of the General Managers of the Orphanage, Brother Johnson also bears loving testimony to the worth and work of such co-laborers as Treasurer S. H. Averitt, Mrs. Boone, Misses Annie Hall, Sallie McCracken, Effie Cain, Eulalia Turner, and others, who with true mother love have guarded and trained these children by day and by night through the years. Marked has been the growth of the Orphanage during these fifteen years, and to-day it has the largest and steadiest income of any Orphanage in the land which is due to the fact that over five hundred Sunday-schools are sending to it once-a-month offerings. It is an interesting story which Brother Johnson has to tell; we wish he would take a day off while on vacation this summer down on the banks of his beloved Lumber River and write his recollections of "Fifteen Years at the Orphanage."

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THE PAST TWELVE-MONTH.

Now for a brief survey of the past year: The twenty-fifth annual report of the General Manager is a note of triumph. No debt. The health of the children, in the main, good; an epidemic of small-pox averted by the grace of God and the exercise of every possible precaution. The spirit and behaviour of the children have been above the average. Pastor T. S. Crutchfield is doing excellent work. The children number 386, of whom thirty-four were received this past year. The school work under eleven teachers is finding its place educationally. The crop prospect is the best in several years. That fine herd of Holsteins yielded 11,706 gallons of milk during the year. Improvements are registered in minor touches here and there. The "Belt Line" of railroad crossing a corner of the grounds has been completed and is a convenience. There has been no advance in the industrial department and cannot be till the needed Industrial Building is erected.

The Treasurer's report shows that receipts for the current funds amounted to $30,941.99, and that the total income from all sources aggregated $52,298.56. The assets are given: value of plant, $135,915; endowment, $103,010; assets in excess of liabilities, $1,583.35; making a grand total of $240,508.35.

Some interesting financial details we note. The receipts from Charity and Children were $6,787.53, a net profit of $2,262.21; from the farm, $6,173.72, a net profit of $461.51; from the dairy, $2,555.88, a net profit of $454.01; from the shoe-shop, $2,630.63, a net profit of $619.54. This item is in the list of Laundry expenses: soap, $225.77.

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WHAT $7.15 HAS DONE.

Of the 1,192 children enrolled in the Orphanage since its founding, 390 are here now and they are grouped in ten families. The average number during the entire year has been 386. To care for them twenty-six women and seven men give their entire time. The expense bill of the institution is, roundly, $100 a day. The actual support of one child amounts to about $80 per year. Just here the following table will be found interesting:

Actual cost of maintaining 386 children for the year:—Groceries, $8,677.92; dry goods, $1,692.54; fuel, $2,039.39; salaries, $8,644.96; laundry, $1,184.10; shoe shop account, $1,979.45; pastor's salary, $150.00; 'phone rent, $65.10; postage, traveling expenses, books, etc., $1,354.18; electric lights, power, etc., $616.76; medicine and medical attendance, $781.76; contributions in kind, $1,464.70; farm products consumed (estimated), $4,465.25. Total, $33,116.11. Actual cost per capita per month, $7.15.

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THE MEETING LAST WEEK.

Every way worthy of the quarter-century gone and of the past twelve-month was the anniversary last week. The weather was beautiful. The grounds were "fair as a garden of the Lord." The orphans were as cheerful as larks and as bright as sunbeams. Every employe was all smiles after the best year in the history of the Orphanage. The Trustees were never happier. Many visitors came from a distance while Thomasville and vicinity poured out in vast throngs. The exercises were superb throughout, and everybody felt that it was a blessing to be there.

Te sermon by Dr. W. M. Vines, Pastor First Baptist Church of Asheville, preached on Tuesday evening, was beautiful, touching, and appropriate. His text was Zacharlar 8:5: "The streets of the city shall be full of boys and girls playing in the treets thereof." His theme was, "Christianity's Message to Childhood." He declared that Christianity proclaims (1) the incomparable



WOMAN'S BUILDING—THOMASVILLE BAPTIST ORPHANAGE.
This is the Splendid new Infirmary where the Sick are nursed tenderly back to Health.

worth of childhood; (2) the religious intuition of childhood; (3) *the imperative duty of training* the child; and (4) the immeasurable possibilities of childhood. *The sermon* abounded in noble throughts and striking illustrations; the impression it made will linger for many a day.

The exercises by the children Wednesday morning were witnessed by a vast and deeply intereste throng. The Baraca Band under direction of Mr. Wilson surprised many by the excellence of their renditions. The opening prayer was led by Rev. Chas. E. Maddry, of Statesville. The welcome chorus, the duet by Marie Hawkins and Hattie Leigh McCullers, the ribbon drill, the hunting chorus, the reading by Robert Watkins, and the singing of "A Mother's Lullaby," were all charming and worth more than the passing mention we are able to give.

The Address by Bishop John C. Kilgo, of Durham, then followed, and it was a masterpiece of exalted thought, of logic on fire, of compelling oratory. Dr. Kilgo is a famous speaker, but we dare-say he was at his best in his Orphanage address. He began with the monumental idea as set forth in the Orphanage, answered the question, What shall we do with our wealth? and dwelt at length on the commanding supermacy of the church of God in the civilization of nations and the salvation of the race. His closing words were: "Let us save ourselves from covetousness and the ruin of wealth by being mightier givers." It was a timely and telling message.

Five or six medals were then presented; we regret that we failed to get the names of the winners. *The speech of award* was made by Dr. R. T. Vann in his usual felicitous style. He urged the winners to keep on winning medals in the larger life and showed that the medal-winner is more worthful and lasting than the medal.

A thoughtful gift to the institution by the present employees—a portrait of Rev. J. B. Boone—was on their behalf presented by Bro. John C. Scarborough and accepted for the Orphanage by Prof. F. P. Hobgood. It will be placed beside the portrait of Mills on the walls of the Richardson Library.

The closing remarks were made by Brother Hobgood, President of the Board of Trustees, concerning the work of the past year and the plans for the year to come.

In the afternoon there were other interesting exercises, including the "Cooper Carnival"—a rich, rare, and racy program of field sports. Then the crowds dispersed and another Annual Meeting took its place in history.

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A GLANCE AHEAD.

The past is secure; and it is glorious. What of the future? *It will be more glorious still.*

And right in the foreground there are several *things imperative, several calls upon us for needed* equipment, several urgent opportunities. The *Trustees endorse* and urge the appeals for enlargement. The first thing is the Industrial *Building:* $9,000 is needed; $5,000 is in prospect; who will provide the remainder? Let the men of *means answer.* Next, we need and must have a church building: the original chapel is out of date long ago; the great arbor can be used only in summer; the school building is unsuited for church services;—we need, we must have, an adequate church building and it should cost not less than $10,000 at the lowest. Who will start the ball to rolling?

Again, more dormitories should be built, and they should be built not more to admit other children than to suitably provide for those now here. Moreover, the income next year must be increased over that of the past year or expenses cannot be met, to say nothing of admitting the three hundred more who are knocking for admittance.

These things, and others, let us do; and we shall see brightening days pass into yet more blessed and fruitful years.

The Undying Book

By J. W. WILDMAN.

The Bible is very largely a book of religious experience. The truth which it reveals was, for the most part, first wrought out in the lives of men, and then, under the guidance of the Holy Spirit, was recorded for the instruction of the ages. *Because of this fact,* the predominance of the experimental, the Bible is a book of perennial freshness and power. One never grows tired of personal experience, provided the experience is interesting, is well told and fits into his own experience. These three things are true of the experiences recorded in the Bible. They are interesting above all others, because they are so largely the experiences of men with God. They are told with a freshness and a power found in no other literature. They parallel the experiences of men in all the ages. Hence the Bible never grows old.

So, also, because of this fact the Bible can never be disproved. It is not reasoned truth, not linked logic, but personal experience. No logic can batter down a personal experience. Herein is the weakness of Christian science that it arrays baseless assumptions against the facts of experience. One may argue that pain is unreal, but the argument fails to convince a man who is suffering with toothache. So the personal experiences of men with God can never be disproved.

Jesus said to His disciples: "Ye are my witnesses." The convincing power of the Bible is due in no small degree to the fact that it is the record of the experience of credible witnesses to what they saw and heard. Bishop Fitzgerald in setting forth three dangers of the ministry made one of them preaching beyond one's personal experience. Such preaching is unreal and reacts disastrously upon the character of the preacher. If the minister would have power over men, let him tell forth the truth which he has himself experienced. Such truth is vital; it saves and transforms. The Bible is the one undying book of the ages, because it is the only book which records no truth but vital truth. So long as men live and think and feel, the Bible will live to transform the life of the world, because it records the personal experience of men with God in matters pertaining to sin and salvation.

Sanford, Florida.

Greeting From Dr. Willingham

Dear Brother Moore:—I hear that you are about to celebrate your seventy-fifth birth. I most heartily congratulate you. Notwithstanding your age, you seem to keep in perennial youth. The Recorder has been, and is, a mighty power for good. It believes in the old Gospel and walking in the old paths, but it does not advocate standing still. It is ever for an advance movement in the Lord's work in the home land and to the uttermost part of the earth. May the God of all grace and wisdom make you to abound more and more in His service.

Yours fraternally,

R. J. WILLINGHAM,
Corresponding Secretary,
Foreign Mission Board.

Richmond, Va., June 9, 1910.

AT THE HEART OF THINGS

FOUR ADDRESSES BY WALTER N. JOHNSON, PASTOR AND COLLEGE CHAPLAIN AT WAKE FOREST

III.—AT THE HEART OF SOCIETY

The great God long forgot and all but unknown to most men is unveiling Himself in our midst. His heart laid bare is touching the torn hearts of men wherever they are laid open to Him. This heart-touch with God makes men over again; it is a new birth, the work of God's Spirit. But these men made anew by heart-touch with God are left for a time in the world of men. They are still members of society, tied to all human interests, parts of a vast human aggregate.

Society as a Whole.

There is a total of human life. We all flow together in a mighty flux. Relations, crossing and inter-crossing, in the world and marking the pathways of forces in infinite interplay, blaze forth in us into conscious impulse. Civilization is a living pyramid built of paradoxes; it is held together by faith, the mistrust of mistrust. It is not a chain of things. It is a process. Upon its surface events, forms, facts bubble into view for a time and then fall back into the dark at the eternal heart of things. We have always seen society in fragments; we divide men into races and nations, producers and consumers, political parties, religious faiths; it is difficult for us at any moment to see the whole except from the standpoint of one of these divisions. What we need is a view of the whole, a view-point from which we can see it all, a composite picture of the sum total of the social process.

If we could once grasp the unity of it all, we would be overwhelmed with its immensity: a bulging forth of complex life covering all nations, filling all the earth, reaching to the end of time. Simply glimpse what it includes: The general underlying principles of society, parties and interests, leadership, conservatism and progress, government, the power of public opinion, imperialism, socialism, anarchy, democracy, individualism, Church and State, the game of politics, law, economics, relation to forces and resources of nature, capital and labor, corporation and franchises and trusts, business methods and principles, production and distribution, industries, religion and morals, social application of Christianity, the growing sense of brotherhood, the blight of luxury, necessity of a moral standard, the need of Sunday, the rise of the city, effect of inventions and discoveries, cosmopolitanism, crime, the liquor traffic, fair play for the average man, conventions and institutions, fashion, race-suicide, return to country-life, international situations, the decline of the home, a program of education. In the heat of modern thought all these items are being forged into one conception—human society, the vastest complexest unit that the mind of man ever thought up to. So great is the thought of it all, that in the contemplation of it each man who tries to think it through almost loses his sense of self. In this vast complexity of interests gripped at last into one idea, consciousness is all but crushed out of the individual. We talk now of social conscience, but very little is said about individual conscience.

In factories throngs toil in mass to earn shelter and food and clothes; in trains and steamers they are sandwiched for travel; in tenements they are huddled together to eat and sleep. Millions of human being have no place to retire where they can be alone; they live and die in a crowd. Life's jostle is to them so intense and incessant and continuous that they have no time to find their deeper selves. We are depending upon popular intelligence for public morals: the State is taking over most of the work of education; the State has to direct its educational effort toward the impersonal average child; and besides, it can never teach a morality based on anything but social obligation, it has to leave out all definite teaching as to a personal God. The result of all this, is the individual is more and more submerged in the life and thought of the time. A Frenchman suggests that we will soon have no more use for proper names. Socialism internationally organized and with eight million voters among the nations is making headway the earth over. Its hour was struck. Without a change, the individual will soon be repressed. Then society will begin to disintergrate. We forget that society is

Focussed in the Individual.

Great as is society all its activities are centered in persons. In the social conflict every interest is prostrate, until it is vocalized, and only a man can speak for it. Parties are useless without an issue; issues are meaningless without leaders; machines never lead. Corporations, powerful as some of them are, can make no transactions without persons to represent them; they are personalized wealth; the only way to get them for crime is criminal prosecution of the individuals who serve as their officers. At its beginning every principle is in a minority of just one. Times are helpless without men. Thomas Caryle calls the factors of any age "dry dead fuel waiting for the lightning out of heaven to kindle it." "The great man with his free force out of God's hand is the lightning," exclaims he. "All blazes round him. The history of the world is the biography of its great men." Nay, more than that, it is their autobiography: they write their lives in the world.

The supreme forces are spiritual. Civilization, itself, in its last analysis, is spiritual. Religion always charged with the task of arousing, guiding and keeping to the fore the spiritual forces of society often becomes the most unspiritual concern in it. Then society rots at the core. A despiritualized religionism means a disintergrated civilization. Christianity, showing forth God in touch with the spiritual reality in which our race exists as a unit, becomes with each man an unparagoned experience of the Spirit in his own heart. It insulates the individual. But beneath him, it unifies the race. The individual, born anew in this experience, put into control of himself, made free, awakened to his possibilities, and insulated from distractions on the face of things, is, by a deepened consciousness of himself and God, in the heart of being, brought into unity with the whole race. Detached from things on the exterior, attached to being in the interior, this takes place in each soul and for each soul—not among men in the mass. When this occurs in a man a new star breaks forth into light in the dark intracies of the social process of mankind. There is no social program for the world except that written in the nature of man by the finger of God, to be read under God's eye and acted out by man as redeemed humanity unfolds itself to the universe. As the drama proceeds, we shall see more and more the identity of what survives in society and of the Kingdom of Heaven.

True Christianity, never itself to be institutionalized, is to go on building institutions for saving and uplifting the world and pervading all the institutions of men. It can do this only as it enters, masters and uses persons. It never does its real work except when it overflows the churches. It spurns the distinction between the sacred and the secular. It must dispute the reign of the temporal: the eternal throne must be set in the midst of time.

Christianity must invade the business world. Locked up in the poisoned air of a church six days in the week, the seventh it is too weakly and anaemic to do all that an over-worked world needs. The interests of the Kingdom must be hooked into the bread and butter question of the race: daily bread is an item near the centre of the model prayer our Lord taught us. Our Redeemer scorned not to be an economic unit among men; he was once a carpenter. He is ready to go with us into daily life. The world needs consecrated business and wealth. It is too far from the office and the field and the factory to the church for the men of affairs to feel God's closeness to them in their life-struggle, unless the religion of the church finds some way of riding on the road, walking on the street, sitting at the desk in an office, or working in a factory. This it can do only in its individual members in their daily life. The Kingdom of God must be kept in blistering contact with the world's every-day conscience. Business tests Christianity. A wax man with a graphophone in him could sit up in church and sing and say prayers; but it takes a live man in dead earnest to live out the truth of God in the midst of business conflicts. The world in its search for its real self and God does not put much value on theories; it is looking for facts. Give it the phenomena of vital religion and it may be trusted to fix a sane hypothesis to account for them.

The world is in chronic agitation over the trust question. Every Congress and Legislature is at work on a solution of it. Selfishness goes down to the very roots of human nature. The power of man to co-ouerate is the spine of civilization. These working together create the monopoly. No legislation can reach either of them. To take out one would change then ature of man: to touch the other would tumble civilization into chaos. The only hope of ever handling the corporation for the general good of mankind is to realize that it can not do business without a person at its head and without persons to manipulate its machinery. Our problem is to get hold of these persons and train them for their work so that justice will be in their methods and altruism in their motives. In this way, we will thrust great souls into corporations and make soulless corporations apart of the kingdom of service in society.

Cut out religion, and the successful business man becomes a mere chewing-gum slot, a machine with capacity to receive nothing but money. Money is the end of his life. He sees nothing beyond it for which he can use it. He spends his whole life trying to make himself less than his money. Christianity in business does not soften a man so that he no longer contends for his rights in trade. I know a Christian horse-trader. I see him now in contention with a jockey over a difference of fifty dollars in a horse-swap. "That money," says one, "is mine. I will have it." The other says: "It is God's and I am his steward." They go to law. There is one law-suit in which the angels are interested. Across the back of the horse in question heaven and hell are waging a battle. Religion does not make a man in business a sentimental weakling; it stiffens him with the highest right in earth or sky to contend for his dues in every transaction—God's right to His own. He is one of God's agents for repossessing the world. To be rich is no crime: it is trusting in riches that damns men. Christ can never reign in the business world till he reigns in the lives of the men who conduct the world's business.

The true relation of the individual to society and the Kingdom can never be seen until the relation of Church and State is fixed on fundamental principles. For nineteen hundred years we have been temporizing on this question. There can be no separation nor connection of Church and State. The moment Christianity is physicalized in an institution it must rule the State or else be ruled by it. Religion is final or nothing; it can not compromise; to do so is death. It is not an institution forced to be either an underling or a rival, or the ruler of the State. It is a divine breath pervading every department of the State and giving life to every interest of men. It is the conscience of society.

The relation of the Church and State is the livest issue in the world to-day. In France it is uppermost. In England it is temporarily eclipsed by the question of the Budget, but it is involved in the future status of the House of Lords and will spring to front again in an educational program just as soon as it can. Spain and Italy are in throes over it. The Brittish Empire has planted her colonies all over the globe, but not one of them has transplanted the established church. In America the Catholic Church is struggling to get its fingers into the public school treasury. In one of our Southern States not long ago the private life of a candidate for Governor was attacked by a certain pastor; his ecclesiastical superior rushed into the public print to apologize for it. In our greatest Southern city one of the aldermen changed his vote between sittings of the council: in explanation of his change, he said: "My convictions on this question have not changed; but I have orders from my Arch-Bishop to cast my ballot the other way; I now do it; I am left no choice." Thirteen million people in this country, growing in number every year, if true to their religion, are not individual citizens in matters of city, county, State, and National governments; but they are mere parts of a religious corporation holding an international charter by the statute of limitations, domiciled in Rome, and ambitious to rule the world. The outcome no man can tell.

The Baptist holds the key to this situation. Take his principle into your religious thinking and instantly all conflict between Church and State in religious assembly and political parliament ceases. He can walk into any Congress and contend for the simple all pervading principles of Jesus Christ without dragging a church in with him. Not State and Church wrestling in Senate and Court, but Christianity and patriotism harmonized in his heart of hearts, is the Baptist state of mind.

The world is rolling into a crisis that can be met only with the Baptist principle. India is turning to Christ; China is waking to Him; Japan is perhaps as nearly converted as was Rome in the days of Constantine. Either or all of these countries, partially converted, may in the near future make Christianity a State religion. Shall we have repeated in the Chinese Empire the carnage and bloodshed that followed this awful blunder in the Roman Empire? Shall Japan and India repeat this? No wonder Baptists are slow to surren-

der their distinctions on the foreign fields. We have the only idea upon which Christianity can become a social force and keep a supreme place in the human mind without degenerating into a political organization.

The worst foe of individualism is Catholicism. The young Men's Christian Association, the Laymen's Movement, co-operation in Foreign Missions, the International Sunday-school work, the taking up of social problems by the churches such as child-labor and the liquor traffic and labor troubles, the Salvation Army and all such movements tend toward a formal Christian union. Christian comity is in the air. An Episcopal Bishop some time ago wrote the Pope a letter requesting him to call a congress of Christendom. When the throne of religious authority is put outside of the human soul, legislation of some kind is necessary for the government of a Christian body, and individual initiative is externally repressed in proportion to the size of the body. When, with any other idea of religious authority but the Baptist, the mode of government for a reunited Christendom is formulated, there will be little room left for individual experience. An attempt at the organized union of Christians may delay the organic unity of Christianity. The breakwater against this calamity is unyielding insistence on personal experience of God in each individual.

Vital Christianity, expressing itself in everyday business, sustaining the right relation between Church and State, and emphasizing an individualism which will defeat a mechanical and establish a spiritual Catholicism, is the only hope of permanent democracy. Democracy is coming everywhere. It is established throughout the New World; it has soaked into the foundations of every country of Europe. France is a Republic. England is thoroughly democratic. Russia is resisting it to her ruin. It has already come in Persia and Turkey. India has glimpsed it and is restless. China is responding to it. Japan embraced its spirit immediately. It is the only form and principle of government large enough to give play to all the interests of modern society. Thoughtful men of all races see this. The world is fast swinging into it.

But Democracy must be theocratic. It must have a religious foundation. It cannot stand without it. It has to rest on some ultimatum in the human mind. This can be found only in the realm of religion. It cannot be permanent resting on temporary adjustments of changing class-interests. Public opinion is its king. But public opinion cannot be regnant till it is shot through and through with positive inflexible principle. There must be in it a sense of its "divine right;" it must somehow embrace God. Christianity, the combination of theoracy and democracy, put forth in persons whose deeper thoughts reach to the heart of society, is the only religion that has a place in the bosom of this democratic age. This is to be the Baptist era. We are entering it now.

The Baptist Task

so far as concerns this world, is to preserve, inspire, and train the individual for his place in society. It hac been a question with some whether Baptists, representing the gospel of the kingdom in its simplest form, could thrive in the midst of a complex civilization. When they leave the country and the mountains, are they not lost to us in the city? Yes, in many cases. But there are some hopeful indications coming into view just now. Society can ever outgrow the average man, the simple Gospel will always appeal to him. Society always relapses at every point in its progress where it has no leaders; the leaders of each generation come from the ranks of the average men; they must be aroused or else they will be crushed at the start. Leaders are both mystic and practical: they have the proper poise between the possible and the impossible. Leadership is always personal. The world will never pass out of the hands of persons. We deal only with persons in our Christian work. Principles are always simple. The underlying principles are not intricate. The study of sociology is laying them bare; it is making transparent the tangled affairs of civilization. We are finding out that the secret principles of society become identical with the simple truths of the Gospel when they meet in the experience of the individual. And he, in whom they meet, becomes a leader of some interest of society.

God wraps up His purposes in individuals. What takes place in one man is an event among all men. A regenerated man is a centre for the regenerations of all society. Every bare heart touching God's bare heart catches time with the central throb of society. Its highest joy ever afterwards, like that of its new Master kho "for the joy set before Him endured the cross," is vicarious selftgift to others.

Compromised Ground

By R. A. McFARLAND.

No bit of information has been more pleasing to me than that contained in Bro. Livingston Johnson's account of his recent visit to New York City which was published in the last issue of Charity and Children. From the information gathered from various sources, I had been led to think that the preaching of the pure Gospel to large congregations in our great American metropolis was indeed rare. I had come to believe that much of the Gospel preached in this great city was a kind of "compromised Gospel," but I am indeed happy to know that there are notably exceptions. However, this is an age of arbitration and compromise. Various disputes and differences that in other centuries would have been settled on the battlefield are to-day settled on "compromised ground." I rejoice in the new day. It is a glorious era of good-will and thoughtful consideration, but it has its accompanying dangers. There is danger of sacrificing truth to satisfy "itching ears." In plain language, there seems to be a tendency for the church and the forces of evil to meet on "compromised ground" instead of the battlefield. There is the near territory—near the church and near the world—which is very popular to-day. We now face not only the enemy of beer, but the enemy of "near-beer"; not only the liar, but the near-liar; not only the profane, but the near-profane; not only the gambler, but the near-gambler; not only the skeptic, but the near-skeptic; not only the worldly but the near-worldly; and it seems that many of the church members are ready and thoroughly willing to meet the enemy on the "near-territory" or on "compromised ground." Here and there, there sems to be a tendency to introduce sensational subjects and methods in our preaching services to satisfy the "curious" in the world's mind, and there are tendencies to use near-wordly methods of raising funds for the support of the Lord's cause. So to speak, the church says to the world: "We are willing to incorporate many of your demands in our services and methods, provided you will give us a hearing at our services and give us of your means for the suppor of our work." Is there any such tendency, or am I mistaken in this matter? I am thoroughly conscious that some of the ideas and methods prevalent in our churches a half-century ago will not meet the needs of this advanced and advancing age, but whatever changes of methods or style we may make, let it be in thorough keeping with Biblical truths and the dignity of the church and of the Gospel of the Son of God. I believe that the Gospel in its purity without compromise is adaptable to every age and condition of mankind.

Is there not a tendency so to modify old and questioned amusements in such a way that the church and the world can meet in fellowship on "compromised ground" and revel together? Or is there not a tendency for the church and the world to bother each other no longer, but to live together without conflict and enjoy the advantages and pleasures of each other? Is it possible that we are trying to compromise the differences between the "seed of the woman" and the "seed of the serpent" so that neither the serpent's head nor the heel of the "seed of the woman" shall be bruised? Our forefathers faced the mighty problem of the separation of Church and State, but we face the grave problems of the separation of church and the world.

Once more: Is there not a slight tendency among some Baptist to suppress some of our cardinal doctrines and neglect some of our fundamental belifs in order to meet people of other beliefs on 'compromised ground?" No one is more thoroughly willing to co-operate with other denominations than I am so long as I am convinced that no Scriptural truth is sacrificed and the cause of God is really advanced by so doing, but I do not believe in even neglecting any Biblical truth to enjoy the fellowship of "compromised ground." But what is all this I am saying—nothing or something? Am I thinking at random? Am I beside myself or am I striking at questions of real and vital moment? Let the question be answered by the reader.

Scotland Neck, N. C.

"Accursed from Christ"

By R. E. PEELE.

"I could wish myself accursed from Christ, etc." What did Paul mean? He meant that he was willing to be crucified for his nation, as Christ was for the world, if thereby he could redeem them. In other words, having become righteous in the righteousness of Christ he was willing to become sin, as Christ became sin, for us, when He died on the cross, if thereby he could save his Jew brethren. For Paul to live was for Christ to live, because the life he lived was lived by the faith principle by which Christ lived. So for Paul to die was to die with Christ—to be offered up as a sacrifice. Christ was crucified once for all; but this can only be made real to the world when His followers in life and death are crucified with Him.

Burgaw, N. C.

State Missions as an Expression of Religious Patriotism

(Continued from Page 1.)

the State Missionary himself. Too frequently he does not volunteer for his work with the alacrity and the same conviction of a divine call which is so eminently and worthily illustrated in the case of the foreign missionary. Some months ago I heard a number of students describing a great Student Volunteer Missionary Convention. They spoke of a thrilling meeting in which speakers and audience were borne aloft on a great tidal wave of holy enthusiasm. They told me of the rapture of those who had already dedicated themselves to the Foreign Mission work, and of scores of others who with tears of joy made at that hour the long-deferred decision. And I said in my heart, Why should there not be the same heart-enthusiasm for State and Home Missions? I would travel many miles to attend such a one. Why cannot we have in our colleges and seminaries mission bands pledged to work in America as we have to work in foreign lands? Why should not our State Missionaries feel and confess a call from God to their great work?

One I have known who heard and owned the call. I can see him now sitting on the side of a bed in a room in New York Hall, talking of the great religious destitution in Eastern North Carolina. With the light of holy zeal in his face, he said: "Brethren, some of us must go to Eastern North Carolina and stay there until we die!" I remembered these words and thought them a strange, sad prophecy when I heard that the speaker, C. B. Paul, had laid down his life for Jesus in that land for which his heart bled! Quiet, unassuming, he did not look the fiery hero, but no more worthy life than his has been laid on the altar of the Lord. His race was short, but he has won an enduring crown.

What is Really at Stake.

One other thought I must emphasize. It is this: While we speak of movements, and causes, and principles, and policies, let us not forget that what is really at stake, is the eternal happiness or woe of individual immortal souls. Let us, when we consider State Missions, see with our mind's eye the faces of the perishing. They are peering at us from the dust and din of factories, from the back streets and alleys of the cities, from the lonely furrows of the farms. They are the children of our people, bone of our bone, and flesh of our flesh. We cannot let them die, not with the words of the Master ringing in our ears: "As ye did it unto one of the least of these, ye did it unto me."

And brethren, these mute dying ones can be transformed into allies and fellow-servants of the King. Many, many years ago our North Carolina "banks" were inhabited by pirates. On stormy nights they would tie lanterns about the necks of ponies and lead them up and down the beach to lure ships ashore to where the sailors supposed other boats were riding at quiet anchorage. Many a gallant ship was so wrecked, the pirates separating the drifting merchandise from the ghastly bodies along the shore the next morning. To-day along these same banks are strung out a series of life-saving stations and light-houses. Lights no longer lure but warn. Patrolmen face every bitter hurricane, not to destroy but to succor and save. And who are these gallant men who in every storm risk their own lives for others? They are, in many instances, the descendants of the very pirates who were the dread of these same seas in olden times! The beneficent sway and firm authority of our Republic has reached them, and they now live to save.

And so all the forces in our midst that are to-day as so many false lights leading astray may be brought under the rule and authority of the Lord Jesus. Where sin and ignorance and temptation lay their snares for unwary feet Mercy and Truth as guardian angels shall walk in the highways prepared for the King. Let us be true to our mission, and—

"Out of the gloom shall come bloom,
Out of the night, light."

News Notes

....We must have that church building at the Orphanage.

....Fifteen of the eighteen Trustees of the Orphanage were at the Annual Meeting last week.

....In the Methodist Orphanage in Raleigh, Rev. J. N. Cole, superintendent, there are now 140 children.

....The Alabama Baptist State Convention meets in its eighty-ninth session at Albertville, July 19th to 21st.

....On August 1st Rev. W. P. Hines becomes pastor at Beaufort, S. C., having recently resigned his charge in Lexington, Ky., to accept the call.

....Bro. J. M. Holleman changes his address from Denver, Col., to Apex, N. C. He had a delightful time visiting his son in Denver and seeing the beautiful country.

....Last week a chorus of congratulation to the Recorder upon completing its seventy-fifth year; this week, several appreciated echoes; and now, down to our regular work!

....We are happy to give the Orphanage right-of-way this week in our editorial pages. Never was this great institution so near our hearts as to-day, and never was its outlook so radiant.

....We predict that the newest of our exchanges, the Davidsonian of Thomasville, will be quoted as freely and frequently as any other weekly in the State. It is ably edited, bright and newsy.

....The New York Legislature has recently passed an act incorporating the Northern Baptist Convention, and the act was approved on June 8th by Governor Charles E. Hughes, who was its first President.—Baptist Chronicle.

....We have entirely too many bachelors in Thomasville, and we seriously hope a movement of some kind may be put on foot to reduce the number. Too many people of this class are a menace to civilization.—Davidsonian.

....The Flat River Association meets next Tuesday, July 12th, at Mill Creek Church, near Roxboro. We hope the brethren will have a great session. The Recorder will be represented by Rev. A. L. Betts, our traveling representative.

....The sisters will read the report of the Woman's Central Committee of Missions; and it would be well for the brethren to at least glance at the totals and see that the W. M. U. is doing good work the whole year round.

....We regret to learn that in an $8,000 fire at Hope Mills last week the residence of Rev. P. T. Britt was destroyed. Brother Britt managed to save all his household goods except a one-room suit and a part of his library, the value of which is estimated at $200.

....We intended to publish again the list of Associational meetings with any necessary corrections; but since no corrections have been sent us, we suppose that re-publication of the list would be of no special service and hence, unless there is special call, it will not appear again.

....Let our pastors, superintendents and teachers observe Rally Day in our Sunday-schools July 24th. This day properly observed would add thousands to the membership of our schools. It would also raise enough money for Sunday School Missions and get this object out of the way before the State Mission campaign.

....Kind friends look at your label. The July and August bills are just as hard to pull as the famous "June bill." If you will play the part of the good Samaritan, now is the day of your opportunity.

....The following amounts have been received for the Farmville Church and forwarded to Brother Biggs: Hamlet Church, $5.00; Southside Church, Winston, $3.55; Hoboken Church, $1.50.—Livingston Johnson.

....The Teacher Training Awards made from the Nashville office of our Sunday School Board during the week ending June 25, 1910, contained one name from North Carolina—that of Mr. K. M. Yates, of Apex, who was awarded a diploma.

...The Mount Airy correspondent of the Greensboro News closes a recent news letter with this item: "Name a city or town that can beat this: Four hundred pupils in the Sunday-school at the First Baptist Church last Sunday! Trot out your big schools!"

....The Wake Forest pulpit was occupied a week ago last Sunday by Dr. Chas. E. Taylor who preached what a discriminating hearer styled "a magnificent sermon." His theme was "The New Birth." We have asked Dr. Taylor to furnish it to us for publication.

....After five years of faithful and fruitful service, Rev. J. F. Mitchener has resigned the pastorate of Western Avenue Church, Statesville. For a time he will rest at his old home in Franklin County, doing supply and evangelistic work; and in a few months he expects to re-enter the pastorate.

....Secretary Middleton has prepared an interesting program for our Sunday-schools to use in observing Rally Day on July 24th. We expect to print it next week. Meantime, we urge all our schools to plan for the observance of this day. It should be a decided help to the teaching service in our churches.

....Elder D. F. Putnam, of Spring Hope, writes: "We closed a week's meeting at Nashville last Monday night, which resulted in eight accessions to the church. It was a fine meeting for the church. The membership is united and loyal, and the progress being made is very encouraging to the church and pastor."

....From Lexington writes Pastor A. K. Wright: "Bro. L. J. Ehrlich, Christian Jew evangelist and lecturer, delivered his lecture on, 'From Darkness of Judaism to Christianity,' to our congregation last week. I am glad to say that the audience was highly pleased and benefited by his thrilling life-story. I heartily commend him to the brethren."

....Owing to the several months' illness of Mrs. E. F. Tatum; of Shanghai, China, she has been invalided home. She and Brother Tatum left Shanghai on June 8th and they go to South Berwick, Me. Bro. Tatum writes: "If conditions admit, I hope to return to China in the autumn." Many will join Brother Tatum in prayer for Mrs. Tatum's speedy restoration to health.

....Our Sunday School Board at Nashville, Tenn., is distributing an interesting pamphlet entitled "Lesson Text and Graded Lessons." Part I contains "A Protest From the Southern Baptist Convention to the International Sunday School Association." Part II embodies "A Discussion of the New International Graded Sunday School Lessons," being the article by Rev. Harvey Beauchamp published in the Recorder and other papers. We hope every Sunday-school worker in the State will read this tract carefully.

...From a private letter we learn that Mr. N. B. Moore, for a decade the foreman in the office of Charity and Charity, who left us last winter for Waynesville, has leased the Jackson County Journal, of Sylva, and will remove to that point at an early date.—Charity and Children.

....Bro. J. M. Stoner, of Asheville, writes for a bundle of samples of the last two issues of the Recorder and says of them: "They are the best that have ever come from their home. I want to have my Sunday-school class read them and I feel like I will be able to send you four to six new subscribers."

...The following Orphanage Trustees, we learn, have attended twenty-four of the twenty-five Annual Meetings: John C. Scarborough, Noah Biggs, F. P. Hobgood, S. J. Montague, and Thomas Currick. This is a splendid illustration of the interest these beloved brethren have in the Orphanage and of the service they have been to it.

....Secretary Middleton has just mailed the programs for Rally Day, July 24th, and for our Baptist Sunday-school Assembly at Wake Forest August 8th to 12th. The pastors' list and superintendents' list are constantly changing. If the brethren do not get these programs, drop a card to Brother Middleton and ask for both, and then do all possible for both occasions.

....The Pilot Mountain Association is to beheld at Mt. Zion beginning Tuesday 26th of July. Those who expect to visit the Association will come to liberty, N. C. There will be arrangements made to meet them. Distance of about six miles from depot. If they want some one to meet them notify Bud and Tom Murray or Jno Kinney, at Hartshorn, N. C.—W. H. Strickland.

....The Meadow Branch Church, Wingate, N. C., will celebrate her centennial on July the 20th. Dr. E. W. Sikes, will deliver the historical address. Rev. Thomas Carrick, will preach on the evening of the 19th. Rev. J. B. Richardson will preach on the evening of the 20th. All former (living) pastors are requested to make short addresses, on their service and history with the church.

....The Montreat colony is happy. Mr. James Huyler, the well-known candy manufacturer of New York, has notified the directors of the Montreat Association that he would cancel the $23,000 mortgage against the estate provided that they would raise $10,000 for improvements. That the proposition has been accepted with the heartiest gratitude goes without saying.—Black Mountain Record.

....To the strong and thoughtful address by Brother Greaves on "State Missions as an Expression of Religious Patriotism," we call especial attention and bespeak for it a wide and profitable reading. We are pleased to state that this excellent speech is being put in tract form and will be distributed from the office of Secretary Livingston Johnson. It will prove a good campaign document in behalf of State Missions.

....In a personal letter Mr. J. Powell Tucker, of Asheville, the recently elected President of our State B. Y. P. U., writes: "I am indeed glad to see the awakening among the young people of our churches. Upon our shoulders rests the responsibility for the perpetuity of our denomination and I am very sure that the Durham Convention marks an epoch in its history. I shall do my utmost to make the Convention a lively success. The B. Y. P. U. Convention can be made one of our foremost organizations. It must be made so."

....The Thomasville Davidsonian learns that the Methodist Protestant Church contemplates the establishment of an orphanage at Denton. A committee of ladies, with Mrs. W. C. Hammer as chairman, has the matter in charge. Denton would doubtless prove an ideal place for such an institution. Expenses would be low and the community is excellently situated and the surroundings such as make for health.—Lexington Dispatch.

....The following sad intelligence appeared in the Charlotte Observer June 29th: "Mrs. B. P. Robertson, of Atlanta, Ga., wife of Rev. B. P. Robertson, pastor of Central Baptist Church of that city, died to-day at her summer home at Brevard. She was a sister of Mrs. M. L. Shipman, of Raleigh, and daughter of W. K. Osborne, of Brevard. The remains were conveyed to Gaffney, S. C., for interment. She leaves a husband and three daughters."

....The program of the North Carolina Baptist Sunday School Assembly to be held at Wake Forest August 8th to 12th has just been sent out from Secretary Middleton's office. It is well gotten up typographically, is illustrated with pictures of several speakers, gives needed information, forecasts a veritable feast of good things, and extends cordial invitation to every one interested in Sunday-school work. Board will be $1.00 a day, and a fee of $1.00 will be charged to defray the expenses of the Assembly. Get ready to go.

....In an editorial on "Another Six Years' Lessons" for our Sunday-schools, the Baptist and Reflector says: "It seems that the Lesson Committee has gone farther in recognition of festivals of Christmas and the like. The committee in past years has provided for an alternative lesson for Christmas and Easter, but for the next six years has put in Whitsunday as another festal day, and some of our exchanges call this an advance. Well, it may be an advance of a kind. We remember in our boyhood days to have seen in ponds and branches about our old home a kind of moving creature called a crawfish. One thing noticeable was that it advanced, but the most of its advancement was backward."

....Mars Hill College is out of debt. The offer of Mr. Treat and President Moore, as announced in the Recorder two weeks ago, was met within the time limit set—July 2nd. Secretary G. E. Lineberry assisted in the campaign and wrought diligently with the very efficient cooperation of trustees of the College in Asheville, Mars Hill, and Marshall. Every dollar of the needed $3,200 was raised last week, and on Saturday Brother Lineberry wired the philanthropist to that effect. This is fine work all around, and we felicitate everybody concerned in this laudable achievement.

....Pastor Geo. J. Dowell writes from Williamston: "As so many of the brethren are writing of their churches sending them to the Convention, I would like to say that my church did the same thing for me. They are not slow to remember their pastor in every considerate way. We have had several to unite with us as we have held our regular services. These have united by experience and baptism. We have held no special meeting this year. We will do more for the objects of the Convention this year than we have been doing, though we have lost by removals. Our church has been newly carpeted, and our Sunday-school is holding its own. The missions in the country are as well attended as we could expect, considering the rainy weather. I regret that I cannot get every member to subscribe for the Recorder."

....Dr. W. C. Tyree was gladly heard by his own people last Sunday after an absence of two weeks. He had just returned from Darlington, S. C., where he aided Pastor R. W. Lide in a very fruitful meeting. Just eight years ago Dr. Tyree was with the same church in a glorious meeting.

The Biblical Recorder is seventy-five years old, and is as good as it is old. It has been the chief force in the Baptist denomination and a leading factor for all that is good in North Carolina. Its present editor, Rev. Hight C. Moore, has received the mantle of able predecessors and has added his own grace and gifts. The Recorder was never better or more useful.—News and Observer.

....Bro. C. W. Payseur, of Cliffside, writes: "Bro. J. W. Suttle has been with me in another good meeting at Lawndale, June 21st for enght days. Brother Suttle preached and worked faithfully. Twelve joined the church, three by letter, nine by baptism. Brother Suttle is a rare spirit. It is a great pleasure to be associated with him in the work. He completely won the hearts of the people of Lawndale. We notice the Recorder grows better all the time."

....Every town and city church should give its pastor at least a month's vacation during summer. And every country church should likewise give its pastor a vacation at the time mutually agreeable and convenient, whether winter or summer. A season at a religious assembly or a special course in a Seminary or a period of absolute rest out in the deep country would be immensely invigorating to your devoted and hard-working pastor. For months after his return you would notice the improvement. Try it and see. Send your pastor off on vacation; and—put a good?sized bill or an eagle in his hands to cheer him on the way!

....The Religious Herald of June 23rd devotes its leading editorial, entitled "A Curious Misunderstanding," to what we had to say in a recent editorial on "Wanted: A Good System of Graded Sunday School Lessons." The Herald's comment on our position was overlooked until two or three days ago when reading a batch of exchanges at Blue Mont (whither we have just ascended for the summer) it came under our eye. The Orphanage anniversary having right-of-way this week, we do not have the space for a rejoinder in this issue. Next week, if nothing prevents, we shall have somewhat to say in response to our valued contemporary.

....Success has crowned the efforts of Dr. L. G. Broughton, pastor of the Tabernacle Church, Atlanta, Ga., and his co-workers in their effort to raise $75,000 for the great building now in process of construction. A considerable sum above the amount necessary was raised so as to offset any shrinkage in subscription. Ex-Governor Jos. W. Folk, of Missouri, delivered a great adress to an immense audience on Sunday afternoon, and a liberal subscription followed. We congratulate Dr. Broughton and his church and those who have worked so faithfully for the completion of the plans of the church and its enterprises.—Christian Index.

....We are pleased to have from Dr. J. J. Hall the following note, and we are sure many readers will join us in wishing for him and Mrs. Hall a most happy sojourn in their native land: "You may kindly announce that in company with Mrs. Hall I leave July 1st for England, and will, God willing, preach at the Metropolitan Tabernacle, Spurgeon's, London, July 10th. Rev. J. B. Willis will supply my pulpit and stay here on the field during my absence of July and August. My church very generously voted the two months' vacation and send by me greetings to the brethren across the seas. The Lord watch over you and yours and greatly bless you."

....The Biblical Recorder is celebrating the conclusion of its seventy-fifth year. It has always been a strong and influential paper. The Baptists of North Carolina will never know how much they owe to this institution. We did not know the earliest editors, but always had sincere regard and indeed a warm place in our heart for C. T. Bailey, D.D., who for many years guided the destinies of the old paper. As for Josiah, we count him as a younger brother, and mourned when he left the fraternity. We have been consoled, however, in the coming of Brother Moore. We wish for the Biblical Recorder an increasing hold on the affections of its great constituency.—Religious Herald.

....A well-known and widely esteemed educator passed from us when Prof. H. W. Reinhart, at the age of seventy-seven, departed this life recently at the home of his daughter in Greensboro. The News and Observer contains this sketch of his life and tribute to his memory: "Professor Reinhart had been a noted figure in the educational work, devoting his life to the Christian education of young women under the auspices of the Baptist denominaion. For twenty-five years he was President of the Thomasville Female College and resided at Thomasville until coming to Greensboro for his last illness a few months ago. He was a native of Virginia and before going to Thomasville had been in the faculty of Richmond College, the Albemarle Institute at Fredericksburg, at the Baptist College at Raleigh, and had been President of Roanoke College at Danville. He served gallantly in the Confederate Army, being captain of Company C, Third North Carolina Calvary, twice declining promotion. He was of fine intellectual parts, a true and cultured gentleman in every sense of Christian and social attributes. He was active in work of his church until the last, and was a true and tried and honored Mason."

....Not being able to attend the "Cooper Carnival" of field sports at the Orphanage last Wednesday afternoon we asked Bro. W. A. Cooper to send us a paragraph or so about it. We thank him for the following: "I think the Field Day Exercises were more interesting and more interest taken in them than ever before. A great crowd stayed to witness them. Several new features were brought in. It would have done your heart good to see the little girls from the nursery and later the little boys 'rooting for pennies.' About fifty new pennies were put in a little sand pile (long pile) with some other prizes, and at the word they were off with a rush, hopping to the pile, and there the sand flew every way, hunting for the prizes. Another new feature was the 'chain-gang' race. Little stripes were put on each ankle with a very short chain between, making it possible to take only a short step; so a lot of running had to be done to get anywhere. This was a good one. Barrel walking was fine, with three in the race. It is wonderful, the speed and distance made, but practice goes on for months. For walking on hands, the records were all broken; over one hundred yards was made by Clarence Scales. The girls had barrel rolling, hopping, potato races, etc. A fine record was made in vaulting; a tie was made by Stanley Hewitt and Robert Burleson of eight feet, two inches. Running broad jump, seventeen feet, eight inches, was made by Robert Watkins."

AT THE FOOT OF THE HILL.

For seven months no appeal has been made through the Recorder on behalf of State Missions. Our efforts have been directed, and rightly so, to Home and Foreign Missions, and the other objects which had the right of way during this period. We closed the second quarter on June 30th. We are now entering the third quarter. Half of the year is gone; let us look squarely and honestly at the task before us in order that we may address ourselves to it with great earnestness. Last year we raised for State Missions and Sunday-schools $41,316.13. This year our work is laid out on a basis of $46,-322.00, or an advance of $5,005.87 over last year. Up to this time we have raised $1,000 less, in round numbers, than had been received at the same date last year. This, I think, was due to great pressure for Home and Foreign Missions during the last of the conventional year. Our present financial standing: Last year at this time we had borrowed $4,-585.61. I have just borrowed $4,-300.00 to pay off some of the missionaries for this quarter. That, added to the amount borrowed last quarter, makes $7,310.02, or $2,724-.41 more than our indebtedness at this time last year. This is accounted for in part by the $1,000 that we are behind, to which reference was made above, but deducting that, the figures show that we have paid out $1,700 more this year than last. This is due to the fact that the high price of living makes it imperative that many of our missionaries receive their salaries quarterly. A few years ago they could manage to get on until the end of the year, but with the present high prices their small salaries can not meet their needs unless they are in position to pay cash. For that reason we are forced to borrow more money than ever before.

Let us see what is before us this quarter. We have accounts in bank which will be due the 30th of September, amounting to $4,000. We will be called on for the salaries of missionaries on that date for $4,000 more, making $8,000. We received last year during the third quarter, $5,056.57. This amount deducted from the $8,000 shows that we must raise this quarter $2,943.43 more than we did during the corresponding quarter last year, if we meet our obligations. We can not borrow any more from the bank. I proised them that if they would help us over this hill I would not call on them for any further favors this year.

I know this is hot weather to discuss finances. People do not feel like undertaking great things with the thermometer hovering around 90, but I am giving to the brethren at the beginning of this quarter all the facts and figures in order that we may get ready for the greatest campaign for State Missions we have ever undertaken. If we can just raise $10,000 this quarter what an immense relief it would be to the missionaries and to those of us who feel especially the burden of this obligation and how immensely it will help us when we come to the closing of the year.

LIVINGSTON JOHNSON.

Raleigh, N. C.

NOTES FROM MEREDITH.

It is pleasant to announce that Mrs. Earnshaw, who was so long in charge of our Club Department, will return next session and resume her position in that department. For the last two years Mrs. Earnshaw has been Assistant Lady Principal at Baylor University, but her heart turns back to the Meredith girls, and they will give her a warm welcome next session.

Since the opening of our library it has been kept by two students under the general direction of a member of the faculty. But the library which is composed almost entirely of reference books for the use of the various departments, has grown to such proportions and the character of the books requires so many cross-entries that it has been found necessary to employ an expert librarian. Our trustees consider themselves fortunate in securing for this position Miss Emma Jones, who has been trained under our State Librarian and under the Superintendent of the Raney Library, where she worked for twelve months. She has already re-arranged and classified the books and put the library in fine shape.

I wish to record here our grateful appreciation of the readiness with which our two student librarians released us from our contract with them wher they found that an expert could be procured.

Let our trethren and friends remember the approaching campaign to raise $150,000 for Meredith, and be preparing for the struggle. This movement was proposed by our Board of Trustees after careful and anxious deliberation and was unanimously recommended by the Convention. In traveling over the State, I have discussed the matter with a number of our brethren, and have not found one who does not feel that this work must be done and done quickly; and most of them have expressed a desire to take a hand in it. Such a undertaking is going to mean hard and patient work and heroic sacrifices. But if it be for the glory of God, it can be accomplished—and it will be. Brethren and sisters, keep this matter on your hearts, and remember it when you get the ear of the King.

R. T. V.

HARD TO PLEASE

Regarding the Morning Cup.

"Oh, how hard it was to part with coffee, but the continued trouble with constipation and belching was such that I finally brought myself to leave it off.

"Then the question was, What should we use for the morning drink? Tea was worse for us than coffee; chocolate and cocoa were soon tried of; milk was not liked very well, and hot water we could not endure.

"About two years ago we struck upon Postum and have never been without it since.

"We have seven children. Our baby now eighteen months old would not take milk, so we tried Postum and found she liked it and it agreed with her perfectly. She is to-day, and has been, one of the healthiest babies in the State.

"I use about two-thirds Postum and one-third milk, and a teaspoon of sugar, and put it into her bottle. If you could have seen her eyes sparkle and hear her say 'good' to-day when I gave it to her, you would believe me that she likes it.

"If I was matron of an infants' home, every child would be raised on Postum. Many of my friends say, 'You are looking so well!' I reply, 'I am well; I drink Postum. I have no more trouble with constipation, and know that I owe my good health to God and Postum.'

"I am writing this letter because I want to tell you how much good Postum has done us, but if you knew how I shrink from publicity, you would not publish this letter, at least not over my name."

Read the little book, "The Road to Wellville," in packages.

"There's a Reason."

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

Woman's Missionary Union

Report of the Central Committee of Missions

For the Quarter Ending May 31, 1910

Anson Association.

W. M. S.—Rocky River, $1.40.

Beulah Association.

W. M. S.—Lea Bethel, $2.80; Lambeth Memorial, $4.00; Yanceyville, $10.50. Total, $17.30.

Sunbeams.—Lambeth Memorial, $1.00.

Bladen Associtaion.

W. M. S.—Bladen, $11.43.

Brunswick Association.

W. M. S.—Antioch, $3.50.

Y. W. A.—Funston, $6.00; Lebanon, $8.35; Mt. Pisgah, $3.40; Southport, $1.00. Total, $18.75.

Sunbeams.—Antioch, $1.00; Mill Creek, 62 cents; Mt. Pisgah, 66 cents. Total, $2.28.

Royal Ambassadors.—Southport, $1.35.

Brushy Mountain Association.

W. M. S.—North Wilkesboro, $7.20; Wilkesboro, $3.75. Total, $10.95.

Y. W. A.—North Wilkesboro, $3.85; Wilkesboro, $3.25. Total, $7.10.

Buncombe Association.

W. M. S.—Asheville, Frist Church, $210.10; Asheville, Wes End, $3.45; Beaver Dam, $30.25; Biltmore, $3.13; Calvary, $12.75; Cane Creek, $6.45; South Black Mountain, $2.92. Total, $271.05.

Y. W. A.—*Asheville*, $53.00; Chunn's Cove, $1.75. Total, $54.75.

Caldwell Association.

W. M. S.—Lenoir, $9.25.

Y. W. A.—Lenoir, $1.25.

Sunbeams.—Lenoir, $1.61.

Cape Fear and Columbus Association.

W. M. S.—Chalbourn, $6.74; Southport, $5.50; Whiteville, $25.00. Total, $37.24.

Y. W. A.—Chadbourn, $1.40; Southport, $11.65. Total, $13.05.

Sunbeams.—Chadbourn, 97 cents.

Carolina Association.

W. M. S.—Hendersonville, $7.70; Shaw's Creek, $3.20. Total, $10.90.

Y. W. A.—Fruitland, $1.15.

Sunbeams—Fruitland, 50 cents.

Catawba River Association.

W. M. S.—Morganton, $21.95.

Sunbeams.—Morganton Junior Band, $2.30; Morgatnon, $2.50. Total, $4.80.

Central Association.

W. M. S.—Brassfield, $6.40; New Hope, $5.15; Franklinton, $32.81; Perry's Chapel, $7.50; Raleigh, First Church, $74.09; Wakefield, Central, $11.00; Youngsville, $18.85. Total, $155.80.

Y. W. A.—Glen Royal, $3.15; Meredith College, $32.00; Raleigh, First Church, $29.00; *Raleigh, Girls' Society, $12.20;* Wakefield, $3.00; West Raleigh, $4.30. Total, $83.65.

Sunbeams.—Brassfield, $3; Forestville, $3.95; Glen Royal, $1.00; Raleigh, First Church, $3.30; Johnston Memorial, $1.00; Wake Forest $7.56; Youngsville, $4.00. Total, $23.81.

Royal Ambassadors—Joseph Brewer, No. 32, $3.45.

Chowan Association.

W. M. S.—Ballard's Bridge, $10.10; Belhaven, $1.00; Blackwell Memorial, $36.75; Edenton, $30.00; Elizabeth City, First Church, $59.40; Cool Spring, $3.75; *Corinth*, $7.65; Gatesville, $11.51; Hertford, $10.50; Manteo, $4.00; Riverside, $5.00; *Salem*, $10.00; Sawyer's Creek, $17.95; Warwick, $18.48; Rocky Hock, $32.25. Total, $258.34.

Y. W. A.—Blackwell Memorial, Junior, $1.00; Elizabeth City, First Church, $14.35; Elizabeth City, Junior, $3.05; Hertford, $1.50. Total, $19.90.

Sunbeams.—Blackwell Memorial, $3.67; Belcross, $10.00; Belhaven, *$1.00*; Edenton, $3.50; Elizabeth City, First Church, $1.25; Hertford, $4.75; Manteo, $2.00; Rocky Hock, $3; Sawyer's Creek, $22.70; Woodville, $1.32. Total, $53.19.

Cumberland Association.

W. M. S.—Bladen Union, $5.30; *Cape Fear, $5.00*; Cedar Creek, $5.88; Evergreen, $1.90; Cumberland Union, $4.00; Fayetteville, $17.40; Green Springs, $2.50; Hope Mills, $16.25; Rockfish, $15.40; Tabernacle, $4.50. *Total*, $78.13.

Y. W. A.—Fayetteville, $2.35.

Sunbeams.—Cedar Creek, $1.00; Fayetteville, $3.60; Rockfish, $2.68. Total, $7.28.

W. M. S.—Beulah, $6.65; Clinton, $26.10; Corinth, $2.00; Faison, $3.50; Kenansville, $7.00; Magnolia, $21.20; Maple Hill, $3.02; Mt. Gilead, $4.85; Mount Olive, $17.80; New Hope, $5.07; Rose Hill, $6.55; *Rowan*, $5.92; Warsaw, $15.35. Total, $125.01.

Y. W. A.—Warsaw, $10.00.

Sunbeams.—Clinton, $3.55; Evergreen, 63 cents; Faison, 55 cents; *Kenansville*, $2.15; Magnolia, $15.20; Rose Hill, $1.28; Rowan, $6.46; Warsaw, $23.00. Total, $52.82.

Flat River Association.

W. M. S.—Amis Chapel, $7.39; Bethel Hill, $3.80; Corinth, $4.60; Folrence Avenue, $21.15; Island Creek, $1.80; Knott's Grove, $6.10; Mill Creek, $33.95; Mt. Zion, $3.00; Oxford, $46.80; Providence, $5.60; Roxboro, $25.00. Total, $159.19.

Y. W. A.—Oxford Seminary, $31.20.

Sunbeams.—Creedmoor, $5.25; Island Creek, $1.00; Knott's Grove, $1.60; Mt. Zion, 50 cents; Roxboro, 50 cents. Total, $8.85.

French Broad Association.

W. M. S.—Laurel Branch, $6.36; Mars Hill, $35.95; Marshall, $14.78. Total, $57.09.

Sunbeams.—Marshall, $6.00; Mars Hill, $2.40. Total, $8.40.

Green River Association.

W. M. S.—Columbus, $7.90; Marion, $13.05; Mt. Vernon, $6.00; Montford's Cove, $1.70; Round Hill, $4.60; Rutherfordton, $5.07. Total, $38.32.

Sunbeams.—Columbus, $7.11; Marion, $16.10; Rutherfordton, $2.25. Total, $25.46.

Haywood Association.

W. M. S.—Pleasant Hill, $12.80.

Y. W. A.—Pleasant Hill, $1.35.

Sunbeams.—Pleasant Hill, $3.48; Waynesville, $14.90. Total, $18.38.

Royal Ambassadors.—Waynesville, Jesse Owen, $1.00.

Johnston County Association.

W. M. S.—Benson, $9.90; Clayton, $3.00; *Clyde's Chapel, $1.11; Micro, $1.15; Mt. Moriah, $5.90;* Selma, $2.35; Smithfield, $7.25. Total, *$30.66.*

Y. W. A.—*Clayton*, $1.10.

Sunbeams.—Clayton, $1.70; Benson, $1.50; Micro, $1.00; Smithfield, $3.55; *Wendell, 37 cents.* Total, $8.12.

Royal Ambassadors.—Mt. Moriah, No. 26, *48 cents.*

Kings Mountain Association.

W. M. S.—Bessemer City, $8.25; Boiling Springs, $10.42; Cherryville, $5.85; Double Springs, $5.90; Elizabeth, $20.85; Kings Mountain, $18.45; New Bethel, $6.95; Union, $4. Total, $80.67.

Y. W. A.—Shelby, $4.75.

Sunbeams.—Bessemer City, $4.44; Boiling Springs, $3.62; Cherryville, $1.78; Elizabeth, $2.25; Kings Mountain, $3.50. Total, $15.59.

Liberty Association.

W. M. S.—Thomasville Orphanage, $11.95; Thomasville, $52.46; Lexington, $13.35; Wallburg, $6.20. Total, $83.96.

Y. W. A.—Thomasville, $4.15; Lexington, $1.25. *Total*, $5.40.

Sunbeams.—Asheboro, $1.16; Lexington, $1.50; Thomasville, $3.50. Total, $6.16.

Little River Association.

W. M. S.—*Bule's Creek, $40.00;* Duke, $9.45; Dunn, $16.00; Juniper Springs, 90 cents; Piney Grove, $3.70; *Pine Forest*, $22.32. Total, $92.37.

Y. W. A.—Dunn, $6.75.

Sunbeams.—Bule's Creek, *$2.50*; Dunn, $2.10; Juniper Springs, $1.45. Total, $6.05.

Royal Ambassadors—Bule's Creek, Abernathy, No. 40, $2.15.

Mecklenburg-Cabarrus Association.

W. M. S.—Charlotte, First Church, $221.25; Concord, $21.00; Cornelius, $12.35; Friendship, *$3.30; Ninth* Avenue, Charlotte, $10.00; Oak Grove, $6.75; Pritchard Memorial, *Charlotte. $82.00. Total, $356.65.*

Y. W. A.—Charlotte, First Church, $22.50; Ninth Avenue, Charlotte, *$13.00*; Pritchard Memorial, $16.65. Total, $52.15.

Sunbeams.—Charlotte, First, $20; Louise, $7.50; *Ninth Avenue*, Charlotte, $2.25; Pritchard Memorial, Charlotte, $2.50. Total, $32.25.

Mt. Zion Association.

W. M. S.—Antioch, $2.60; Bethesda, *$5.00*; Berea, $6.76; Burlington, $26.00; Chapel Hill, $13.00; Cedar Fork, $8.60; Durham, First Church, *$107.11*; Durham, Second Church, $16.10; East Durham, $17.90; Edgemont, $17.61; Graham, $19.35; Hillsboro, $6.00; Lystra, $7.50; Mt. Pisgah, $12.80; Mt. Gilead, $5.25; Mebane, $3.15; *North Durham, $19.90*; Olive's Chapel, $20.06; Red Mountain, $8.55; West Durham, $12.15. Total, $335.39.

Y. W. A.—Ernest Workers, Durham, $72.75; *East Durham, $27.00*; Durham, Second Church, $4.60; North Durham, $9.60; Graham, $4.10; Rougemont, $2.28. Total, $120.33.

Sunbeams.—Burlington, $11.00; Durham, First Church, $5.00; Durham, Second Church, *$22.34*; Edgemont, $1.50; Graham, $4.00; Hillsboro, $4.04; Red Mountain, $4.37; North Durham, $3.11; *Olive's Chapel*, $1.00; West Chapel Hill, $4.75. Total, $61.11.

Mitchell County Association.

W. M. S.—Bear Creek, $5.00.

Y. W. A.—Bear Creek, $2.30.

Montgomery Association.

W. M. S.—*Wadeville, $6.98.*

Sunbeams.—Mt. Gilead, $1.63.

Neuse-Atlantic Association.

W. M. S.—Beaufort, $3.40; Enon's Chapel, *$4.42*; *Fort Barnwell*, $6.50; Davis, $1.00; Goldsboro, First, $112.20; Kinston, $60.40; Goldsboro, Second, $12.65; Morehead City, $7.00; New Bern, First, $81.85; *Piney* Grove, $2.50; *Pollocksville, $10.00*; Swansboro, $21.85; Tabernacle, New Bern, $11.50; *Winterville*, $23.65. Total, $358.92.

Y. W. A.—Goldsboro, First, $24; Winterville, Juniors, $1.85. *Total*, $25.85.

Sunbeams.—Davis, $1.65; *Fort Barnwell, $2.75; Morehead City*, $1.83; New Bern, First Church, $5.50; Swansboro, $1.25; Winterville, $1.75. Total, $14.73.

Pee Dee Association.

W. M. S.—Hamlet, $17.25; Laurinburg, $27.30; Polkton, $6.50; Peachland, $4.15; Rockingham, $12.45; Roberdel, $6.64; Spring Hill, $28.71; Lilesville, $15.96; Wadesboro, $40.50. Total, $159.46.

Y. W. A.—Rockingham, $2.75; Wadesboro, $6.50. Total, $9.25.

Sunbeams.—Laurinburg, $3.60; Rockingham, $9.70; Wadesboro, $4.75; Spring Hill, $2.93. Total, $20.98.

Royal Ambassadors.—Spring Hill, White, No. 22, $4.08.

Piedmont Association.

W. M. S.—Asheboro St., Greensboro, $35.10; Forest Avenue, Greensboro, $65.65; Greensboro, First Church, $205.87; Revolution, *$4.40*; Reidsville, $36.10; Green Street, High Point, $5.45; High Point, $33.60; Moore's Chapel, $4.10; Walnut Street, *Greensboro, $45.50*; White Oak($9.00. Total, $444.77.

Y. W. A.—Asheboro St., Greensboro, *$28.00*; Forest Avenue, Greensboro, $8.88; Greensboro, First, $47.54; Walnut Street, Greensboro, $1.60. *Total, $86.02.*

Sunbeams.—Aheboro St., Greensboro, $24.00; Forest Avenue, Greensboro, *$1.03; High Point*, $2.67; Reidsville, $5.00. Total, $32.70.

Royal Ambassadors—Asheboro St., Greensboro, Livingston, No. 4, $13.25 High Point, Yates, No. 12, $1.00. Total, $14.25.

Pilot Mountain Association.

W. M. S.—Brown Memorial, Winston, *$66.25; Flat Rock, $4.70*; Kernersville, $4.08; Leaksville, $35.05; Lewisville, $3.00; Mount Airy, $16.50; Stoneville, $8.00; Salem, $5.00; Winston-Salem, *$456*. Total, $298.58.

Y. W. A.—Brown Memorial, Winston, $51.60; Leaksville, $8.10; Winston-Salem, First Church, $80.00; North Winston, *$1.60; South Side*, Winston-Salem, $1.00. Total, $142.30.

Sunbeams.—Brown Memorial, Winston-Salem, $8.06; Kernersville,, $1.18; Leaksville, $2.25; Stoneville, $1.60; Walkertown, 35 cents; Winston-Salem, First Church, $4.00. Total, $17.44.

Royal Ambassadors.—Brown Memorial, Winston, No. 13, *$10.01*; Winston-Salem, Cary, No. 28, $26.25. Total, $36.26.

Raleigh Association.

W. M. Society.—Apex, $32.30; Cary, $6.75; Collin's Grove, $2.10; Fuquay Springs, $3.70; Fayetteville Street, Raleigh, $5.85; Green Level, $2.00; Good Hope, $4.95; Holly Springs, $27.75; Leesville, $2; Morrisville, $1.80; Mt. Zion, $4.00; Inwood, $5.80; Shady Grove, $9.00; Swift Creek, $2.60; *Wendell, $8.30*; Zebulon, $10.35. Total, $129.25.

Y. W. A.—Holly Springs, $8.75.

Sunbeams.—Cary, $1.05; Holly Springs, 40 cents; Zebulon, $2.00. Total, $3.45.

Roanoke Association.

W. M. S.—Enfield, $5.20; Farmville, $2.25; *Greenville Memorial*, $22.25; Hickory, $5.55; Nashville, 25 cents; Rocky Mount, $12.00; *Robersonville*, $19.00; *Scotland Neck*, $83.40; Sharpsburg, *80 cents*; Stantonsburg, $2.75; Stony Creek, $2.50; *Williamston, $22.73*; *Washington*, $13.05; Wilson, $17.90; Weldon, $6.00; Whitakers, $2.00; Tarboro, $13.20. *Total*, $230.83.

Y. W. A.—Rocky Mount, $24.30; Scotland Neck, $7.65; Stony Creek, *30 cents. Total*, $32.25.

Sunbeams.—Enfield, $3.00; Nashville, 75 cents; North Rocky Mount, *$2.00*; Scotland Neck, $5.01; Stony Creek, $3.52; Williamston, $2.20;

Wilson, $1.98; Washington, $3.00; Weldon, $5.00. Total, $26.46.

Royal Ambassadors.—Wilson, Cary No. 41, $1.15.

Robeson Association.

W. M. S.—Ashpole, $45.35; Big Branch, $10.75; Broad Ridge School House, $1.65; Clyborn, $4.70; Back Swamp, $11.75; East Lumberton, $4.75; *Ephesus, $7.10; Great Marsh,* $8.87; Lumberton, $55.95; Long Branch, $10.70; Lumber Bridge $8.25; Maxton, $18; Mt. Eliam, $5.80; Oakton, $4.75; Parkton, $3.70; *Pleasant Hill, $5.00; Pleasant Hope,* $19.47; Raft Swamp, $11.05; Rowland, $8.00; Red Springs, $17.53; *Raeford,* $9.70; Smyrna, $3.06; Saddle Tree, $10.55; Spring Hill, 60 cents; Ten Mile, 90 cents. Total, $287.84.

Y. W. A.—Bear Swamp, $11.39; Oak Grove, $2.30; Lumber Bridge, Y. P. U., $15.40. Total, $29.09.

Sunbeams.—Ashpole, $7.75; East Lumberton, $3.50; Fairmont, $5.75; Great Marsh, $2.00; Long Branch, $2.45; Lumberton, $31.80; Maxton, $6.25; Parkton, $2.90; Oakton, $1; Raeford, $3.94; Red Springs, $3.04; Saddle Tree, $1.30; West Lumberton, $1.00. Total, $73.68.

Royal Ambassadors.—Red Springs, $1.15.

Sandy Run Association.

W. M. S.—Caroleen, $26.00; Cliffside, $57.00; Concord, $3.35; Floyd's Creek, $5.00; Forest City, $54.00; Henrietta, $19.75; High Shoals, $8.85; Mt. Pleasant, $7.00; Shiloh, $3; Southern, $10.60; Sandy Run, $4.60. Total, $199.15.

Y. W. A.—Forest City, $4.80.

Sunbeams.—Forest City, $14.60; Henriett, 35 cents; Mt. Pleasant, $1. Total, $15.95.

Sandy Creek Association.

W. M. S.—Aberdeen, $7.00; Bethany, $7.03; Biscoe, $3.50; Carthage, $7.00; Cameron, $9.05; Jonesboro, $34.85; Mount Olive, $2.57; Pittsboro, $20.55; Rock Spring, $2.30; *Sanford,* $10.65; Tyson's Creek, $4.55. Total, $114.05.

Sunbeams—Carthage, $1.42; Cameron, $1.70; Moore's Chapel, 50 cents; Jonesboro, $2.20. Total $5.82.

South Fork Association.

W. M. S.—East Gastonia, $6.00; Gastonia, $48.60; Kid's Chapel, $2.37; Hickory, $24.20; High Shoals, $1.50; Lincolnton, $21.00; Loray, $1.05; Mt. Holly, $2.05; Newton, $1.70. Total, $108.47.

Y. W. A.—Gastonia, $8.30; Lincolnton, $12.00; Olivet, $2.85. Total, $23.15.

Sunbeams.—Gastonia, $22.32; Loray, $6.00; Hickory, $38.75; High Shoals, $1.00; Lincolnton, $5.00; Newton, $2.75; Startown, $2.25. Total, $78.07.

Royal Ambassadors. — Gastonia, $1.65.

South River Association.

W. M. S.—Antioch, $1.50; Baptist Chapel, $1.25; Center, $3.40; *Clement, 55 cents; Elizabeth,* $1.21; Hickory Grove, $2.40; Mt. Elim, $1.50; Royal's Chapel, 60 cents; Salemburg, $7.30; Spring Branch, $42.05; White Oak, $8.98. Total, $70.74.

Y. W. A.—Salemburg, $1.00.

Sunbeams.—Concord, 40 cents; Pleasant Grove, $2.50; Salemburg, $1.25; Spring Branch, $1.55; Union Grove, 41 cents; White Oak, $1.01. Total, $7.12.

South Yadkin Association.

W. M. S.—Bethel, $2.00; Cooleemee, $4.75; Mocksville $15.65; Salisbury, $22.25; Statesville, $73.90; Spencer, $16.00; Western Avenue, Statesville, $2.80. Total, $137.35.

Sunbeams.—Mocksville, $90 cents; Spencer, $9.10; Statesville, First Church, $6.11. Total, $16.11.

Tennessee River Association.

W. M. S.—Bryson City, $4.00.

Sunbeams.—Bryson City, $2.00.

Royal Ambassadors—Bryson City, Tipton, 75 cents.

Transylvania Association.

Sunbeams.—Brevard, $2.50.

Tar River Association.

W. M. S.—Gardner's, $10.05; Henderson, $25.80; Kittrell, $2.25; Littleton, $24.63; Louisburg, $20.25; Mt. Zion, $4.58; Macon, $2.75; Marmaduke, $7.00; Middleburg, $10.35; Poplar Springs, $5.32; Peach Tree, $1.75; Roanoke Rapids, $10.25; Sharon, $5.00; Sandy Creek, $4.80; Warrenton, $25.15. Total, $159.93.

Y. W. A.—Littleton, $2.15.

Sunbeams.—Corinth, $1.50; Henderson, $6.00; Littleton, 53 cents; Middleburg, 90 cents; Warrenton, $5.00; Louisburg, 70 cents; Rosemary, $5.00. Total, $19.63.

Royal Ambassadors. — Littleton, Yates No. 19, $2.40.

Tuckaseigee Association.

W. M. S.—Sylva, $7.05.

Union Association.

W. M. S.—Bethel, $2.17; Hopewell, $4.61; Marshville, $36.55; Meadow Branch, $6.25; Mountain Spring, $2.70; Monroe, $82.20; Mt. Olive, $7.40; Mill Creek, $5.80; Waxhaw, $4.00. Total, $151.88.

Y. W. A.—Monroe, $15.00.

Sunbeams.—Monroe, $10.00.

Royal Ambassadors.—Monroe, H. C. Moore, No. 25, $12.00.

West Chowan Association.

W. M. S.—Ahoskie, $29.65; Buckhorn, $31.07; Ashley Grove, $7.26; Chowan, $44.40; Aulander, $33.55; Cashie, $31.85; Conway, $2.00; Coleraine, $12.25; Harrellsville, $17.40; Hebron, $5.00; Holly Grove, $8.05; Jackson, $5.30; Kelford, $6.25; Lawrence Cross Roads, $4.65; Lasker, $5.00; Lewiston, $6.00; Mt. Tabor, $26.77; Menola, $3.13; Mt. Carmel, *$6.00; Murfreesboro, $20.75;* Margarettsville, $3.60; Oak Grove $3.75; Potecasi, $22.00; Republican, $4.60; Robert's Chapel, $5.00; Seaboard, $1.75; Sandy Run, $5.08; Severn, *$10.26; Union,* $12.95; Woodland, $36.70; Winton, $21.80; Meherrin, $10.43. Total, $444.25.

Sunbeams.—Ahoskie, $2.30; Buckhorn, $10.83; Cashie, $3.05; Chowan, *$11.00;* Coleraine, $2.00; Harrellsville, $5.58; Hebron, $1.42; Holly Grove, $1.63; Kelford, $6.00; Lewiston, 60 cents; Meherrin, $1.79; Murfreesboro, $1.18; Menola, 95 cents; Rich Square, $1.25; Sandy Run, $1.95; Winton, $5.90. Total, $57.40.

Wilmington Association.

W. M. S.—Atkinson, $5.56; Bethlehem, $4.85; Emma's Chapel, $1.95; Cenerville, $2.40; Jacksonville, $5.85; Masonboro, $10.00; Point Caswell, 75 cents; Wallace, $3.00; Willard, $3.20; Wilmington, First Church, $151.50; Wrightsboro, $7.50; Wilmington, Southside, $10.00. Total, $206.56.

Y. W. A.—Southside, Wilmington, $6.00; Wilmington, First Church, $46.98; Wilmington, Junior Auxiliary, $6.30. Total, $59.28.

Sunbeams.—Atkinson, 45 cents; Emma's Chapel, $3.35; Jacksonville, $1.21; Masonboro, $2.00; Southside, Wilmington, $1; Wilmington, First Church, $13.15; Wrightsboro, $1.00; Well's Chapel, $1.25. Total, $23.41.

Yancey County Association.

W. M. S.—Burnsville, $8.00.

Western North Carolina Association.

Sunbeams.—Andrews, $3.31.

***No* Association Given.**

Miss Lizzie Ratcliff, $1.00.

Total Amount From All Associations.

W. M. Societies	$5,793.41
Y. W. Auxiliaries	876.17
Sunbeams	776.48
Royal Ambassadors	89.03
Grand total	$7,535.09

Respectfully submitted,

MISS. F. E. S. HECK,
President W. C. C.

MISS ELIZABETH N. BRIGGS,
Corresponding Secretary.

MRS. WESLEY N. JONES,
Treasurer.

MRS. J. G. BOOMHOUR,
Recording Secretary.

MRS. J. Y. KILLIAN,
Secretary Y. W. A.

MRS. J. S. FARMER,
Band Superintendent.

Sunbeams' Corner

Edited by Miss Elizabeth N. Briggs.

LUMBERTON.

We closed our Sunbeam work this quarter with very good results. The attendance and interest was unusually good. We began with the study of the Indians at the very beginning, using the "Curio Box," which gave variety and added very much to the interest of the meetings. I urged the children to bring Indian curios. They seemed delighted at the idea, and, to my surprise, we had quite a display at every meeting, and one little girl, Miss Gwendoline Barrel, brought as many as six at one time, for which I presented her with a Sunbeam pin.

Now, I will tell you about how I used the little booklet which was sent in the "Curio Box." I asked several of the mothers to take from two to three chapters and arrange the work very much like a Mission Study Class, and each mother did her best and entered into the work most heartily.

The special collection amounted to $26.28; some sent in after the report was made. We more than doubled our collection of the same quarter last year. We have not as yet had a public meeting.

I am planning to take up the study of *China.* I feel very grateful to the children and parents for their past record.

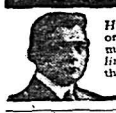
I am sending the names of those who gave $1.00 or more.

Yours with Christian greeting,
MRS. I. P. HEDGPETH.

First Baptist Church, Lumberton, N. C., Sunbeams giving $1.00 or more to Home Mission Thank-Offering:

Amanda Allen, Robert Allen, Marion Allen, Robert McIntyre, Anna Lawrence, Drina Hedgpeth.

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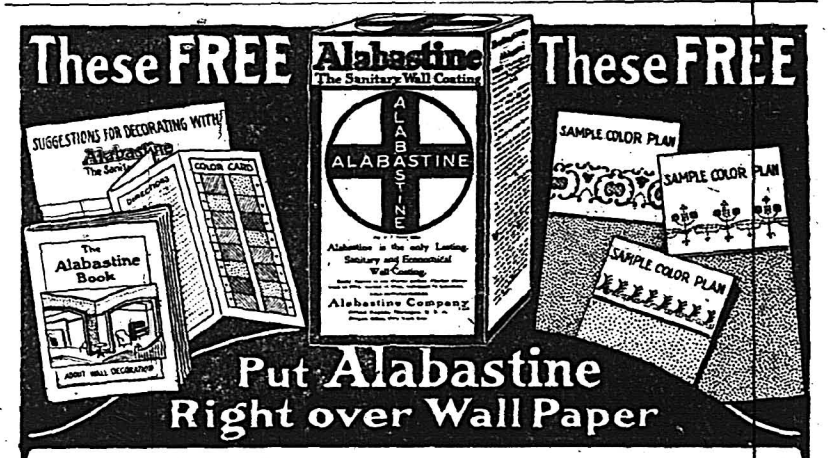
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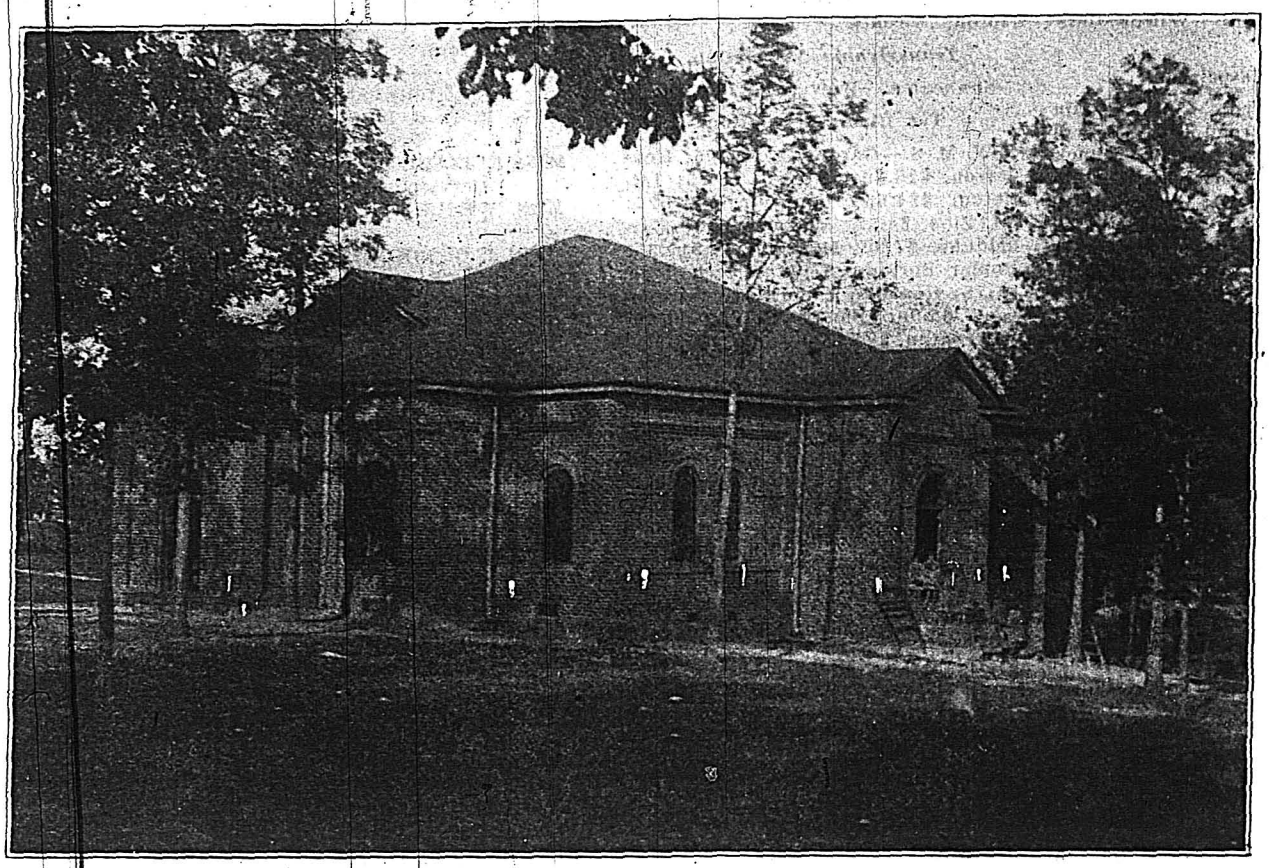
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CENTRAL DINING HALL—THOMASVILLE BAPTIST ORPHANAGE.

Hither about three hundred of the Orphans March to their Meals three times a Day.

THE LAYMEN.

In one Association, viz, the Flat River, the Laymen's Movement is beginning to move. Several of the laymen, of whom are Prof. Hobgood, Gen. Royster, B. W. Rogers, T. H. Street, W. A. Devin and others, have addressed mission rallies at several churches. They intend to continue this work as opportunity presents itself. Every place which has been visited has responded in a very gratifying way. For instance, a rally was recently held with the church at *Bethel Hill* and the church resolved to double its contributions to State and Home Missions and to increase Foreign Missions 25 per cent. Heretofore the church has been doing far more proportionately for Foreign Missions than for Home and State. If in every Association a few laymen would inaugurate such a movement it would be impossible to estimate the results that would follow. Not all the churches, perhaps, in any Association can be reached in one year, but if a few churches in each Association could have such meetings as that at Bethel Hill the whole Association would feel the inspiration, and there would be a great forward movement throughout the State. In some other Associations, notably the South Fork, a mission campaign has been conducted this year. The speakers were for the most part preachers. This is just as it should be. In talking about the kingdom and its advancement laymen and preachers should take part. As most of the preachers have appointments on Sunday it would be easier for a number of consecrated laymen to be secured for a special rally at any church, if it is best to hold such rally on Sunday.

Somehow I have been feeling for months that this is the opportune time for putting forward a mighty and united effort for the deepening of the missionary spirit among our churches. There should be held within the bounds of every Association this year a number of rallies, and at the session of each Association there should be earnest, fervid discussion of our mission work, and then when we come to the Convention at Hendersonville we will not only be on the mountain top as to our place of meeting, but we will reach a mountain top in spiritual power.

Will not the laymen of other Associations follow the example of those in the Flat River and use this opportunity that God has placed before them?

LIVINGSTON JOHNSON.

Raleigh, N. C.

IN MEMORY OF REV. M. E. PARRISH.

Whereas, the Rev. Madison E. Parrish, for one year and eight months the efficient and successful pastor of the South Street Baptist Church, Portsmouth, Va., a member of the Baptist Pastors' Conference of Norfolk and Portsmouth, fell on sleep, June 11, 1910; Be it—

Resolved 1. That this Conference, while deeply deploring and mourning the loss of our highly esteemed and greatly beloved brother, we do humbly bow in submission to the will of God in this sad providence.

2. That we express our full confidence in the high aims and noble purposes of this true man of God, who showed himself "a workman indeed that needeth not to be ashamed." Who verily laid upon the altar of God the best that was in him to build up His kingdom and to glorify His name.

3. That we extend our deepest sympathy and condolence to his bereaved companion and little son, Madison E. Parrish, Jr., and that we offer up our most earnest prayers to God that His richest blessing may rest upon them, and that the mantle of the father may fall upon the son.

4. That we tender the stricken South Street Baptist Church in this hour of their grief and the sad loss of their faithful and beloved pastor our hearty sympathy; also, that we express our appreciation and commendation of their noble devotion to him in his labors of love among them and during his last sickness.

5. That a copy of these resolutions be spread upon the records of this Conference, a copy be sent to the bereaved family, a copy to the South Street Baptist Church, a copy to the Biblical Recorder and a copy to the Religious Herald.

W. A. SMITH,
R. D. STEPHENSON,
C. A. JENKENS, JR.,
Committee.

In Conference, June 20, 1910.

....Rev. R. L. Patton, of Morganton, assisted by his daughter, Miss Mabel Patton, will re-open Patton High School September 5th.

Experience may rob us of our illusions, but it leaves us our heritage of common-sense, if we ever possessed such.—Arthur S. Hardy.

OPIUM MORPHINE AND LIQUOR addictions cured in TEN DAYS by our new PAINLESS method. Money can be placed in bank until cure is effected. References: Any Banker, Minister or Citizen of Lebanon. Large Booklet sent FREE. Address, Cumberland Sanitarium, Dept 12, Lebanon, Tenn.

The Southern Railway Schedule of Trains Leaving Raleigh, N. C.

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

No. 111—West, 2:00 a. m., for Durham and Greensboro, handles Pullman sleeping car, Raleigh to Winston-Salem, which is open at 9:00 p. m., at Union Station for occupancy, connecting at Greensboro for all points North, South and West.

No. 21—West, 8:35 a. m., through train with Chair car for Durham, Greensboro, Salisbury and Asheville, connecting at Durham, with train for Oxford, Henderson, Norfolk, Keysville, Richmond and Washington, at Greensboro for points North and South.

No. 139—West, 4:05 p. m., handles through Pullman sleeping car for Atlanta, connects with train at Durham for Oxford and Keysville, at Greensboro with through train for Washington, Baltimore, Philadelphia and New York, also connects at Greensboro for Asheville, Knoxville, Cincinnati, Louisville and St. Louis.

No. 112—East, 4:30 a. m., for Selma and Goldsboro, connecting at Selma with A. C. L. Ry., for Wilson and Rocky Mt., at Goldsboro for Wilmington, also for Kinston, New Bern and Morehead.

No. 144—East, 12:30 p. m., for Selma and Goldsboro, connecting at Selma with A. C. L. for points South and North, also at Goldsboro for Wilmington, Kinston and New Bern.

No. 22—East, 6:30 p. m., for Selma and Goldsboro, connecting at Selma for points South on A. C. L. Ry., and at Goldsboro for Wilson and Rocky Mount.

For further information as to schedules, Pullman accommodations, etc., address the undersigned. R. H. DeBUTTS, T. P. A., Raleigh, N. C.

Grand Excursion to Asheville, N. C., "The Land of the Sky."

On July 12th the Southern Railway will operate its ANNUAL OUTING SPECIAL to Asheville, N. C., from Goldsboro, Selma, Raleigh and Durham; also intermediate stations to Greensboro. Don't miss this opportunity to visit this fairy land with its beautiful scenery and cool mountain breezes. Very cheap rates will apply as follows:

From Goldsboro	$5.00
Selma	5.00
Raleigh	4.75
Chapel Hill	4.75
Durham	4.75
Burlington	4.75
Greensboro	4.50

Rates in proportion from all other stations. For information regarding rates, etc., address the undersigned.

W. H. PARNELL,
Trav. Pass. Agt., Raleigh, N. C.

SEABOARD AIR LINE

Schedule Effective Jan. 3, 1910.

Trains Leave Raleigh.

Direct line with Double Daily service to the West through Atlanta, Birmingham and Memphis.

FOR THE SOUTH		FOR THE NORTH.	
No. 93	12.20 a. m.	No. 84	11.15 p. m.
No. 81	4.10 a. m.	No. 92	2.05 a. m.
No. 29 Ar.	10.05 a. m.	No. 38	11.35 a. m.
No. 41	4.05 p. m.	No. 66	12.05 p. m.
No. 43	6.05 p. m.		

Local Sleeper on No. 44 & 45 between Hamlet and Wilmington. Berth rate $1.50.

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.
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RALEIGH, N. C.

NORFOLK SOUTHERN RAILROAD

Announces improved train service. New train between Raleigh, N. C., and New Bern, N. C., without change, daily, beginning Sunday, June 5th:

Daily Read down		SCHEDULE		Daily Read up
6:15 am.	Lv	Raleigh	Ar	7:15 pm.
8:00 am.	Lv	Wilson	Lv	5:26 pm.
8:51 am.	Lv	Farmville	Lv	4:34 pm.
9:20 am.	Lv	Greenville	Lv	4:09 pm.
1:10 am.	Lv	Chocowinity	Lv	3:30 pm.
10:25 am.	Ar	Washington	Lv	3:15 pm.
10:50 am.	Lv	Washington	Ar	2:50 pm.
11:04 am.	Lv	Chocowinity	Lv	2:40 pm.
12:15 pm.	Ar	New Bern	Lv	1:35 pm.

Travel via the direct route and avoid change of cars.

H. C. HUDGINS, G. P. A.
W. W. CROXTON, A. G. P. A.
Norfolk, Va.

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TRIP NOTES.

A visit to White Oak, Revolution, and Proximity Mills, Greensboro, recently resulted in nearly forty new subscribers to the Recorder. The people here are progressive church workers and like to stay in touch with all the denominational work. This is the best kept mill property I have seen in the State, and the people have beautiful front lawns, fine gardens, and neatly kept homes. The sanitary condition is almost perfect, which is due to the wise management of the mills and the excellent class of people. We have no better and more efficient pastors in North Carolina than Brethren Eller and Horner. They are doing a fine work and are much loved by their people. It was my privilege to visit Stoneville and Dan Valley churches recently, my former pastorate, and mingle again with some of the best people of the world. They know how to love a pastor and do not forget him when he is gone. Brother Morton, the present pastor at Stoneville, was just closing a meeting there, which resulted in three additions by baptism. Bro. J. T. Smith, of Westfield, aided him and preached the Word so effectively that all hearts were touched, and he went away with the blessings and love of the people upon him. Brother Morton has the work well in hand and has already won the love and confidence of the people by his kind, loving, and loyal ministry.

In the absence of Dr. E. T. Carter, pastor at Mount Airy, who has been aiding Dr. Broom in a meeting at Winston, I supplied for him the fourth Sunday morning and evening. The new Sunday-school auditorium of the new church was filled at both services and overflowed at night. The warm friendship and love of this excellent people were impressively manifest to a former pastor, which brought back afresh the joys, conflicts and triumphs of the past. With small beginnings only a few years ago, by the heroic and sacrificial labors of Brethren C. C. and R. D. Haymore, and others, this work has gone forward by leaps and bounds till to-day there is not a finer possibility for Baptists anyhwere in the State. When completed, the new church will be equal to any Baptist meeting-house in North Carolina in beauty, architecture and arrangement, and will seat one thousand people. The work of this church in building such a house of worship is nothing less than marvelous. The most conservative observer on the outside—and some on the inside—thought it nothing short of very bad judgment and madness for the Baptists of Mount Airy to undertake such a building. But the work has gone forward, friends have been multiplied, faith backed by works has been honored, great sacrifice has been made, new hope has been inspired, old prejudices and sourness—except by a few—have been tossed aside, and the future for this church is as bright as the promises of God. Think of it! Four hundred present in Sunday-school the fourth Sunday in June, and as many more to be had by going after them. The Sunday-school auditorium (which is the only one completed) is a marvel of beauty in finish and design, but will not begin to hold the great crowds that come to the service. Dr. Carter has recently baptized about thirty, and as many more await baptism. This church, thus far, has been built by Mount Airy people. They have proven themselves heroes in church building; but they have done about all they can, for the present, without aid. They need it, they deserve it, and I believe, by the leading of God, the money will come and the building be completed. Dr. Carter has done, and is doing, a fine work there, and his people do not hesitate to say that he is the equal of any preacher in all the South.

I left there Tuesday, June 28th, for the Annual Meeting at Thomasville Orphanage, taking with me fourteen new subscribers for the Recorder. After a night and a day spent at the Orphanage Annual Meeting, under the inspiring and uplifting influence of 385 well-kept, well-behaved, modest and refined boys and girls, and the honored teachers and officers of this institution, and probably the best meeting in the Orphanage history, I stop over in High Point. At Green Street Baptist Church I find Bro. J. R. Miller, the pastor, and Bro. Fred N. Day in a meeting. Already twenty-six had been baptized and others waiting for baptism, with the meeting still in progress. Brother Miller is a choice spirit among our pastors, and he is doing a fine work. Of course, Brother Day, as usual, had all hearts won, and was preaching with power to a full house the simple Gospel truth. Bro. O. L. Powers was on his front porch, where I spent a few minutes, battling with the hot weather, and apparently deeply engaged in the preparation of a sermon for Sunday. Powers is a student, a good preacher and pastor. A passing word with Bro. J. B. Richardson in his delightful home, one of our honored fathers in the ministry, was sufficient to convince me that age is no barrier to his vigorous, practical and sound interest in dennominational and religious matters. It is good to meet with such spirits. He hath wrought well, and his works shall follow him.

A. L. BETTS.

A WORD FROM DR. LOVE.

I have meant to say a word about the work Dr. Cullom is doing in his correspondence course. In my recent hurried trip through North Carolina I came in touch with several brethren who were getting great benefit from his work. If he did nothing more than popularize among preachers such Christian literature as he prescribes in thesec ourses he would render invaluable service to the denomination and the cause of Christ generally. I was talking recently with the head of a publishing house conducted by another denomination and he told me at length of the class of literature the preachers were buying and lamented loudly that he could not sell the great religious books now so plentifully issuing from the presses of the country. Dr. Cullom's work will reach far beyond the men who are enrolling in his classes. These men will fill others at the fountain to which they have been led and many men will be refreshed for their ministry.

Blessing on you, the dear old Recorder, and all my North Carolina brethren and sisters! Week by week you are a benediction to me.

Yours fraternally,

J. F. LOVE,

Assistant Corresponding Secretary, Home Mission Board.

Dallas, Texas.

The Mother's heart is the child's school-room.—Beecher.

The Power of a Single Little Germ.

The most dreaded, and hardest fought creature in the whole world, is the "germ." One tiny little germ can, in a remarkably short time, destroy the human body and cause death in the most agonized form. For instance, you have a cut, bruise, boil, carbuncle, burn, felon, ulcer, insect bite, or a sore of any kind; it festers, the blood poison germ creeps in, the suffering is intense, and oftentimes death. "Gray's Ointment" is a germ destroyer. It prevents complications from all kind of skin eruptions. It promptly arrests all pain and permanently cures these skin troubles, which if left alone are so disastrous. Get a 25c. box of "Gray's Ointment" from your druggist, and keep it always on hand—you can't tell when you will need it. If you have never used it, and want to test its merits, write Dr. W. F. Gray & Co., 818 Gray Bldg., Nashville, Tenn., and they will send you a free sample box.

Mr. W. R. Crise, of Detroit, Mich., writes: "It is without doubt the best Ointment for healing wounds I ever saw."

. . . Dr. W. W. Landrum suggested before the Louisville Baptist Pastors' Conference two weeks ago that the Sunday School Board publish a special volume of sermons, one on each of the Sunday-school lessons of the year following. Would not a volume of extended notes, expositions on the lessons, be better?—Baptist and Reflector. Of the latter suggestion we have thought favorably for sometime. An improvement on Peloubet's, as excellent and serviceable as that well-known annual is, could be made by some of our Southern Baptist scholars; and for such a work we believe there could be developed a wide and ready sale.

Gratitude is expensive.—Gibbon.

Produces Strength for Work—
Horsford's Acid Phosphate

It perfects digestion, calms and strengthens the nerves and builds up the general health.

Don't stop
Just short
Of the best. It won't take long to raise a few dollars more.

If you have the money; if you're raising it, or only planning—write for helpful suggestions.

ESTEY, Brattleboro, Vt.

WHEN A MAN DIES, the first question the neighbors ask is: "How much life insurance did he have?" All admit he had the best if it be in the Union Central for that company has never had a law suit for a claim in North Carolina, and is paying larger cash dividends to the insured while living. Write Cary J. Hunter & Bro., Raleigh, N. C.

COOPERS OF RALEIGH
MONUMENTS N.C.



When the Children go to School

You have a feeling of security if there are telephones in the community. As a means of protection the telephone is of inestimable value in rural districts. In widely separated districts neighbors can communicate quickly with each other and with the nearest town.

Under the plan of the Bell System any farmer can secure telephone service at low cost.

For information write to nearest Bell Telephone Manager, or address

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When fire rages near you, Cortright Metal Shingles will keep your house safe—and when the big storms come they will keep it dry—and after the years roll by these singles will be as good as ever. The best roof money can buy—easily laid and no tinkering after laying.

Write for dealer's name. If we haven't an agency in your locality, full particulars, samples and prices will be promptly sent to those actually in need of roofing.

CORTRIGHT METAL ROOFING CO.,
54 N. 23rd Street, Phila. 132 Van Buren St., Chicago

The Young People

SOME UGLY LITTLE IMPS.

If you don't believe in fairies, and
the elves are not your friends,
And you have no faith in brownies
or in gnomes,
Let me give you just a glimse
Of the ugly little IMPS
That invade to-day so many happy
homes.

IMPoliteness is an IMP whom every
child should try to shun,
And older people, too, without a
doubt.
IMPatience is another
Who will cause you lots of bother
'Less you send him quickly to the
right-about.

IMPertinence and IMPudence are
naughty little twins,
And, oh, it is astonihsing to see
The mischief that they do;
And, my dear, if I were you
Their comrade I would never, never
be.

One little IMP will sit astride a pen-
cil or a pen
Whene'er there is a problem hard
in view,
And draw his mouth 'way down,
And whine out with a frown:
IMPossible, IMPossible to do!"

IMPrudence and IMPenitence and
IMPulse are three more
(Though the latter is not always un-
der ban);
And there are more, no doubt,
Who are hovering about
To get us into mischief if they can.

Of little foxes you have heard, who
spoil the lovely vines,
These ugly IMPS are dangerous, too,
you see.
Let us raise a battle shout'
We may put them all to rout.
Oh, what a glorious victory that
would be!

—Pauline Frances Camp in St. Nich-
olas.

TEN COMMANDMENTS FOR HORSE OWNERS.

No. 1. Thou shalt have no pleasure in commanding from thy horse labor which is clearly inconsistent with his perfect health and well being.

No. 2. Thou shalt not make thine animal's life a story of pain simply because that power may be thine.

No. 3 Thou shalt not be unmindful that thy faithful horse was born in slavery which probably will not end. Thou hast the power, however, to emancipate him from much of the pain and misery of a life spent wholly in the service of others.

No. 4. Thou shalt not have done thy full duty in showing kindness to thine own animal alone, thy humanity must be sufficient to extend its saving grace to thy companions, less capable of feeling than thyself; for they, too, have been born in bondage and are to be redeemed.

No. 5. Thou shalt remember that "Mercy is twice bless'd; it blesses him that gives and him that takes."

No. 6. Thou shalt honor thyself as well as thy father and thy mother, if these words abide with thee.

No. 7 Thou shalt not kill the spark of kindly instinct born in nearly all animals, and which needs only the magic touch of a kindly hand to break forth in a lasting fondness for the master.

No 8. Thou shalt not commit thy horse to the care of another whom thou knowest to be inexperienced and incompetent or unwilling to treat him kindly, lest that person's sins be charged against thee.

No. 9. Thou shalt not steel thy heart against thy better judgment and in moments of passion inflict physical suffering on thy true friend, more especially since he himself, through no fault of his own, is completely at thy mercy, even for food and shelter.

No. 10. Thou shalt not bear thine own burden with complete and becoming submission until thou hast learned how much heavier it might have been hadst thou been born a horse to bear it under the lash of a merciless master.—Frank H. Miller, V. S.

HINTS ON CARE OF THE MOUTH.

As a moist tooth brush will not cleanse the teeth properly, have several toothbrushes, hanging them from little pegs so they can drain nicely. In this way you will always have a perfectly dry brush ready at hand at any hour.

The mouth should be carefully rinsed with an antiseptic wash immediately upon arising and before going to sleep. A good wash is made by adding one or two teaspoonfuls of listerine to a glassful of tepid water, but this must not be used too constantly. Another excellent mouth wash is: thymol, seven and a half grains; borax, fifteen grains; distilled water, one pint.

It is said that discolored teeth can be bleached to a milky whiteness by brushing them once a week with a toothbrush dampened in apple juice. A noted medical writer when suggesting peroxide of hydrogen as a mouth wash adds that it whitens yellow teeth until they look like pearls. —The New Idea Woman's Magazine.

We dishonor the ordinances of our religion if we place them on a level with any human requirements.

Knows Tetterine Cures Eczema.

Mocksville, N. C.

I have a friend in the country here who has suffered for years with Eczema, and I told him if he used Tetterine he would soon be relieved, for it the only thing thing that I ever used that would kill it. P. S. Early.

Tetterine cures Eczema, Tetter, Ring Worm, Itching Piles and every form of Scalp and Skin Disease. Tetterine 50c; Tetterine Soap 25c. At druggist, or by mail from the manufacturer, The Shuptrine Co., Savannah, Ga.



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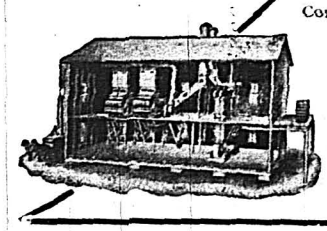
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Complete with double box, Steam Cylinder Press, Cushioned Tramper, Improved Cleaning Feeders, Double Roll Condenser, Metal Lint Flues.
MAXIMUM OUTPUT WITH MINIMUM POWER. SAVES BELTS AND INSURES COOL BEARINGS. NO IDLERS OR COUNTERSHAFTS REQUIRED.
Write for Testimonial List, Prices, Terms, Etc.—

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VAN WINKLE GIN & MACHINE CO.
ATLANTA, GA.

The Home Circle

IF I WERE A VOICE.

If I were a Voice—a persuasive Voice
That could travel the wide world through,
I would fly on the beams of the morning light
And speak to men with a gentle might,
And tell them to be true.
I'd fly, I'd fly o'er land and sea,
Wherever a human heart might be,
Telling a tale, or singing a song,
In praise of the Right—in blame of the Wrong.

If I were a Voice—a consoling Voice,
I'd fly on the wings of the air;
The homes of Sorrow and Guilt I'd seek,
And calm and truthful words I'd speak,
To save them from Despair.
I'd fly, I'd fly o'er the crowded town,
And drop like the happy sunlight down
In the hearts of suffering men,
And teach them to rejoice again.

—Selected.

HELPS FOR THE HOUSEWIFE.

To fasten labels on tin, use surgeon's plaster.

Improvise the upper grate of the oven for a toast rack, by placing it on the top of the stove.

To prevent a loaf of corn bread from becoming heavy when cut, always use the knife perpendicularly.

Steeped "sumac bobs" are an excellent remedy for obstinate sore throat. Make a strong solution, and gargle the throat often.

If colored stockings are washed before wearing, they will not so soon come to mending. Wash in soapy water and rinse.

When piling green wood to dry, place the sticks bark side down. The bark will come off in drying, and is good for kindling.

Keep silverware bright by placing it in a white cotton flannel bag, with a small piece of camphor gum in a thin cloth. Keep the bag tied.

Cut white oilcloth to fit the pantry shelves and paste it on with rather thick flour paste. It will last for years, and is easily kept clean.

Moisten the back of buttonholes in collars, cuffs and shirts before putting them on. They will button more easily, and will not so readily tear.

When the chimney burns out, throw salt on the fire in the stove and close the drafts. The flames will be less fierce. This is for a wood fire.

Soak brooms that are worn sidewise in hot soapsuds a short time. Straighten the splints and dry on a flat surface, then trim evenly. Always suspend a broom.

To tint the plain edges of books, use a rather strong aniline dye. Hold the book firmly closed and apply carefully, but thoroughly. When quite dry, rub gently with a soft cloth.

Do not use the tongue to moisten postage stamps or the flap of a letter. Microscopic examination of both reveals germs which may cause mouth or throat disease. Be on the safe side and use a damp sponge.

Use small scrubbing brushes (costing three or four cents) for silking corn, dish washing, cleaning the grater, the garbage pail wash basin, etc. They make just as effective a brush for the hands when soiled as the more expensive ones sold for that purpose.

Badly-discolored silverware will yield readily to an application of coal oil. Saturate a soft cloth and rub the spots until they disappear; then wash in hot soapsuds and dry without rinsing.

To japan an old tea tray, clean thoroughly with soap and water and a little rotten stone. Mix bronze powder with copal varnish and apply with a brush, and dry in the oven. Give two coats of the varnish if necessary.—*Country Gentleman.*

WARM WEATHER BREADS.

Sweet-Milk Graham Muffins.—Mix and sift one cupful of Graham flour, one cupful of flour, one-fourth of a cupful of sugar, four teaspoonfuls of baking powder and one teaspoonful of salt. Add gradually, while stirring or beating constantly, one cupful of milk, one egg well beaten and one tablespoonful of butter. Fill buttered gem-pans two-thirds full of mixture and bake in hot oven twenty-five minutes.

Baking-Powder Biscuits.—Mix and sift twice two cupfuls of flour, four teaspoonfuls of baking-powder and one-half teaspoonful of salt. Work in two tablespoonfuls of butter with tips of fingers and add gradually three-fourths of a cupful of milk, mixing quickly with a caseknife. Cut out and bake in a quick oven.

Luncheon Rolls.—Toss a baking-powder mixture on a floured board and pat and roll to one-fourth of an inch in thickness, keeping in rectangular shape. Brush over with melted butter and sprinkle with two tablespoonfuls of sugar mixed with one-half teaspoonful of cinnamon, one-third of a cupful of stoned raisins cut in small pieces and two tablespoonfuls of chopped nutmeats. Roll like a jelly-roll and cut off pieces three-fourths of an inch in thickness. Place on a buttered tin cut side up and bake in a hot oven fifteen minutes.—Fannie Merritt Farmer, in Woman's Home Companion.

THE PRIVILEGE OF GROWING OLD.

It is a precious privilege to grow old. Slowly the realization comes as you learn to subdue the eager, restless spirit that was still selfish a little while ago when the importance of material things was exaggerated. The wonder of it all is that the spirit within you is more and more refreshed, now that you know you are growing old; the miracle is that it is as young as it ever was, and you often smile because so few behold the *miracle—because so few understand!* It is this deathless youth of the spirit that gives you serene assurance of survival after the semblance of age has been put away. So peace dwells with you.—The New Idea Woman's Magazine.

If you do not now the good which you can, the time will come when you can not do the good which you would.—Frederick H. Hedge.

Faith draws the poison from every grief, takes the sting from every loss, and quenches the fire of every pain; and only faith can do it.—J. G. Holland.

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



How In the Name of Common Sense

A person capable of thinking can be taken in by piano concerns offering coupons which they claim are worth from $50 to $150 as a payment on a piano, if purchased from them, is hard to understand.

These coupons or certificates are not worth the paper they are printed on and have **absolutely** no value.

The piano offered with coupon or certificate attachment are ordinary $225 to $275 pianos **marked up** to $400 and $450. So you see that after a coupon is credited the dealer gets $50 to $150 more money than the piano actually sells for elsewhere. We can positively show where $450 coupon pianos are sold for $250.

Don't be faked What's the use? Call or Write

CHAS. M. STIEFF

Maker of the
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Manager.

3 bottles of Johnson's Tonic will put on 10 pounds.

Rev. J. M. McCord, Verbena, Ala., used 3 bottles and wrote: "I feel better and weigh more than I have in 20 years."

C. G. Butler, Argenta, Ark., wrote: "Used 4 bottles and gained 12 pounds and feel 100 per cent better."

Money Back When It Fails.

The Johnson's Chill & Fever Tonic Co., Savannah, Ga.

WISHED FOR DEATH

Terrible thing to be so sick, that death would come as a welcome relief from suffering!

How much, then, must one be thankful for a medicine that relieves such misery and brings one into a less desperate state of mind.

Cardui, Woman's Relief, has done this for many women, and may be expected to do so for many more.

Thousands of ladies have written to tell about their suffering, and how it was relieved by the use of Cardui.

Among this long list of letters written, stands forth Mattie Campbell, of *Ratcliff, Texas, who says:* "Two years ago my health was bad. I suffered untold misery. I ached all over. Life was a burden to me. At times I wished for death, to end my suffering.

"At last, I decided to try Cardui. I took one bottle and it helped me. I took 12 bottles more and now I can say that Cardui has stopped my suffering and made life worth living.

"I would not be placed back where I was—not for this whole world rolled at my feet."

Try Cardui. It contains not one grain of dangerous mineral ingredients, but is purely vegetable, and a safe, reliable remedy for young and old.

Sold everywhere.

A Clear Skin



comes by keeping the pores open for poisonous secretions to pass off.

Heiskell's Medicinal Soap cleanses the pores as no other soap can—it soothes, heals and beautifies. Ask your druggist for

Heiskell's Medicinal Toilet Soap

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RHEUMATISM

A CURE GIVEN BY ONE WHO HAD IT



In the Spring of 1893 I was attacked by muscular and inflammatory rheumatism. I suffered as those who have it know, for over three years, and tried almost everything. Finally I found a remedy that cured me completely and it has not returned. I have given it to a number who were terribly afflicted, and it effected a cure in every case. Anyone desiring to give this precious remedy a trial, I will send it free. Address,

Mark H. Jackson, No. 528 James Street, Syracuse, N. Y.
Mr. Jackson is responsible. Above statement true.—Pub.



G. P. Way, Inventor

I WAS DEAF

25 YEARS. NOW I HEAR WHISPERS

with my artificial Ear Drums in my ears. **I never feel them**—they are so perfectly comfortable, and no one sees them. I will tell you the true story of How I Got Deaf and How I Made Myself Hear. Address your letter to me personally—at **8 Adelaide St.** This is important, as letters sent to other addresses often do not reach me. **I stand back of every claim made Medicated Ear Drum for MY drums. GEO. P. WAY, Pat. July 15, 1908**

8 Adelaide Street, Detroit, Mich.

DRINK

KNAPP'S ROOT BEER

A Delicious Temperance and Refreshing Drink. Contains no drugs or impurities. Nature's own product. One large bottle of EXTRACT will make 64 pints

Cost 25c. per bottle.

Don't pay 5 cents a glass for summer drinks when you can make 8 gallons (128 glasses) of DELICIOUS ROOT BEER for 25 cents.

Root Beer made from KNAPP'S EXTRACT is not only a delightful drink, but contains ROOTS, BARKS and HERBS used for centuries to purify the blood.

KNAPP'S ROOT BEER EXTRACT

Sold since 1839, the kind Grandma made. None so good. None goes so far. Send 25 cents for large bottle by mail.

The Knapp Extract Co., 85 WARREN ST. New York, N. Y

Acknowledgments

Raleigh, N. C., July 6, 1910.

State Missions.—Y. W. A., First Church, Goldsboro, $9.00; Sunbeams, Severn, 2.72; W. M. S., Severn, 1.45; W. M. S., New Bethel, 1.00; Sunbeams, White Oak, 25c.; W. M. S., Sharpsburg, 30c.; W. M. S., Inwood, 2.15; Flat Rock, 5.48; Abbottsburg, 7.35; South Side, Winston-Salem, 5.00; New Bethel, 36-05; Harrellsville, 20.90; Coleraine, 13.45; First, High Point, 3.84; New Bethel, Johnston, 3.50; Bayboro Church, 3.00; Atlantic, Swansboro, 2.00; Severn, 8.09; New Bethel, 95c.; Green Street, High Point, 2-.74; S. S., Murfreesboro, 2.05. Total this week, $130.37. Previously reported, $4,227.41. Total this year, $4,357.78.

Foreign Missions.—W. M. S., Broad Ridge, $1.65; Sunbeams, Louise, 1.50; Sunbeans, Severn, 55 cents; Sunbeams, First, Greensboro, 3.00; W. M. S., Severn, 1.50; W. M. S., New Bethel, 1.25; W. M. S., Bethel, 85 cents; W. M. S., Cedar Creek, 5.88; Sunbeams, White Oak, 50 cents; Midway, 10.00; White's Memorial, 85 cents; First, High Point, 9.00; Atlantic, Swansboro, 1.25; Wm. Brisson's field, 2.00; Pembroke, $3; Cedar Grove, 85 cents; Zion's Hill, 1.48; Oak Grove, 20 cents; Antioch, 9.20; Sunbeams, East Lumberton, 3.60; Raft Swamp, 5.25; W. M. S., Clybonville, 4.70; East Lumerton, 4.00; Beaulah, 1.90; W. M. S., Beaulah, 35 cents. Total this week, $74-31. Previously reported, $25,995-.47. Total this year, $26,069.78.

Home Mission —Y. W. A., First, Goldsboro, $15.00; Sunbeams, Ahoskie, 2.30; Sunbeams, Mt. Galead, 1.63; Sunbeams, Severn, 59 cents; Sunbeams, Roxboro, 95 cents; W. M. S., New Bethel, 1.00; Mrs. John Lewis, Southern Pines, 1.00; Sunbeams, White Oak, 50 cents; Cheerful Hope, 16.50; Mars Hill, 17.42; Mt. Galead, 6.66; Salem, 1.03; Atlantic, Swansboro, 85 cents; Big Springs, 8.00; W. M. S., Amis Chapel, 6.19; Spray, 25.00. Total this week, $104.62. Previously reported, $13,408.89. Total this year, $13,513.51.

Education.—Inwood, $5.00; Mt. Zion, 3.40; Shady Grove, 2.49; Mt. Galead, 5.01; Asheboro St., Greensboro, 12.00; Severn, 6.31; Mt. Harmony, 2.00; New Bethel, 1.10; Green Street, High Point, 3.30; Spring Hill, 4.10; Stantonsburg, 68c. Total this week, $45.39. Previously reported, $3,103.10. Total this year, $3,148.49.

Sunday Schools.—W. M. S., Edenton, $9.50; Sunbeams, White Oak, 25 cents; Inwood, 3.50; S. S., Woodville, 5.00; S. S., Vaughn, 1.62; Mt. Galead, 3.09 Littleton, 1.51; Mars Hill, 5.14; Green Street, High Point, 5.00; Spring Hill, 3.00. Total this week, $37.61. Previously reported, $389.53. Total this year, $427.14.

Margaret Home.—Sunbeams, Red Mountain, $1.21; Sunbeams, White Oak, 25 cents. Total this week, $1.46. Previously reported, $43.67. Total this year, $45.13.

Ministerial Relief. — Fayetteville Street, Raleigh 1.00; Poplar Springs, 4.00; Moore's Chapel, 2.00. Eno. Ch., 15.00; Semora, 6.00. Total this week, $28.00 Previously reported, $2,392.58. Total this year, $2,420.58.

Total reported for all objects this week	$421.76
Previously reported for all objects	48,571.69
Total reported for all objects this year.....	$48,993.45

WALTERS DURHAM,
Treas. Baptist State Convention.

Great men are sincere.—Emerson.

FOUR THINGS THAT GUARANTEE A REVIVAL.

Revival Prayer.—Such a trustful intensity in prayer that God will exercise His sovereignty and especially lead men to exercise the will, to the end that Christian people may become co-laborers with God and that directly also the unsaved may be led by the Spirit to decide for the Christian life and to begin service for God; never forgetting that it is God who regenerates.

Revival Life.—Such a becoming consistency of life, humble and trustful toward God, kindly and helpful to man, and clean and true within, that by example it may commend the gospel of Christ, show forth the cleansing power of the blood of Jesus and irresistibly draw people to the Christian life.

Revival Knowledge.—Such a diligent study of the Bible that we come to know what is man's undone condition, what God can do for a sin-sick soul, and what the soul must do to secure divine relief; also, to know the fundamentals of the Christian experience, and to recognize the indications of conversion and the fruits of the Spirit.

Revival Work.—Such a modest activity in personal work, in addition to earnest prayer, godly life and Bible study, that others may realize our zeal for the kingdom's growth and the salvation of souls, and also that some, at least, may personally be sought for Christ; remembering that personal work needs to be supported by unostentatious kindly deeds and unselfish acts toward the friend sought for Christ, but also that the urgent invitation "come and see" must not be forgotten.—J. W. Merrill, in Standard.



MR. EUGENE ANDERSON, Pres't., Georgia-Alabama Business College, Macon, Ga.

"I see that the Biblical Recorder has been saying some nice things about Mr. Eugene Anderson, President of the Georgia-Alabama Business College at Macon, Ga.," writes Miss Hester Butterworth, of Atlanta, Ga. "I am certainly glad to see it. Although I did not take my initial training at his great college, I have felt the value of his assistance in business. I studied elsewhere first, and then I learned what he could do for me. I have recently had a chance to see what a course with him means to anybody who gets it, and he has given me some valuable training, although I was a stenographer two years before I met him. My experience taught me also that positions are hard to get without a 'pull,' such as one gets through Mr. Anderson's influence. He is interested in all young people, and if one proves her worth, Mr. Anderson's influence is gladly given her, and that is all she needs to insure her success. I value my membership in the Georgia-Alabama Alumni Association above everything in business. I never intend to let my name get off that list as ling as I am working as a stenographer."

Mr. Anderson's motto is: "Train a boy or girl, put him to work, and then let him pay his tuition afterwards."

The latest catalogue of the Agricultural and Mechanical College shows remarkable progress. The total enrollment was 570—a gain of 124 over the year before. One hundred and eighty-two of these were agricultural students. In addition, twenty-seven teachers attended the May School to equip themselves to teach agriculture in the common schools. Three new buildings have just been completed and a fourth is now under construction. The faculty for the coming year will number fifty technical experts. The next session will begin on September 7th.

The Late Henry W. Grady and the Constitution.

Every Southerner knows the high standing of the Atlanta Constitution, the leading paper in the South. And the late editor of it, Henry W. Grady, was one of the South's noblest sons. Mr Grady was renowned for his frankness in stating facts, and he was just as severe in condemning that which was wrong as he was in praising what was right. As a resident of Atlanta he naturally heard of the work being done in that city by Dr. Woolley for the cure of persons addicted to the use of whiskey and opium. Mr. Grady investigated, and when he had satisfied himself that Dr. Woolley's cure was a genuine one, he came out in an article in the Constitution and said so. Dr. Woolley's Book on "Opium and Whiskey Habits and their Cure" contains this endorsement. If you address Dr. Woolley, No. 27 I, The Victor Sanitarium, Atlanta, Ga., you may have a copy free

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Administrator's Notice

Having qualified as administrator of the estate of the late John C. Richbourg, late of the City of Raleigh, N. C., this is to notify all persons having claims against said John C. Richbourg, to present the same to me on or before the 20th day of June 1911, or this notice will be pleaded in bar of their recovery. All persons indebted to said John C. Richbourg are hereby notified to make immediate payment to me. This June 20th, 1910.

FRANK B. TANT,
Administrator of John C. Richbourg, deceased.

Administratrix Notice.

Having qualified as executrix of the estate of Percy G. Adams, deceased, this is to give notice to all persons having claims against the said estate to exhibit them to me on or before the 29th day of June 1911, or this notice will be pleaded in bar of their recovery. All persons indebted to the said estate will make payment to me.

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Obituaries

Creech.—On April 12, 1910, God called from our midst little Clarence Early Creech, son of Bro. M. D. and Sister Maybell Creech, aged one year eight months and one day. Little Clarence was loved by all who knew him, and was only sick for a short while before his living spirit was called from this world.

The little darling is gone,
His tiny spirit has fled,
The babe we loved so dear
Lies sleeping with the dead.

A tear within the father's eye,
The mother's aching heart,
Can only tell the agony—
How hard it is to part.

A. B. CREECH.

Watson.—Whereas, God in His wisdom has called from this earthly life to heavenly joys our beloved brother, Walter Allen Watson; and whereas, the members of Brown's Baptist Church and Sunday-school desire to permanently record their loving appreciation of his life and labors; Therefore,

Resolved 1. That with sad hearts we bow in humble submission to the will of our heavenly Father, for we know that in our dear brother's death our loss is his eternal gain.

2. That we miss Brother Watson in our church and Sunday-school work, for he was always punctual in his attendance, liberal in his contributions, faithful to his obligations, and true and loving to his fellow laborers.

3. That the world is better because he lived in it and that Heaven is more attractive to us because he is there, where we hope to meet him when our Father calls us home.

4. That we extend to his devoted wife and their children our heart-felt sympathy, and assure them of our readiness to serve them in any way we can.

5. That these resolutions be inscribed in the record books of our church and Sunday-school, that a copy be furnished the bereaved family, and that they be published in The Biblical Recorder and The Warrenton Record.

J. F. REAMS,
J. N. TUNSTALL,
S. L. BOBBITT,
Church Committee.
J. L. REDOUT,
S. L. BOBBITT,
J. W. SMITHWICK,
Sunday-school Committee.

Dunn.—At a meeting of the members of Roberdel No. 2 Baptist Sunday-school January 30, 1910, the following resolutions were adopted:

Whereas, it has pleased the Supreme Ruler of the universe to remove from our midst our late brother, W. W. Dunn; and,

Whereas, the intimate relations held by our deceased brother with the members of this Sunday-school render it proper that we should place on record our appreciation of his services as an officer and his merits as a man; therefore be it—

Resolved by Baptist Sunday-school, that while we bow with humble submission to the will of the Most High we do not the less mourn for our brother who has been called from his labor to rest.

Resolved, That in the death of W. W. Dunn this Sunday-school feels that they have lost a brother who was faithful to his Sunday-school, devoted to his welfare and prosperity and an honest and upright man; whose virtues endeared him not only to his denomination but to all who knew him.

Resolved, That our Sunday-school tender its heartfelt sympathy to the family and relations of our deceased brother in this their sad affliction.

Resolved, That these resolutions be entered on the Minutes of this Sunday-school and that a copy be sent to the Biblical *Recorder* and a copy to the Post for publication.

Z. R. COVINGTON,
E. P. BRUTON,
JOHN M. MORGAN,
Committee.

Happiness is an equivalent for all troublesome things.—Epictetus.

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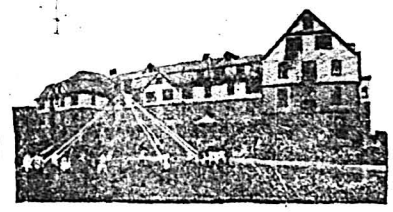
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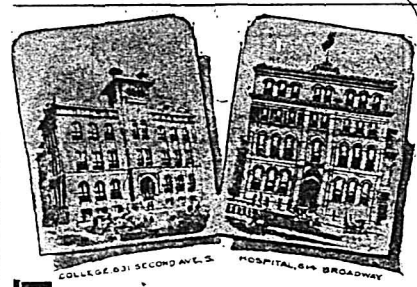
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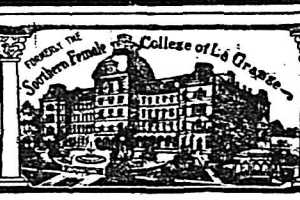
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FROM KENTUCKY.

Dear Editor:—I am writing to say a word in behalf of our new pastor, Rev. J. M. Haymore, formerly pastor of Spurgeon Memorial Baptist Church of Norfolk, Va. Brother Haymore is a native North Carolinian and was called by the First Baptist Church of Prestonsburg, Ky., without seeing him and he accepted our call without knowing us.

I can say that our church made no mistake in that call. Brother Haymore has been with us only about two months, and during that time he has made his powerful influence felt not only in his own flock, but the townspeople have begun to recognize him as one of the ablest preachers in the country. Although a young man, he has no superior in this section of the country in the pulpit. His sermons have been of the highest type and his power as a pulpit orator is felt wherever he goes. His members have learned to love and respect him, and to love him is only to know him.

I regard Brother Haymore as one of the best advocates of Baptist doctrines in the State of Kentucky. The State Board made a great move when it secured him. He is located here in the Sandy Valley, a section with untold natural wealth, with a people surrounding him who possess the purest Anglo-Saxon blood of any people on the American continent, and who have been long neglected by all the leading denominations in religious and educational training. The Baptists are in the lead in this section, and as long as such men as Brother Haymore are at the head of the Sandy Valley churches they will continue to lead. I say this with no feeling against other denominations and without any desire to, or intention to, insinuate that other denomination do not have good men at the head of the churches. Brother Haymore is a consistent Christian consecrated to the cause, and he demonstrates this fact not alone in the pulpit, but in every-day walks he carries out the Biblical admonition: "To let his light so shine before men that others may see his good works and glorify the Father in heaven."

We are all proud of Brother Haymore and if he never leaves the pastorate of our church until we want him to do so, he will grow gray in the service of the Master as pastor of our church. I have never seen a congregation love their pastor as we do Brother Haymore. Since his arrival here he has started a movement for a new ten thousand dollar church building, and the building will be completed by next fall. The Sandy Valley is full of boys and girls craving for an education and much in need of religious training, and I have thought that if only the men of great wealth, who are giving annually large sums to establish large libraries in the cities where educational advantages are good, could only see in a small way the great good that could come to the mountain boys and girls from their wealth, they would pour out in lavish abundance their gifts for the cause of education in the mountains. Brother Haymore is a man of rare executive ability, and we expect him to accomplish great things for us in this respect. I hope you will print this humble testimony to a worthy brother, as I feel that his many friends who read your paper will be glad to note the great work he is doing in the Master's Kingdom.

Yours very truly,
W. H. MAY,
Commonwealth's Attorney, Thirty-First District of Kentucky.
Prestonsburg, Ky.

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