BIBLICAL RECORDER.

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

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THE GOOD WORK FOR THE FREE SCHOOLS HAS ONLY BEGUN.

We fear that there are good friends of the cause of the free schools who are disposed to spend the balance of their energy in shouting over what has been done for the free schools. To them we come to speak a sober word. The work has only begun.

It is true that the party in power is pledged to a four months free-school term throughout the State; but it is true that the Constitution, that is, all people and all parties, have been pledged to precisely the same for a generation. This proves nothing save that pledges are not always to be depended upon. It is true that, unless schools are kept within the reach of the children of North Carolina so thoroughly that in seven years our large percentage of white illiteracy shall be utterly removed so far as children now twelve years old and less are concerned, the party of the Amendment will have to confront unanswerable living witnesses of its bad faith. But the task is a mighty one, and it requires no Solomon to see that the mere appropriation of $100 000 extra or of any amount of mony, will not suffice. It is true that no one now dares to oppose the call of the free schools for help; but every member of the General Assembly knows that, although they have been forced into silence, the opponents of the free schools are numerous and they neglect no opportunity to strike them a blow.

It is true that $100,000 has been appropriated in addition to the funds derived from the general tax; it is true that the new law is the best law our free schools have ever had; it is true that books will be cheaper; it is true, too, that $100,000 has been placed in the hands of the State Board to strengthen weak districts. But, we may as well all become aware that large sums of money represent opportunity to squander as well as to wisely spend, and that laws alone can do little. Money does not make the world go. It requires sense as well. Now is the time to husband the funds of the free schools, and to spend their money just as if they had only half what they have. Truth is, they have less than half what they need. Now is the time to work for the free schools as if they had not a friend.

Unless a strong sentiment is kept going for the free schools, a tide of opposition will set in in the next General Assembly. Unless the present opportunity to better the condition of the schools is enthusiastically appreciated, it will be argued very quickly that the people do not care And justly, too, since the State Legislature has done its part and the matter is now with the people. There is work to be done at home. We must, to an extent, educate the mothers and fathers of the children as well as the children.

Let us here indicate some respects in which the schools may be improved:

(1) We may free them from politics and the spoilsmen. Public sentiment must demand this as public policy requires it.

(2) The supervision of the schools may be more intelligent, more frequent and more exacting. Not only county supervisors, but local committeemen may have a great part in the new era in North Carolina by taking personal interest in the schools.

(3) The teachers may improve. For one thing, the free schools must come to be somewhat more than places for the employment of kinspeople or favorites of committeemen. They ought also to become, now that they may pay more, somewhat more than a source of supplementary income to a fellow who lives the balance of the year on odd jobs There are good teachers. President Vann says his likeness of the Goddess of Liberty is in the form of a woman who never saw a college, but who is teaching in some free school away off in the back woods. That is well; but teachers ought to attend teachers' institutes, associations, etc., and read books.

The teachers, too, may look up the children. We must go out after them now. We ought to take a census in every school district this year, of children who are illiterate but who have not been allowed to enter the schools That would help in reaching and saving the last child. This has been provided for in the new law.

(4) The preachers and all public hearted men and women with them—(1) in holding the committeemen to a strict performance of their duty, forbidding them to employ any but the best available teachers, or to spend money foolishly; (2) in encouraging parents to send their children regularly, every day. They can create a sentiment that will make it impossible for a man to keep his children from school and have any peace of mind; (3) they can encourage the teachers, by visiting the schools, by giving the children time to study, by preparing them as best they may.

(5) We hope the county and State authorities will feel free to exercise their increased power. The work in the school room must be stimulated by the local committeemen; the committeemen and teachers must be stimulated by the County Board and the County Superintendent. These in turn must be zealously looked after by the State Superintendent and the State Board.

(6) The burden is upon the County Boards to get good Superintendents; and they have power now to pay sufficient to get good ones. This is a critical point. May Heaven protect us here against the spoilsman. We need educators, intelligent men, men of the people likewise, who can manage and who will work

(7) We must concentrate. North Carolina can not afford to scatter her shot. We have built too many shabby schoolhouses; we have formed too many weak districts. Brave County Boards will remedy this.

(8) Last and not least, we must have better school-houses. The shabby one room cabin must go. We need better houses just as badly as we need longer terms We should be surprised if the secret of the distressing condition of public education lies in the sorry physical plight of the schools. We almost despaired of our hopes in the free schools when the Permanent Fund was about to be taken a few days ago. But, as if by Providence, it was saved. Now let us turn it to a permanent blessing by putting it in new and suitable houses. It is not enough to go far (only $175 000) but in two years plans may be devised for distributing it so that communities will be encouraged to contribute to this purpose. It will be a great day when in every township there is one good school house. Once seen, all the other districts will have one.

These are some plans for the new work of upbuilding the cause of education in North Carolina. If the reader thinks of others let him act upon them and tell our readers about them, that they may do so too.

HAVE THEY?

Referring to the report that Mr. J. Piermont Morgan recently gave a worker among the outcast classes of New York a check for $500,000, the Baptist Argus says: "Rich men are just beginning to realize the stewardship of wealth" Such, for instance, as John D. Rockefeller, Andrew Carnegie, J. Piermont Morgan and Miss Helen Gould. Let the good work go on. We hope that many others may be added to this list. Whether their money has always been acquired in a righteous way or not, we hope at least that it may be used for the uplifting of their fellow men.—Baptist and Reflector. The inference may be that poor men have long since learned the stewardship of small means. Is it so? May not the owner of ten dollars be as niggardly as the owner of a million? Is it money or mind? It strikes us that the times demand that we poorer people shall cease begging the rich to give and begin giving like princes ourselves. If we do not, we may find ourselves dependent upon the very rich.

Christian Giving: A Bible Study.

BY EDW. S. REAVES.

No. III.

THE BLESSING OF GIVING.

There is more than duty in giving It may become a privilege and the source of blessing On this subject he has spoken who had a right to know. There was a saying of Jesus, not recorded in any of the Gospels, which, passing orally from one to another, had come down to Paul's time. Those early Christians whose hearts were warm with love for their Master, and whose hands were ready to do His will, loved to quote it. "Remember the words of the Lord Jesus, how He said, It is more blessed to give than to receive." This is not the world's favorite maxim. It says it is more blessed to gain than to give, more blessed to save than to scatter abroad. Jesus knew whereof He was speaking. He uttered this truth not only out of His divine wisdom but out of His rich experience He had already given until He had felt very keenly the privations which it brought. He will yet give until His life shall be spent in the gift. He says, "It is more blessed to give than to receive."

THE BLESSED GIVER.

1. It is more blessed to be in the position of the giver than of the receiver. We are asked to give of our means for the support of those who preach the Gospel to the heathen. Suppose we consider that we are giving for the benefit of the missionary, which is not the case. Is not your position one more to be desired than his? How many of us would be willing to leave home and kindred, as he has done, to go out into a strange land and endure his privations? He makes greater sacrifice in going than do we in giving. But how about the heathen, who are the real recipients of our gifts? Certainly it is more desirable to live under the privileges of the Gospel than to live yonder in heathen darkness without them. To us have come the blessings of eternal truth and the privilege is ours of giving them to others.

2 In itself it is more blessed to give than to receive. Giving carries a double blessing. it enriches him who receives, and returns to bless him who gives. This truth may be illustrated from nature. In Palestine there are two bodies of water, the Sea of Galilee and the Dead Sea. There was a time when the water of these two lakes was alike fresh. To-day the waters of one are pure and sweet, the waters of the other bitter and nauseating. Why the difference? The same sparkling waters of the Lebanon Mountains flow into both. The Sea of Galilee received the waters, held them but a little while in its reservoir and then passed them on fresh and pure. Freely it receives and freely gives. Around its shores is a prosperous people. There numerous towns sprung up and upon its bosom were many vessels carrying the commerce of a thrifty people. Here the Master came to bless it by His presence. Upon its shores He spoke His parables; on its grassy slopes and heaving bosom He wrought His miracles. It was a scene of life and gladness.

Not so with the Dead Sea. It received the same waters fresh and pure, but held them in its selfish bosom, refusing to give up save as the sun forced it. Its waters have become brine and are so foul that no living thing can make its home there. Upon its shores there are no towns. Man has long since left it. The Master never came to hallow it by His presence. It is the Dead Sea.

These same characters are to be found among men. One receives with open arms and greedy hands, but refuses to give What is it to him if others have need? His wants are supplied. Others have sorrows; his life runs smoothly along. Others are destitute of Gospel privileges; he worships in a stately church. The children of others go untaught; his go to the best schools. His life becomes narrow sordid, self centered. Others care no more for him than he cares for them, for the world returns to every man what he gives it. To his soul Jesus does not come in gracious power to bless He is a putrifying, nauseating dead sea.

The other lives not so much for self as the good that he can do. He gives to others good cheer, large sympathy, and is ever ready with his means to supply human need or to aid good cause. He is fresh and buoyant, giving and receiving love's sweet intercourse. To his soul the Lord of glory comes with richest blessings. The words of Solomon have come true, "The liberal soul shall be made fat." To give from a realization of duty is well; but to give because it is a privilege is far better Duty is irksome; privilege is sweet. We must not be narrow in sympathy or penurious in gifts, for by these we shall miss the blessing.

Statesville, N. C.

The Last Days of Rev. W. L. Wright, D.D., a Complete Triumph.

BY REV. W. W. ROSE.

I have been informed that the friends of Dr. Wright, in his own church, have written of him as a preacher and man, but very little has been said of the last days of this earnest Christian and splendid preacher. This has resulted, I suppose, from the fact that those who have written were associated with him in the days of his health and strength, but in his last days did not come in contact with him.

As the pastor of the Methodist church in Troy, N. C., where Dr. Wright spent his last days and where he finally died, it was my privilege to know him and to count him as one of my friends. While he was the older man, God permitted us to draw very close together, and I believe he talked as freely to me as to any one except his faithful and devoted wife In those days of pain, I often visited him, anxious to be what comfort I could to him as he went down into the valley.

In my experience as a pastor and in my reading the lives of God's saints, which form so rich a part of the history of the church, I have known of no more glorious triumph given to one of God's children, for it seems to me to have been a complete victory over death. He knew for months before the end came that he must die, but it did not alarm him "He set his house in order," making every arrangement for his departure. He settled his business matters, had his father's remains exhumed and reinterred at Reidsville, designated the friends whom he wished to accompany his body to Reidsville and had, a few days before his death, some work done on his house, in order that it might be more comfortable and safer for his wife after he was gone. He did all these things with as much composure as if he was about to project some new enterprise.

During those months of suffering, I often visited him, and I always left feeling that I had been the gainer by the visit. Often he would talk to me about heaven and the things beyond the grave, and death to him seemed to be nothing more than the stepping out into a larger life He would talk of it with that composure, that quiet joy with which a son speaks about going home after a long absence

He lived very close to Christ in those days, and his faith gave him victory. A few days before his death, I called to see him. As I was leaving, and while I held his hand, I asked, "How is it with you Doctor," making him understand that I meant his spiritual state. Looking up into my face with a smile, his emaciated face beaming with the joy which filled his soul, he replied with emphasis—"It is all right, it is all right." As I went down the stairway into the hall, and out into the street, my heart kept saying, "Let me die the death of the righteous and let my last end be like his."

The night before his death, at his request, I watched by his bed-side. He thought he was going to leave us that night. There was no fear, but the same composure and trust that had characterized his whole illness The next night he closed his eyes on earth and opened them to behold that glorious vision that had become so real to him.

Farewell, my comrade of the Cross, I hope to meet and greet you in that better land

Troy, N. C.

A Clever Explanation.

The Roman Catholic scholars have had a Congress at Munich in which it was openly admitted that Protestant scholarship was far in the lead. In Germany, where the Catholic population is one-third, only 12 per cent of the university teachers are Catholic. They simply can not come up to the requirements of scholarship. It was also admitted that the matter was growing worse. The Pope is infallible, the church is infallible They know it all now and there is nothing to learn. Knowledge to them is heresy. The door is closed. No wonder the Pope laments about Rome, in a published prayer, for the new century, "Why fades thy fame?"—Baptist Argus.

The Lamp Holds Out.

The Recorder is in error in claiming that we do not believe poetry can be written by North Carolinians On the contrary, we have said again and again that there are a half dozen people in the State who can write poetry, but there are 10 514 others who can not write a line, but who imagine they are equal to Longfellow in his prime.—Charity and Children.

Study the Bible topically. If you will study *assurance* for a week, you will find it is your privilege to know that you are a child of God.—Moody.

A Good Deacon.

AN ADDRESS TO THE CHURCHES.

BY REV. W. S. PENICK, D.D.

"Then the twelve called the multitude of the disciples unto them and said, It is not reason that we should leave the word of God, and serve tables. Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost, and wisdom, whom we may appoint over this business. But we will give ourselves continually to prayer and to the ministry of the Word."

I am reminded by Dr. McConnell's address to his deacons of the address of the apostles to the church at Jerusalem on the selection of deacons, their qualifications, etc.

SCRIPTURAL QUALIFICATIONS OF A DEACON.

They mention three qualifications:

1. "Look ye out * * * men of honest report."

This means, that they were not to select a man for this important position until they had consulted public opinions as to his standing, for he must not only be a man of good character, but a man of good reputation. "Character lives in a man, reputation outside of him." A deacon must have a good reputation.

"He that hath an ear, let him hear what the Spirit saith unto the churches."

2 They were to select men "full of the Holy Ghost."

They were to be not only men of piety, but men of power.

They chose Stephen, "a man full of faith and of the Holy Ghost." And it is said of him that he, "full of faith and power, did great wonders and miracles among the people?"

To be full of the Holy Ghost is to be full of power. How influential is a man full of the Holy Ghost! How few of our churches remember this qualification when looking for a deacon! "He that hath an ear, let him hear what the Spirit saith unto the churches."

3. Another qualification is wisdom.

"Look ye out—men of honest report, full of the Holy Ghost and wisdom."

Let us try to find out what the apostles meant by the words "full of wisdom."

See the definition of a wise man as given by the Apostle James, "Who is a wise man and endued with knowledge among you? let him show by his good life his works, in meekness and wisdom. But if ye have bitter jealousy and faction in your hearts, glory not and lie not against the truth. This wisdom is not a wisdom that cometh down from above, but is earthly, sensual, devilish. For where jealousy and faction are there is confusion and every vile deed. But the wisdom that is from above is first pure, then peaceable, gentle, easy to be intreated, full of mercy and good fruits, without variance, without hypocrisy." Measured by this standard of wisdom, how many wise deacons have we in our churches? And if they are not wise, how can we call them good?

"He that hath an ear, let him hear what the Spirit saith unto the churches."

THE WORK OF DEACONS.

But why were deacons to be appointed in the church? What reason did the apostle give for the necessity of such officers in the churches? Listen, "It is not reason that we should leave the word of God and serve tables. Wherefore, brethren, look ye out men who we may appoint over this business. But we will give ourselves continually to prayer and to the ministry of the Word."

Deacons are for the relief of the pastors. They are sometimes called secular officers. This is wrong. There are no secular officers in the house of the Lord. There are only two offices in the church—bishops or pastors, and deacons—and a high spiritual qualification is declared necessary for both. The business of pastors is "to give themselves continually to prayer and to the ministry of the Word."

Deacons are to relieve their pastors so that they may give themselves to such work.

When the disciples did as they were directed by the apostles, what was the result? "The word of God increased; and the number of the disciples multiplied in Jerusalem greatly."

AN OLD-FASHIONED BELIEF.

Dear brethren, I have an old fashioned belief that if the churches would go by the directions given to the apostles for the selection of deacons, as recorded in the sixth chapter of "The Acts," and thereby untie the hands of their pastors, so that they can "give themselves continually to prayer and to the ministry of the Word," the same results would follow now—"the Word of God would increase; and the number of the disciples would multiply in our Jerusalems greatly!

If we are full of pride and conceit and ambition and self-seeking and pleasure and the world, there is no room for the spirit of Christ.—Moody.

THE WORK OF LOVING FRIENDS.

The Recorder is indebted to the following brethren for gracious favors last week; their clubs encourage us in more ways than one: They persuade us that the time is ripe for a great forward movement in behalf of the Recorder; that subscribers may be obtained; and of course we are personally encouraged. We thank them every one heartily:

A. W. Early, Aulander.
A. R. Foushee, Roxboro.
W. L. Griffin, Bynum.
Rev. D. P. Harris, Elizabeth City.
Rev. D. F. Putnam, Cherryville.
Rev. M. S. Proffit, Democrat.
J. C. Caddell, Wake Forest—who took a trip and found himself the victim of a habit we hope he may never master.
Rev. A. L. Byrd, Tolarsville.
Rev. J. B. Harrell, Franklinton.
Rev. W. T. Talbert, Concord.
Rev. J. M. Walker, Rutherfordton.
F. C. Calloway, Albemarle.
Rev. H. C. Moore, Newbern.
Rev. T. M. Baldwin, Spencerville.
C. W. Carter, Clayton.
Rev. E. J. Harrell, Aulander.
Rev. J. J. Payseur, of Brooklyn church, Wilmington, who sent thirteen new subscribers with thirteen dollars. He is a worker who does not know how to fail.

Now, good friends, the time to do the best work for the Recorder reaches a point very shortly. Even this week it is high tide. In a little while the ebb will begin. Let us every one make a strenuous effort this week and the next.

NOW FOR A GREAT CAMPAIGN.

The Recorder will be sent to new subscribers the balance of the year for one dollar.

The work of the year is just beginning. The heavy campaigning for missions and education is all before us. The Southern Convention and the State Convention come within the balance of the year.

Better still, for the first time in seven years, the political atmosphere is lifting. Our people ought to be ready to think about better things—about their soul's welfare, about God's work in the world, about building up the cause of Christ, about making their homes more heavenly about rearing their children in the faith.

Let us take a great turn, now!

Our motive in offering this low rate is frankly stated: We want to increase the usefulness of the Recorder. The special rate is evidence of our disposition to make it easy for our friends to help us in this.

We can not do it alone. We must depend upon those who feel that it ought to be done, and that they ought to try to do it.

Our denomination sorely needs a better informed rank and file. In the great efforts this year nothing will help so much as the circulation of denominational literature.

The balance of the year to new subscribers, one dollar. That is low enough. But when our friends help us we desire to help them; and so we append some promises:

(1) Anyone sending four new subscribers on this offer will receive either "The Life of Jesus," by Wallace, or "The History of the Baptists," by Vedder. These are standard religious works. Just now at the end of the long series of Sunday School lessons in the "Life of Christ," we should think every one would want this work. But there is just as strong a temptation for "The History of the Baptists" in this time of looking backward for inspiration to do the great things demanded by the Present in the name of the Future.

(2) And so, we offer both these books to anyone sending us six new subscribers.

(3) The old century came in with the goose quill; it left us the fountain pen. Every busy man needs such pen. To get a good one cheap has been difficult. Our "Post" pen is giving perfect satisfaction. We have a letter from Pastor T. G. Wood praising heartily one we sent him. We will send the pen to anyone sending seven new subscribers.

(4) For ten new subscribers we will send our Holman Self-pronouncing Bible free.

Now, good friends, let us make such a campaign as has not been known in Southern Baptist work.

The time is ripe; the winter is gone; politics are settled; religious work has right-of-way.

Southern Baptist Press Association.

In a more or less vague effort to better their lot, some of the editors of Baptist papers in the South organized a Press Association several years ago. The moving spirit was Editor Folk, of Tennessee, to whose efforts then and labors since is owed whatever pleasure or profit the annual meetings have given.

The object of a press association is pleasure. The sessions are appointed in the most attractive city that invites the brethren. To be sure, the whole time is not devoted to 'sight seeing.' banquets and excursions; but it is understood by the knowing members that the serious papers and addresses are provided mainly in response to the superficial demands of conventionality. Besides, one is more prepared to enjoy a jaunt after he has heard ten or more papers on all sorts of imaginary and real problems and perplexities, that lose none of their terrors by being so vigorously settled or unsettled.

We had the privilege of attending an annual session of the Association in Richmond last week. The editors were in a remarkably lamb like mood; indeed, the lion and the lamb could not be distinguished the one from the other in the general peace. In addition, there were numerous elements likely to make the meeting worth while. Richmond herself and her delightful people; the Jefferson Hotel and a sumptuous banquet given in honor of the editors by Mr. B. F. Johnson; three genial representatives of Northern contemporaries; lively if not effectual discussions of the woes of the fraternity; helpful personal association with one's fellows; and an excursion to Hampton, Old Point and Newport News in the best of company.

We fancy the reader is already framing the line—Who would not be an editor? But hear a little of the interminable woes, of which no surcease could be contrived even by all the big editors and little editors (very few, if any present) in one high council together. The best, perhaps, they shall henceforth hope for will be such hospitality as that of Richmond, which did enable them to forget themselves an hour at a time.

One brother was sorely afflicted by the publications of the Boards, another couldn't perceive how the copy in the Board journals had bearing of any sort upon real papers. Another betrayed that he was harassed by the papers of lower subscription price, which prevent one from making such a paper as the denomination needs, by cutting down one's income. Another thought that the pastors did not help as they might, but a brother from North Carolina declared that the pastors in his State deserved no such complaint. Another was troubled about advertising rates. It appeared that some one had doubted the statement of his circulation. Another announced that he had a solution of the question, "How Shall We Determine How Many Baptist Papers There Shall be and Who Shall Edit Them." But he discreetly, if not bravely declined to make his plan known. These are some of the matters on which the brethren ventured to unburden their minds.

Who would be an editor?

But there were some things that we all agreed upon. We were having a good time. We would make better papers. The meeting is decidedly worth having. And finally, with one accord and in one place, without dissimulation whatever, that we need and deserve more subscribers, and that the pastors may do more to help us get them than all the rest of the world.

Before adjournment, Dr. T. T. Eaton was chosen President, upon Dr. Pitt's nomination. Dr. Folk was reelected Secretary and Treasurer on the ground that to reward his labors with the Presidency were to rob his present office of the one man who can and will measure up to its requirements; and, as Admiral Dewey has said, and all American mothers believe, anyone may do the work of a president, "as the duties of that office are not very exacting."

No one appeared to enjoy the meeting more heartily than the dean of the editorial fraternity—Dr. A. E. Dickenson. He was chosen to preside during this meeting. He was as genial and as clever as in the days when his presence added so much to the sessions of our State Convention. In the Herald office he is unusually fortunate in having a "junior," Dr. Pitt, who knows how to make a religious paper and bids fair to become master of all the requisites of an editorial connection that affects not simply one State's work, but is vital to our Southern Baptist Convention and, indeed, to all our Baptist interests. There are two other workers of the best sort in that office.

The banquet that was given by Mr. B. F. Johnson was a treat indeed. Not too frequently is its like to be seen. There were two hundred guests, and more, and letters of regret were received from many others. Our host deserves congratulation upon the notable success of the occasion. That his life-aim of stimulating and improving our educational systems will gain decidedly is saying no more than is obvious to those who know what it is to come in contact with his energetic, determined and enthusiastic personality.

By no means least of the delights of the trip, many of which we are not permitted to refer to here, was the hospitality of the home of Editor Pitt. It is no wonder that from such a base of supplies of the higher sort he succeeds in sending out a paper full of light and gentleness and cheer; it is an inevitable consequence of his environment.

Spiritual Uplift at the University.

A WORD ABOUT MONTREAT.

The series of meetings conducted by Evangelist Weston R. Gales which closed March 10, resulted in a great spiritual uplift.

The services of the first week were in the University under the auspices of the Young Men's Christian Association. Deep interest was manifested on the part of the students, and the attendance as good from the beginning.

There was nothing sensational about the manner in which the meeting was conducted. The purely gospel sermons were simple and intensely interesting. It is estimated that seven-eighths of the students were out to the services. The number of conversions and reconsecrations in the University was about one hundred.

At the end of the first week the city pastors decided to have Mr. Gales continue the work in a union service in the Methodist church. The interest grew and a large percentage of the students attended. Denominationalism was forgotten for the time and all worked earnestly together. Mr. Gales directed much attention to the church members, and when he gave an opportunity for them to rededicate their lives to the Master's service all nearly two hundred responded. His sermons to the unsaved were especially strong and a good number was converted.

Between service hours Mr. Gales' room was open to those interested in their spiritual welfare. Many availed themselves of these opportunities thus afforded, and will long remember him as a warm personal friend and a man of deep spiritual life.

It was very much regretted that the work could not continue longer, but Mr. Gales' duties at Montreat demanded his attention.

It will be of interest to many to know something of the work at Montreat, near Asheville. Four years ago the Mountain Retreat Association was incorporated by the Legislature to do Christian and educational work in the mountains of Western North Carolina. Mr. John S. Hayler, the celebrated candy man of New York and a very devout Christian gentleman, is President. Mr. R. U. Garret, of Asheville, is Treasurer, and Mr. Gales is Secretary and General Manager.

The purpose of the Association is not to limit the work to the boundaries of Montreat and so during the year three workers have gone out from the community preaching the Gospel in country churches, school houses and town and city pulpits. These workers are Rev. S. Irving Kistler, evangelist; Arthur O. Rear and Weston R. Gales. In all they have conducted over four hundred services and report nearly five hundred professions. Thousands have heard the Gospel and many who heard it rarely.

The work of preaching the Gospel is going to be pushed and enlarged as rapidly as Christian friends by their contributions render it possible.

The "Belle Green Home" for orphan and destitute children is a much appreciated feature of the Montreat enleavor.

The summer work in the Bible Conference has, from year to year, won the attention of many. Your prayers are most earnestly sought in this Christian enterprise.

Mr. Gales' early home was in Raleigh, and he married a daughter of Judge Strong.

JAMES M. JUSTICE.

Chapel Hill, N. C., March 14, 1901.

Rev. O. L. Stringfield at Edenton.

Brother Stringfield came to us the second Sunday in February and was very much alive, although he came with a black flag around his neck and brought bad reports from Raleigh, then in the grip of the Grippe. He found Edenton right much gripped, too. But we enjoyed having him with us. He came on the occasion of our Foreign Mission Rally. And now for reports.

We raised $90, an amount double the pledge and lacking only $10 of being as much as raised for the two years preceding combined.

J. O. ALDERMAN.

Numbers of brethren have written that they will see to it that the Recorder is represented at the Union Meeting that they shall attend. We trust that some one will offer at every meeting to take renewals and new subscribers. It will be a good time to get one of our premiums.

News Notes.

.....See the announcement relative to the Convention.

.....Clearly the brethren are in prayerful mood. This is the best sign yet.

.....Dr. A. A. Marshall and Bro. John E. Ray will attend the Union Meeting of the Central Association at Mount Vernon.

..... Bear in mind that the earlier our one dollar offer is presented the more valuable and attractive it will be. We are relying upon our friends to urge the wisdom of accepting this liberal proposal.

.....We begin now the final efforts for Home and Foreign Missions for this year. The month of April ought to be a great month amongst our churches in these causes.

.....We regret to hear of the serious illness of Rev. R. M. Loftis and his child. The hand of affliction is heavy upon this dear brother and his household. But recently he lost his wife. We hope our readers will pray for him.

.....The late Mr. H. Y. Montague left our Orphanage $500, to be invested in farm lands to be used for agricultural and arboricultural purposes. That was a gift not only of money and of love, but of thought.

.....We announce with regret the death of Mrs. John W. Moore, one of the most accomplished and useful women. Our sympathy is offered to her bereaved family. Rev. L. M. Curtis will give us later an extended sketch of her career, of which we can not now speak worthily.

.....The Gaffney, S. C., Ledger prints an extended and complimentary notice of the initial sermon of Rev. A. C. Cree as pastor of the Baptist church at that place. We feel sure that our friend will do well in this important field. We only regret that he is not in North Carolina.

The alert brethren of the Raleigh Tabernacle have obtained the consent of Dr. R. A. Torrey, the notable Bible teacher of Chicago, to be with them this week four days, beginning Tuesday night. This is quite a stroke. As head of the Chicago Institute (Mr. Moody's) Dr. Torrey has made a great reputation. Raleigh people ought to be grateful for this opportunity to hear Dr. Torrey.

The ordination of Rev. J. R. Taylor and Rev. John Mitchener at Perry's Chapel, has been reported to us. Brother Taylor has taken work at Bayboro. Brethren Lynch, Harrell and Bateman constituted the presbytery. The candidates have been in Wake Forest College some time. We wish them the greatest success.

.. Bro. E. D. Wells has resigned the pastorate of the Georgetown church, where he has been pastor the past four years. The resignation is to take place April 1. During his pastorate more than sixty members have been added, and the membership now stands at about one hundred. We hope some field in South Carolina will secure the services of Brother Wells. He is a good preacher and a wise pastor.—Baptist Courier, S. C.

.....We hear nothing directly from Sunday School Missionary Spilman; but in Richmond we were told that those who were competent to speak had said that his work had not been surpassed by any of the other members of the trans-continental party. He has by diligent study and earnest field-work won a first place in the ranks of Sunday School workers in the South. Many of our readers will regret to hear that his direct relations with our Convention shall soon terminate, as he has engaged with the Sunday School Board of the Southern Baptist Convention to undertake for the whole Southern territory work similar to that he has been doing in North Carolina. We congratulate the Sunday School Board and we are gratified that our friend and fellow-worker has received such a notable promotion.

... No more remarkable work has been done in our State than that of Brooklyn church, Wilmington. Only a few years old, it has gathered a large congregation and found it necessary to build a spacious house of worship. Some of our readers may think that such a people need no help. But if this were so, their good work and their noble efforts would deserve our encouragement, and their zeal ought to attract the sympathy of all good Baptists. But they do need help. It is true that one of their members has given freely to causes throughout our State, but this ought to encourage one to give rather than dispose him adversely. This same member has given half of the whole amount required to build the church—perhaps more, we do not know precisely. That is enough for him. He must save something to give to churches elsewhere and to our general work. The rest of the church has done well, too. But they have a debt of $400. They are hoping and praying that on the first Sunday in May this debt may be covered by cash in hand. We trust our readers shall share these hopes. It is a worthy cause. Pastor Payseur deserves the encouragement that the cooperation of the whole brotherhood should give him. In a year or two, some who help now may be guests of the church, as delegates to the Baptist State Convention.

.....Rev. S. W. Bennett writes from Lilesville: "I am very hopeful of my three fields, Lilesville, Morven and Matthews. I am expecting greater results than we have enjoyed in years. We also expect to have our part in the great educational movement that we hear so much about."

.....If our observation is correct, nothing of similar character has stirred the people of the civilized world like the gift of $12,000,000 for benevolent purposes by Mr. Andrew Carnegie upon his retirement from business. If the result shall not awaken the whole nation to the stewardship of all who have anything, we shall be surprised.

.....Bro. J. D. Sykes writes from Elizabeth City: "We all feel that in Brother Duke, our new pastor, we have secured the right man for our work here. Every service crowded, gallery and annex included. Attendance in every department largely increased. Prayer meetings nearly thribbled. Many joining the church every service—thirteen joined last Sunday. He is doing a great work here. Begin series of meetings next (last) Sunday night. I believe we are on the threshold of a great revival."

..... Our Waynesville church has done well in calling Rev. C. M. Billings, of Timmonsville, S. C. He is a Virginian by birth, a North Carolinian by inclination, and a South Carolinian by adoption. That is not a bad combination. At Greenville, N. C., and at Timmonsville he has done well. His growing usefulness is indicated not only by the reluctance with which Timmonsville gives him up, but by the fact that he has had to decline another call in order to accept the call to Waynesville. To our Western brethren who do not know him we heartily commend him.

Delegates to the Southern Baptist Convention.

Brethren who desire to be appointed delegates under Class 1 to the Southern Baptist Convention to be held in New Orleans, La., May 9th to 12th, inclusive, will please send their names at once to Rev. L. Johnson, Raleigh, N. C.

It is to be hoped that only those who are reasonably certain of going will send their names.

Associational delegates who expect to attend will please notify me.

LIVINGSTON JOHNSON,
Raleigh, N. C. Secretary.

Another Suggestion or Two.

In last week's Recorder Dr. Taylor suggested that in every one of the Union Meetings to be held this week some time be set apart for the consideration of the great Educational Work before us this year. I beg to repeat Brother Taylor's request and most earnestly to urge the brethren throughout the State to bear it in mind. And there are two other suggestions I should like to ask: First, let the discussion of this subject be introduced by two or three prayers, the leader of the meeting laying upon the brethren the greatness of the work and our deep need of God's blessing in undertaking to carry it through. Secondly, that the brethren talk over the movement in private on the church grounds, around the fireside at evening, wherever they meet; and then let some one write up this part of the meeting for the Recorder, that the brotherhood throughout the State may see how things are going in other parts and be stimulated by the example of their comrades and fellow-laborers. Letters from all over the State bring tidings of meetings being held and discussions taking place. The spirit of the work is upon the people and there are many indications that God is moving them everywhere to go forward in this glorious undertaking.

R. T. VANN.

A TREAT IN STORE.

We have secured from Rev. Hight C. Moore four able and timely articles, levelled at arousing interest in and improving one's method in Bible Study. We shall print them so soon as the present excellent series of studies on "Giving," by Rev. E. S. Reaves, has been completed. The titles of the articles are as follows:

(1) Glimpses of the Life of Christ, being a survey of the Sunday School studies of the last eighteen months.
(2) The Bible by Heart.
(3) The Bible Enriching.
(4) The Bible Triumphing.

We are persuaded that the danger of the present time lies not in the coldness of the higher critics so much as in the coldness of Christians generally toward the Bible. We are making a determined effort to get the Baptist people to restore their ancient fame as a Bible reading people, a Bible studying people.

We also have in sight a series of articles on the great doctrines, in which the principles of Christian faith will be stated simply, so that all may understand.

Of course we desire that as many as possible shall receive the benefit of these articles. They will begin early in April. Therefore, those who are interested in our offer of the Recorder for the balance of the year for one dollar will do well to press this offer upon their friends right away.

The Union Meetings this Week.

There is evidently a disposition on the part of the churches to make the Union Meetings more practical. One has but to glance at the programs to be convinced of this. Precious time is not consumed in discussing where Cain got his wife, but living questions of vital interest are to be considered. This will make the meetings more interesting and a greater power for good. The Union Meetings to be held this week are of unusual importance being the first of the new year and the new century, and they will have much to do with pitching the key on which our work is to be carried forward this year.

First of all, the meetings should be spiritual, and we believe they will be. A large number of our churches observed last week as the week of prayer for an increase of faith and a quickening of zeal in the Lord's work. Scores of other churches have appointed another week, because more convenient This has been a very excellent preparation for the approaching Union Meeting. Dear brother, will you not just now lift your heart to God in earnest prayer that the meetings may be characterized by great spiritual power?

It is very gratifying to note that the objects of the Convention occupy a prominent place on the program. Let the brethren be prepared to make ringing speeches on these objects.

Systematic giving is also to be discussed at many of the meetings. Will not some brother see that this important matter is considered at the Unions where it does not appear on the programs? Oh, that there may be a great awakening all over the State, and that the fires of zeal and enthusiasm may be kindled all along the line.

Fraternally,
LIVINGSTON JOHNSON,
Corresponding Secretary.

From Sampson.

Suffer me a word. The Christian people of Sampson are jubilant with praise to God for deliverance from the saloons and Government "stills," thanks to the Legislature. God speed the day when our great State shall be free. How can we hope for "fellowship" with God as a State or Nation so long as we "frame mischief by a law."

Even a law maker must confess Christ if he be Christ's, by getting on the Christ's side of every moral issue: "He that is not for me is against me."

LISBON CHURCH.

This is a worthy band of people, and are doing right nobly, notwithstanding they only made a half crop last year on account of drouth I hope we shall be able to do as well along all lines as we did last year, although the church gave about three times as much last year for missions as she was giving at the beginning of present pastorate, however we found the church well organized for service.

PINY GROVE.

Here we have had a long, hard pull. A church of 130 members, with about forty who never think of going to church. If they think, they never decide to go. How any Christian that moves away from his church never thinks of writing or of calling for a letter is strange to me, after having covenanted before God to do so. Is it possible that a Christian will thus lie to the Holy Ghost? Remember Ananias and his lying wife.

But we are moving up and hope to be in line by the Association. We have already raised for State missions $6 63—$5 for Baptist Female University, about $4 for Orphanage and paid and pledged last meeting $13 for Foreign Missions. Yes, I feel that we are beginning to breathe. God help us to move out and up with the mighty host of North Carolina Baptists.

POPLAR GROVE.

This little church, though mixed in faith, has been hearing patiently and giving, when asked, about as well as most churches of her ability. We will plaster the house soon and with it we hope to get a good coat of white on our hearts, and thus begin to reach out after the lost. Yes, we, too, are moving on, and by the grace of God hope the close of the year will find us up in G

CLINTON.

Well, we are just living here, and as occasion offers we try to do what we can for the Master.

Last Friday night my wife, on answering the door bell, ran back frightened, and on going to the door I found that those Clinton people were just pouring in on us. With Buck Paterson as spokesman, we learned the cause of all this commotion, and found that they felt they actually owed us something for a week's service we gave to them just because the town seemed to need it. To make a long story short we take this opportunity to thank them for a full three months' supply of flour, hams, sugar and lots of things, too numerous to mention—about twenty dollars' worth in all. May God bless them and grant to us the revival we so much need. Brother Larkins has accepted and will begin the 1st of May.

The fourth Sunday we give to mission work around and about Clinton May God give to us and all. North Carolina a great revival of grace this year.

J. J. ADAMS.

Clinton, N. C., March 4, 1901.

Southern Baptist Convention.

The forty-sixth session, fifty-sixth year, of the Southern Baptist Convention will be held in the house of worship of the First Presbyterian church, New Orleans, La., 1901, at 10 a. m.

The annual sermon will be preached by Rev. E. Y. Mullins, D.D., of Kentucky, or his alternate, Rev. J. S. Felix, D.D., of Kentucky.

LANSING BURROWS,
OLIVER FULLER GREGORY,
Secretaries.
W. J. NORTHERN, President.

WOMAN'S MISSIONARY UNION, AUXILIARY TO S. B. C.

The annual meeting of this Society will be held in Y. M. C. A Building, New Orleans, La., beginning Friday, May 10, at 10 a. m.

ANNIE W. ARMSTRONG,
Corresponding Secretary.

BAPTIST YOUNG PEOPLE'S UNION, SOUTH.

The annual meeting will be held in house of worship, First Presbyterian church, New Orleans, La., beginning Thursday, May 9, at 10 a. m.

L. O. DAWSON, President.

RAILROAD RATES.

The Southeastern Passenger Association (comprising the following roads: Ala. Great Southern R. R.; Ala. and Vicksburg Ry; Atlantic Coast Line; Atlanta, Knoxville and Northern Ry.; Atlanta and West Point R R.; Atlanta, Valdosta and Western Ry.; Central of Ga. Ry; Charleston and W. Carolina Ry.; Cincinnati, N. O. and Tex. Pacific Ry.; Florida East Coast Ry.; Georgia R. R; Georgia Southern and Fla. R. R.; Illinois Central R. R; K. C., M. and B R R. Louisville and Nashville R R.; Mobile and Ohio R. R, Nashville, Chattanooga and St. Louis Ry; New Orleans and N E R R., Norfolk and Western R. R.; Pa. R R (south of Washington); Plant System of Railways; Richmond, Fredericksburg and Potomac R. R.; Southern Railway; Western Ry. of Ala.; Tipton and N E R R.; Western and Atlantic R R.; Yazoo and Miss. Valley R R), announce

"A rate of one fare for the round-trip to New Orleans, La., and return, from all points in Southeastern Association Territory. Tickets of Form C adopted as standard by American Association of General Pasenger Agents, restricted to continuous passage in each direction: to be sold May 7, 8 and 9, with final limit May 20, 1901, inclusive.

"By depositing tickets with Joint Agent on or before May 16, 1901, and payment of fee of fifty cents, an extension of the final limit will be permitted to June 5, 1901, inclusive."

Other announcements will be published as received.

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

O. F GREGORY,
Secretary in Charge of Transportation.
504 N. Broadway, Baltimore, Md.

If All Our Pastors Were Thoroughly Interested.

I notice in a recent issue of Charity and Children that only 300 Sunday Schools in the State are taking a regular monthly collection for the Baptist Orphanage. Figuring on the basis of 1,500 schools in the State, taking a systematic, monthly collection, at a low average of fifty cents each, would mean the good round sum of $9,000 per year.

If the above figures be facts (and Charity and Children state none other) there are 1,200 Baptist schools in our State doing very little, if anything, for the support of the noblest cause in the world.

The question arises, at whose door this fault lies and the remedy? I believe that the Baptist pastors throughout the State are solely responsible for the lack of interest as manifested on the part of these 1,200 Sunday Schools towards the Orphanage.

Yes, if our preachers were thoroughly interested in this work, as they should be, the Sunday Schools alone would support the Orphanage handsomely, as our 1,500 Sunday Schools would be sending Brother Averitt at least $1 each every month, meaning $18,000 per year, or enough to support and care for 300 orphan children.

GET Macbeth's "pearl top" and "pearl glass" lamp-chimneys; they are made of tough glass, tough against heat; they do not break in use; they do from accident.

They are clear, transparent, not misty. Look at your chimney. How much of the light is lost in the fog?

Be willing to pay a little more.

Our "Index" describes all lamps and their proper chimneys. With it you can always order the right size and shape of chimney for any lamp. We mail it FREE to any one who writes for it.

Address MACBETH, Pittsburgh, Pa.

I will say further, that I don't believe there is a Baptist Sunday School in the State which would refuse to take a monthly collection for the Orpanage, if urged to do so by its pastor.

Pastors, how can you virtually close your eyes and hearts to such a noble and grand institution as the Baptist Orphanage? This is a sad charge to make against the ministry of our State, but, alas, I fear it is too true. "By their fruits ye shall know them" Pastors ask yourself the question, Is the fault at my door? If it is, wake up and see that you Sunday School falls in line with its monthly collection, and in a little while Brother Boone and his helpers will show you an institution and be sending out such men and women that the greatest nation in the world will be proud to claim.

"F."

A Typical Woman of the Old South.

A few weeks ago the daily papers announced the death of Mrs. Ellen Sloan Hawkins at her home in Scotland Neck Her life of seventy-eight years covers a period in which the civilization of the South reached the highest point of prosperity and power and sank to the lowest depth of depression. It also covers the period in which the institutional life of the Baptists rose from small and feeble beginnings into fulness of life and splendor. She was seven years old when the Baptist State Convention was organized, and the new body formed the theme of much conversation around her father's fireside while she was yet a sprightly child eager to hear of what was passing in the great world beyond the limits of the old plantation. In her tenth year the Baptist Interpreter, a monthly which in the following year 1834, gave place to the Recorder, came into the home. The monthly, in the days when there was a dearth of books and periodicals, was a treasure to the childish mind hungering for knowledge, and she pored with eager interest over the reports of protracted meetings and the travels of McNabb, Culpeper, and the other agents of the Convention. But what pen shall describe the preciousness of the Recorder, a newspaper which was to come every week. Lessons tasks, everything were forgotten until the paper, so far as she could understand it, was read. Her love for it never ceased, and in the later years of life it was next to the Bible with her. Then Wake Forest College arose to excite her wonder and kindle her imagination; heightened in both cases by young fellows who went from the neighborhood to the college and brought back romantic tales of the place and its doings. So I have thought that it would perhaps interest the readers of the Recorder to have something more than a mere announcement or obituary notice of this woman who was a type of the best civilization that the world has ever seen.

Mrs. Hawkins was a native of Sampson County and came of one of the oldest and best families of that region. Her father, Dixon Sloan, was five times elected by his fellow citizens to represent them in the Legislature, and he was also chosen to other offices of trust. One of the sons was a prominent physician. Another, Capt. George Sloan, after doing honorable service in the armies of the South through the Civil War, engaged in business in Wilmington, where he married a daughter of the late B F. Mitchell, deacon of the First church. As old age was coming on Mr. Sloan lost his wife by death and removed to Kenansville, to be near his sister, Ellen going with him. There she was baptized by Robert McNabb, and a few years later was married. The young couple removed first to White Hall, Wayne County, and then, 1857 to Scotland Neck. There the sorrows of widowhood and the care of two small children fell suddenly upon the wife and mother. She was far from her kindred and friends, but there was no thought of returning to them or of seeking their aid. With her needle and by teaching she provided comfortably for the little household and educated the children, who later on became her helpers and finally relieved her of all financial cares.

When, 1864, the church at Scotland Neck was organized, Mrs. Hawkins was among those who entered into the new body; and thenceforward she was true to all its interests and requirements. Her early education had been carefully attended to and her literary tastes and habits remained in full strength to the close of her life. The Recorder had not a more loyal patron or a more intelligent and appreciative reader. Her place in the sanctuary was never vacant when she could be out of her home. One who was her pastor for fourteen years bears testimony to her helpfulness as a devout and attentive hearer; also to the keen interest with which she watched and contributed to the spread of the Gospel at home and abroad and to all the institutions and enterprises of the denomination. Her dignity and firmness, her gentleness and courtesy, her sound judgment, and unfailing tact, her modesty and prudence, her abiding faith in God and her conscientious adherence to the teachings of His word made her a living force in the church, and in the community as well.

Mrs. Hawkins had three children. The first of them died in infancy. A son, lovingly known as Rom, was one of the most brilliant and versatile young men that it has been my privilege to know. He had been educated mainly by his mother, and from her he inherited the taste for reading and study which not even the engrossments of business and labor could interrupt. A clerkship in a store gave him, while a boy, the opportunity to show himself a master in business as in everything else. After a few years N. Biggs, who was then conducting the largest mercantile establishment in the place, took him into partnership. When the savings became sufficient to provide for his mother and meet his own simple wants, he retired from business and took up the study of the law. He had just entered on the practice of it with the promise and potency of large success when death came upon him. The sorrow of the town was universal. Not until this generation passes away will the day of his burial be forgotten. The friends whom he loved, the servants who had waited on him, the Sunday School in which he had been the most popular and successful teacher, the church to whose work he had been among the foremost contributors, the customers who loved him for his fairness and courtesy, the poor whom he had befriended in time of need, the whole community without reference to race or creed, a long procession, followed the casket sorrowfully and not without tears to the sleeping-place in which a few years later, the mother whom he loved with singular tenderness, was to be laid by his side.

Mrs. Hawkins is survived by an only daugter, Mrs. G. W. Bryan, and several grandchildren. This excellent woman, product of another age, was seventy-eight years old. J. D. H.

Spencer Terminal

The fall and winter months have been months of great activity for the Spencer Baptists. In no sense have we gone into "winter quarters." The work has been pushed at every point.

In November I baptized six persons in the beautiful Yadkin at Sower's Ferry. On the second Sunday in December we held special anniversary services, the occasion being the third anniversary of the church. Dr. J. N. Stallings, who began the work here, and secured the organization of the church, and served as pastor the first year, preached the sermon with great power. He remained with us in a protracted meeting for a week, with good results. The Christmas holidays brought a Christmas tree for the Sunday School, Orphanage collection, and a movement to raise money by a special offering to purchase a Sunday School library The library will soon be put in one of the rooms in the church.

In January pastor B Lacy Hoge, of Concord, was with us in a series of meetings for nine days. He preached ably and to the delight of all the people in Spencer who heard him. In the two meetings a number of professions were made and four persons have been approved for baptism. Several have been received by letter recenty. In February we painted the interior of our house of worship; and now we are in a great stir among ourselves to raise money to pay for seating. This movement is sure to be successful. There are no people in the State more heroic than a small company of men and women who stand with the pastor in the work of the Master at the Spencer Terminal.

Bro. W. P. Campbell, our Sunday School Superintendent, has been preaching at the Vance Cotton Mills on Sunday nights for nearly a year. He has a good hold on the work and is rapidly developing in preaching power. The Lord has blessed his work. The wonder is that so busy a man can manage a Sunday School each Sunday morning and preach so well on Sunday nights.

C. G. WELLS.

Spencer, N. C.

CURES OLD CHRONIC RHEUMATISM.

Impure Blood—Treatment Free.

William Brischo, New Orleans, writes: "I am very glad to speak a good word for B. B. B (Botanic Blood Balm). My blood was thin and poor and I had suffered agonies from Sciatic Rheumtism. I had pains in the neck and shoulder blade, joints and back, and half the time I could hardly sleep. But thanks to the use of Botanic Blood Balm (B. B. B.), I am a well man. B. B. B. is a wonder. I have no more aches and pains, and my blood is pure and rich." If any one suffers from swellings, Bone Pains, Aches and Pains in the Back or Joints, flesh puffs up, all tired out, Itching Skin, Boils, Eczema, Scrofula, Ulcers, etc., the blood is impure. To cure all of these symptoms take one to eight bottles of B. B. B. It works like magic. B. B. B. cleans out the poisons and impurities and makes new, rich blood; aches and pains vanish forever. Over 3,000 voluntary testimonials of cures by using B. B B. Thoroughly tested for thirty years. Druggists, $1. Trial treatment free by writing. Address BLOOD BALM CO., 82 Mitchell street, Atlanta, Ga. Describe your trouble and free personal medical advice given.

But what are past or future joys?
The present is our own;
And he is wise who best employs
The passing hour alone.

—HEBER.

KIDNEY AND BLADDER TROUBLE PROMPTLY CURED.

A Sample Bottle Sent FREE by Mail.

Dr. Kilmer's Swamp Root, the wonderful new discovery in medical science, fulfills every wish in promptly curing kidney, bladder and uric acide troubles, rheumatism and pain in the back. It corrects inability to hold water and scalding pain in passing it, or bad effects following use of liquor, wine or beer, and overcomes that unpleasant necessity of being compelled to go often during the day and to get up many times during the night. The mild and extraordinary effect of Swamp-Root is soon realized. It stands the highest for its wonderful cures of the most distressing cases.

Swamp-Root is not recommended for everything, but if you have kidney, liver, bladder or uric acid trouble you will find it just the remedy you need.

If you need a medicine you should have the best. Sold by druggists in fifty cent and one-dollar sizes. You may have a sample bottle of this wonderful new discovery and a book that tells all about it and its great cures, both sent absolutely free by mail. Address Dr. Kilmer & Co., Binghampton, N. Y. When writing, mention that you read this generous offer in the Biblical Recorder.

Of all the dispositions and habits which lead to political prosperity, religion and morality are indispensable supports.—George Washington.

Acknowledgments.

STATE MISSIONS—Bethel, Chowan Association, $20.00; Chappell's Hill, Chowan, 5.00; Hertford, Chowan, 25 00; Mt Sinai, Chowan, 2.00; Rocky-hock, Chowan 17 79; Yeopim, Chowan, 12.45; Yeopim, U M, Chowan, .83; Sunbeams, Mt Airy, 2 00; Mt Moriah, Mt Zion, 5 50; W M S, Bethel, Green River, 1.85; W M S, Clear Creek, Green River, 2.00 W M S, Mt Creek, 1.30; Clemonsville, Pilot Mountain, 4.60. First ch, Durham, Mt Zion, 5.00. Total this week, 105.38. Previously reported, 808.70. Total this year, 914.08.

FOREIGN MISSIONS.—Cape Fear, Cedar Creek Association, $7.00; Antioch, Neuse, 5.00; Aberdeen, 4.85; Chappell's Hill Chowan, 4 00; Ballards Bridge, Chowan, 16.31; Centre Hill, Chowan, 7.00; Cool Spring, Chowan, 20.00; Sandy Cross, Chowan, 6 00, Warwick, Chowan, 10.00; Whiteville Grove, Chowan, 2.80; Mt Tabor, 6.45; Smithfield, 6.32; Smithfield Sunday School, 1 42; Eagles, 10.00; New Hope, 5.00; Reidsville, 75.00; Tillery, 1 65, Anderson's Grove, Stanly, 2.00; Midway, 1.00; W M S, Bethe, Green River, 1.00; W M S, Mt Creek, Green River, 1.00; W M S, First ch, Wilmington, 2.57; Ramseur, 3.11; First ch, Durham, Mt. Zion, 123.73; H Barnwell, 4.00; W M S, High Point, 5.00; Sunbeams, Buckhorn, W Chowan (Sunbeam Missionary), 5.00. Total this week, 336.71. Previously reported, 1,857.18. Total this year, 2,193 89.

HOME MISSIONS—Antioch, Neuse Asso., $3.00; Pittsboro, Sandy Creek, 7 46 Centre Hill Chowan, 70 Warwick, Chowan, 12.50; Whiteville Grove, Chowan, 2 70; Lennon's X Roads, Cape Fear and Columbus, 4.05; Yadkin Caldwell, 2.25; Red Bud, 2.23; Nantahala, 1.25; Rowland's Creek, 2.75; Margarettsville, W Chowan, 7 00; New Hope, 1.15; Anderson's Grove, Stanly, 2.00; Poplin's Grove, 1.00; W M S, Windsor, W Chowan, 5.30; Sunbeams, Fayetteville St, Raleigh, 2.25 W M S, Mt Creek, Green River 1.00, Cherry Spring, Green River, 1.86, Clemmonsville, Pilot Mountain, 2 66; W M S, First Church, Washington, 2.58 Ramseur, 3.14; Brasfield, Central, 13.80; Castoria, Neuse, 2 00, Sunbeams, Buckhorn, W Chowan, 1.11. Total this week, 85.80. Previously reported, 455.25. Total this year, 541.05.

EDUCATION.—Centre Hill, Chowan Association, $4.00 Holly Grove, W Chowan, 10 00; G N Bray, (on note) 25.00. Total this week, 39.00. Previously reported, 283 23. Total this year, $322.23.

SUNDAY SCHOOLS AND COLPORTAGE.—Greenville Sunday School, $2.10. Previously reported, 58.23. Total this year 60.33.

MINISTERIAL RELIEF—Boone church, $1.76; Miss Mattie Haynes, Ruffin N. C., 1 00; Clemmonsville, Pilot Mountain, 2.36. Total this week, 5.12. Previously reported, 110 71. Total this year, 115.83.

YATES' MEMORIAL—W M S, Lumberton (Xmas offering) 11.00. Previously reported, 2.03. Total this year, $13 03.

Total reported for all objects this week, $ 585.11.
Previously reported for all objects, . . 3,818.38.

Total for all objects this year, . . $4,403.49.

WALTERS DURHAM,
Treasurer Bapt. State Convention.
March 27, 1901.

CORRECTION.

In RECORDER of 20 inst, $14.00 reported for State Missions from Winston should have been Chowan church, Winton, N. C.

HUNTSVILLE, ALA: The Burnam Grate Company, of this city, have just completed their contract for supplying the village of cottages at the Lowe Cotton Mills with the Burnam Duplex Grate, in which one fire does the work of two, and is admirably adapted to such buildings. Numbers of other mills and factories are inquiring into the merits and advantages of this wonderful "two in one" grate.

MILEAGE TICKETS REDUCED.

Seaboard Air Line Railway one thousand mile tickets are now sold from all points on its lines at rate of $25 00 including those previously sold in the State of Florida at $30.00 These Tickets are good over the entire Seaboard Air Line Railway System and are honored between Richmond and Washington by the Richmond Fredericksburg & Potomac and Pennsylvania Railroads, between Portsmouth and Baltimore by the Baltimore Steam Packet Company (Bay Line) and between Clinton and Columbia S. C. by the Columbia Newberry & Laurens Railroad. All tickets which have been sold at $25 00 and indorsed "not good in State of Florida" will be honored over the entire system, including lines in Florida, regardless of such endorsements.

Administrator's Notice.

Having qualified as administrator of George W. Scarboro, deceased, late of Wake County, North Carolina, this is to notify all persons having claims against the estate of the said deceased to exhibit them to the undersigned on or before the first day of April, 1902, or this notice will be pleaded in bar of their recovery. All persons indebted to said estate will please make immediate payment. This 16th day of March, 1901.

ELI T. SCARBORO, Administrator.

The Biblical Recorder.

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

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FAITH-OPTIMISM

"The world is dying for want of sympathy"—reads a head-line in an exchange. There are two exceptions to this statement: (1) The world is not dying. (2) sympathy is not absent from the world in a murderous degree

It is nineteen hundred years since Christ taught men to love one another. By all the outward signs, by all the inner intimations, the race knows more of this lesson now than it ever did before. It is true we have wars; but following them even more constantly than the eagle and the crow that used alone to follow, are the nurses and physicians and cots and cooling balms of the Red Cross. Nations continue in a great commercial rivalry, but above the greedy bickerings civilization steadfastly marches in inevitable triumph. There are hypocrites yet, there is corruption yet, just as there is sickness and death; but hypocrites were never so near out of work and corruption was never so pressed toward the darkness whence it came. We shall ever have them to contend with perhaps; but like sickness and death, under the Christian teaching and life they shall become less real, less painful, less effective. The amphitheatre has gone into oblivion with the gods who made it possible, the cross of torture survives to its purpose no longer, but has become the glorious monument of the life more abundant and the hopes triumphing over all loss and all persecution and all opposition.

Here are hospitals; here are schools; here are asylums. These are sympathy—sympathy in action. The unfortunate are not dying for sympathy; they may crave association, but it is by no means assured that association is what they ought to have. Many a man has lost his hold on life by reason of the extra number of people who come to sympathize with him on Sunday All is not as it should be to be sure, there are many good men and women who are sorely hungry for sympathy. But, on the other hand, we ought to thank God that the really unfortunate are really cradled in sympathy Every day institutional expressions of it increase Scarcely a paper but bears the news of the gift of some rich man to many poor people. Altruism is the word on every lip Selfishness indeed there is; oppression there is; but, never did men think for others as they do to day

But enough of this. The millenium has not come; but neither have the lower Powers taken charge of the world.

We set out to say that faith is optimism; and that we can not understand the philosophy of the pessimistic Christian. Faith is belief in God; it is more, it is confidence in God. Not simply in a strange and mysterious Ruling Power; but faith is confidence in a Supreme and Almighty and Tender Father. Faith, then, surely is optimism. One who believes there is such a Being controlling events must believe that better things are coming and that the best things are yet to come. In the face of the worst evidences to the cotrary, he will say—"God's in His heaven; all's well with the world!" What will he not say in the face of the hopeful evidences we have cited?

This will apply universally and personally; for the Ruler of the whole created world is also Father of the lowliest child who comes to Him by His Son. If God rules, the world is coming well. It may be dark now. No doubt these years will seem dark ages in the light of some glorious future day. Enough thatthis is believed now by so many. It was dark indeed seven centuries ago; but all the time the present light of God's Truth was moving surely toward the earth and the hearts of men.

So in one's life. There have been dark days. But they led to light. There may be others; yes, surely! The shadow even now may rest upon one. Shadow it is, and one can not get rid of it. Sorrow is not to be overcome by "shaking it off." Real sorrow does not shake off But one can by faith see God in the shadow and light in the gloom. No more is to be asked. One ought not expect to get rid of the sorrow. That is not the purpose of faith.

Faith believes in the best. It clings to the hope that the best is yet to be. It interprets events as God working in mysterious way, but working nothing but good to His chosen. It understands history as God unfolding His plans. It accepts life as God's gift, and it understands that His will guides it, overrules it, and at last will make it what He desires it to be.

THE REFORMATORY, IT SHALL COME.

The people who really want a Reformatory for youthful criminals will remind the home coming legislators of their failure to provide for such an insitution, and, this done, will set to work to quicken general sentiment on the subject. The plea that there was no money to spare would have been perfectly good, had not largely increased and unnecessary appropriations been made to other institutions. You can not cut at one end in the name of economy and increase at the other. The trouble with the Reformatory was that its president was not there to button hole and to bargain with the members of the General Assembly In this connection we submit a question from the Progressive Farmer and a remark by Charity and Children:

If the heads of a half dozen State institutions can, by a little persistent lobbying, secure increased appropriations aggregating many thousand dollars, must the Baptist State Convention, the two Methodist Conferences, the Presbyterian Synod, the North Carolina Press Association, etc., etc., petition in vain for only $25,000 to establish a Reformtory for youthful criminals and maintain the same for two years?—Progressive Farmer.

They must, beloved. The heads you speak of are big heads assure as you live, and are as long as they are big. The Reformatory has nobody behind it except the people.—Charity and Children.

It is an observation of ours that the people generally get their demands in the Legislature following that in which they first made them known It was so in regard to the free schools

We are impressed by Dr Gambrell's statement that Southern Baptists ought to accomplish more in the next ten years than the fathers did in fifty. He argues from premises almost identical with those from which we argue that a man ought to go from here to Richmond twenty times more quickly than his father did. Read his paragraph:

"The opportunities are now here for the Baptists of the South to do more for the next ten years than our fathers did in fifty years, or even in one hundred and fifty years, leading up to 1850. We have the preachers, the schools, the newspapers, the money, the opportunities, and need only a comprehensive plan of eliciting, combining and directing the enormous energies of Southern Baptists toward the conquest of the world. Of course, with the plans, we need the heroic spirit to operate them."

We have just what the fathers thought necessary to take the world for Christ.

Receipts at Richmond for Foreign Missions to Date.

The following table shows the receipts of the Foreign Mission Board from May 1, 1900, to March 15, 1901:

Virginia, $14 880 58; Georgia, $12,835.60; Kentucky, $9.213.06; South Carolina, $8.413.56; Alabama, $7.099.02; Texas, $6.451.81; Tennessee, $4.360.60; Missouri, $4 278; Mississippi, $3 443.92; Maryland, $3 409 22; North Carolina, $3,316.10; Louisiana, $1.602.20; Arkansas, $1,254 08; District Columbia, $454.06 Florida, $429.

The Week of Prayer for Preparation for Great Endeavors.

WHAT SOME OF THE BRETHREN SAY.

I take pleasure in heartily indorsing the suggestion in the Recorder. I shall put the matter on the hearts of our people.—John R Moore, Yanceyville.

I approve the call of our people to prayer. The call was made at one of my churches last Sunday. I shall make it at two more next week—17-23.—R D. Cross, Jackson.

I approve of the week of prayer. We need such —J. B Richardson, High Point.

I heartily indorse the idea. We will observe the second week in April.—J. Alfred Garrett, Winston.

In view of the great undertakings to which the North Carolina Baptists have set their hands, it seems to me the week of prayer is a good thing.—Edw. S. Reaves, Statesville.

We will spend a week in prayer and self denial. Hope it will result in good. —J F Hocutt, Spring Hope, N. C.

My church will observe next week—17-23—as a week of prayer and self denial. We begin special meetings, Brother Hines aiding, the 25th.—A. W. Setzer, Morehead

I approve of special week of prayer and will engage with you all the best I can. —J. W. Nobles, Kenly.

We will observe week, March 17-23.—G. G O Neill, Enfield.

I serve four little country churches. It takes a month to get around. But I assure you that we will observe the week of prayer. May God arouse His people.—Jas. H Dobson, Atkinson.

Will begin the week of prayer as soon as we can.—A. B. Smith, Murphy.

I do approve the week of prayer, and will begin the 16th You know the country pastor does not get to his church but once a month. But I shall get all my churches enlisted as fast as possible.—G. M. Duke, Dukes, N C.

I heartily approve of the plan. We are now in the midst of a great revival. —A. I. Justice, Fruitland.

I am going to have our church, as far as possible, to observe the week of prayer. —J. S Hardaway, Oxford.

We hope to set apart next week, March 17-23, as week of prayer —D. C. Britt, Pittsboro.

A week of prayer is a good thing. What we need is more prayer for our work. I will urge all my people to remember and pray for God's blessings upon our efforts. —R. R. Overby, Belcross.

I shall, D. V., be with two of my churches next Sunday, and will undertake to keep the week of prayer the week following.—J. N. Stallings, Salisbury.

If the Lord spares me, I will join in praying for greater faith in the work.—L. R. Dixon, Goldston.

The proposal is of great magnitude. First of all we should take the work to the Lord in prayer —F A. Prevatt, Lumberton.

I believe my people are praying every week. I think they may be counted on for all they can do.—D Dale Potecasi.

We will observe the week of prayer at the Orphaage.—C A G Thomas, Thomasville.

Prayer is a good thing. The more we pray, the more God is glorified and we benefitted. I shall beg my churches earnestly to pray for the work.—J A.Stradley, Oxford.

I shall ask my churches, four in number, to observe week in April.—C M. Murchison, Penelope.

The striking point in the foregoing is the unanimity of the approval of the week of special prayer, and the remarkable number of favorable responses from pastors of country churches It is evident that we shall have special prayer throughout the State in preparation for the great work before us. This is the best promise of success.

Respectfully Referred to —!

Yes, it makes a difference, a very great difference, even among the country churches in the mountains, where the tobacco habit has lingered for more than a hundred years. Recently a Baptist minister, a good man, a good preacher, was requested to visit a church, as it had no pastor. He went; he preached; he was genial and cordial; yea, more than this; he chewed, he deposited his spittle on nice carpets; he smoked in the homes of the people, in their faces, and made himself much at home. He was not called.

The people said: "We liked the man and his preaching, but he smoked us and made extra work for our women." The tobacco habit is closing the doors to such men.—Journal and Messenger.

There is no man so far gone but the grace of God can reach him.—Moody.

Foreign Mission Notes.

E. E. BOMAR, ASST. SECY.

Reports for the work of the year 1900 are coming to the Foreign Mission Board. They all indicate harmony, progress and prosperity. Not all equally prosperous, but none are without conversions and in some fields have been numerous. Even China will report very many conversions. Work there has been stopped only for a time, and in some cases crippled, never abandoned.

The receipts of the Board continue encouraging; but even at this date they are not sufficient to pay up indebtedness for ordinary expenses and the enlargement of the work. The Board has gone cautiously, but earnestly to the work of enlarging. Eighteen new missionaries have been appointed, and fields already occupied have been strengthened This means expense. The indebtedness of the Board on March 15 was $33 965 56. This sum represents money borrowed to keep up the work. It must be paid by the end of April.

Treasurers of churches, Associations, Societies and Conventions please take notice that all this sum of $33 965.56 must be paid during April, some before the middle of the month. Therefore, please send on what money is in hand as soon as possible. Do not wait until all is gathered. Send in what you have. The miserable custom of waiting costs usevery year thousands of dollars. Let us repeat, then, send on what you have, and send the rest later when you get that.

Movements of missionaries recently appointly or about to return to their field. Dr. T. W. Ayers sailed for China from San Francisco on the 15th inst. At the same date Rev. W. F. Hatchell left for Mexico. Rev. Dr. D G. Whittinghill will leave in a few weeks for Italy and Rev A. L Dunston is preparing to go to Brazil. Miss Julia E Trainham is in Philadelphia, attending a training school, but will go to South China with Rev. R E. Chambers and wife in the summer or early fall. Rev. L W. Pierce will start to Central China in a few weeks, and Rev. W. H Sears will sail soon for North China.

Conditions of our work in China Not a single station has been abandoned. Letters, which will appear in the Journal, will show that all stations are again occupied, and arrangements are again perfected for permanent re-occupation. Surly we ought to praise God, take courage and go forward

Tracts and sample copies of the Foreign Mission Journal can be obtained free by writing to Rev. R J. Willingham, Corresponding Secretary, Richmond. Va

We are rejoiced to know that our missionaries in China, who had to leave their work, have returned to their posts. Those who have been in this country recuperating are anxious to get back. Rev. W. H. Sears and Rev L. W. Pierce expect to start soon. Dr. T. W Ayers, recently appointed, expects to leave with his family March 7. Rev. R. E. Chambers wishes to leave in August. Miss Trainham, of Richmond, Va., who has recently been appointed, will go with Rev. R E Chambers and his wife. The missionaries on the fields are begging for reinforcements. Many new missionaries are needed in China. Who will go? Who will send them?

The Foreign Board is following the instructions of the brethren and enlarging our work. Besides the new missionaries mentioned above, Rev Geo. F. Hambleton and wife have just gone to Japan; Rev. W. F. Hatchell and wife leave in a few days for Mexico; Rev. D G Whittinghill leaves soon for Italy; Rev. A L. Dunstan and wife leave in a few months for Brazil. All of this enlargement requires a large expenditure of funds. The Board has gone forward trusting in God and the brethren. We have been greatly blessed on the foreign fields, and hope to go up to the Convention in New Orleans with all indebtedness paid The Board has had to borrow largely. Every missionary is paid monthly, whether the funds have been contributed or not. We can not suffer our representatives in heathen lands to be begging for credit on the foreign fields. But now that our brethren abroad have been paid, let us see that our bankers at home are paid before we meet in Convention

A danger in our work just now is that our people, with greater prosperity, are buying and building larger houses, establishing new enterprises, founding schools, and giving for many other worthy benevolent objects. While these things engross our attention, and absorb our means, we are in danger of forgetting to enlarge our gifts for the millions who are dying without Christ. Let us remember that these souls are precious in the sight of our Master, and need the Gospel. Christ sends us to them. Let nothing, nothing, nothing weigh with us as of more value than souls to be saved. One earnest brother said to his people who wished to build a steeple, "Steeples can wait, but dying souls can not." Let us put above everything else giving the Gospel to dying men.

One of the greatest powers for good in our own land is the printing press. In foreign lands the missionaries find it a mighty power for good also. The Chinese Baptist Publication Society and the Brazilian Baptist Publication Society are destined to do great good. Brother Chambers is the Corresponding Secretary of the Chinese Society. While in this country he is anxious to get $3,000 to build a permanent home for the Society. He wants thirty brethren and sisters to give $100 each. Several hundred have already been given. This Society, which is to publish tracts, a religious newspaper, and God's Word, will doubtless do great good.

Rev. W E. Entzminger, of Rio, Brazil, is Corresponding Secretary of the Publication Society in Brazil. He also needs funds to fit up rooms for the Society, and to help publish literature.

Rev. J. S. Cheavens in Saltillo, Mex., is editor of the Expositor, a paper aiding in the study of the Sunday School lessons for our Sabbath Schools in Mexico.

A great power for good in our foreign fields is the Theological School. Dr. Graves has been training young preachers for many years in Canton, China. He has thus multiplied his influence greatly. The grand old missionary has many Timothys to aid in carrying on his work now, and after the Master shall call him up higher.

Recently several other training schools have been started. Dr. Bryan has one in Shanghai, China; Dr. J. J. Taylor one in Sao Paulo. Brazil, and Rev. C. E. Smith one in Ogbomosbaw, Africa. This last has been in operation for several years.

We must train native converts for the Gospel ministry. After all, while missionaries plant the seed, a country must be evangelized largely through preachers who come from the people themselves.

I have noticed this, that when a man is full of the Holy Ghost he is the very last man to be complaining of other people —Moody.

The Sunday School.

LESSON FOR MARCH 31.

BY HIGHT C. MOORE.

Quarterly Review: Passion Week.

Golden Text—He is despised and rejected of men —Isa. 53:3.

The story of the Passion Week is the most thrilling part of human history. It is also the most important, revealing as it does the "Lamb of God which taketh away the sin of the world." The space it occupies in the four Gospels strikingly shows the estimate put upon it by the Gospel writers Nearly one third of the history of our Lord is devoted to this last week in His life. Five chapters each of Mark and Luke, seven in Matthew, and eight in John are given to the record of this incomparable week. The scenes they pictured have for three months furnished us with our themes for study. Looking backward now, we make a hasty review of the events occurring on Saturday evening, Sunday, Monday, Tuesday, Thursday night, and Friday. Of Wednesday there is not a line in the Gospel record; it was doubtless spent quietly in Bethany.

SATURDAY: THE ANOINTING.

From Jericho Jesus and the disciples went up to Bethany, arriving there late Friday afternoon, March 31, A. D. 30. The Sabbath began at sunset and so there was enforced quiet till sunset of the next day. Then all was bustle and stir to give Jesus a supper of welcome (Lesson 1). At the table with Him and the Twelve sat the resurrected Lazarus; Martha served; and during the progress of the feast Mary anointed Jesus with a pure and precious perfume. The protest of the disciples, led by Judas, called forth a defense by the Anointed and an everlasting memorial for her who had done this against the day of His burying. "She hath done what she could."

SUNDAY: THE TRIUMPHAL ENTRY.

As the sacred company was proceeding toward Jerusalem they came near the unidentified village of Bethphage (Lesson 2). At the word of Jesus the disciples secured therefrom a colt that had never been ridden before, and upon it they placed their Master. As they advanced, the procession was swollen at every turn in the way, for all the roads were full of visitors to the Passover. When they reached Jerusalem a vast multitude was following and far their cry resounded, "Hosanna to the Son of David!" No wonder the city was stirred to its depths as the rightful King of the nation and the world thus entered in fulfillment of prophecy.

MONDAY: THE TEMPLE CLEANSING.

Returning to Bethany Sunday afternoon, Jesus spent the night there. The next morning (Lesson 2) He re entered Jerusalem to cleanse the Temple the second time. As it was three years before, so now He found the money-loving traffickers in the courts of the Lord. Cattle owners, dove sellers money-changers—all were busy within the sacred precincts serving Mammon when they should have been honoring God. The righteous wrath of Jesus was aroused, at the point of Scripture He drove forth the mercenary traders, in mercy He healed the blind and lame who came to Him, and finally defended the praising children agains the critical ecclesiastics. It was a day of gracious authority on the part of our Lord.

TUESDAY: LAST DAY IN PUBLIC.

1. The Traitor Conspiring (Lesson 1). The merited thrust which Judas received

from the Master during the supper at Bethany rankled in the bosom of the unregenerate apostle. He determined upon revenge. And the favorable moment came on Tuesday when the opposition focussed itself against the Galilean Rabbi. For thirty pieces of silver, the price of an ordinary slave, he agreed to surrender his Master into their hands.

2 The Pharisees Silenced (Lesson 4). The day was not far advanced when the great conflict of words began on the Temple area. Opposing sects united against Christ and did their utmost to entangle Him in His talk, and thus compass His destruction. Three insidious questions they propounded, but Jesus not only evaded the dilemmas in which they designed to place Him, but He cleared up some of the most abstruse of the day. Finally turning upon the questioners He propounded a query which from their present standpoint was unanswerable. Christ had won an absolute victory. His foes knew it; no more dared they seek to entangle Him. Their hate must achieve its end by a different method.

3 The Greeks Unheeded (Lesson 3). The final rupture between Christ and the nation was now made; its woe reverberated through that peerless philippic against eightfold hypocrisy. Where now shall the rejected King of the Jews look for a kingdom? Some visiting Greeks saw their chance and sent word that they would like to see Jesus. But He, perceiving their worldly motive, merely declared that His glory was to be won by dying. He was to find by losing, and the honors He would bestow would be for service. Troubled in soul and prayerful, Jesus for the third time heard the heavenly voice. Then afar He saw the conquest of Satan and the supremacy of Himself the uplifted.

4 The Disciples Instructed (Lessons 5, 6). Leaving the Temple in the afternoon, Jesus and the Twelve proceeded again toward the retreat of Bethany. When they were far up on the slope of Olivet the little company sat down. There lay Jerusalem, with its splendid Temple, before them, bathed in the rays of the setting sun. Jesus had intimated its destruction and now the disciples wish to hear more of the details, less from curiosity than from a desire to enter into sympathy with His agitated feelings. So Jesus delivered the wonderful discourse on "The Last Things." First He pictured the overthrow of the nation, and then He sketched the end of the age. Ready like the virgins and faithful with our talents we should await the end which comes to all.

THURSDAY NIGHT: FAREWELL TO DISCIPLES.

1. The Lord's Supper (Lesson 7). Tuesday night, Wednesday, Wednesday night, and Thursday were spent at Bethany; we have called it a lull in the storm which raged Tuesday and Friday. Thursday afternoon the Passover was prepared in Jerusalem by Peter and John. It was about night when Jesus arrived with the ten remaining disciples. While they were eating the Passover the traitor was designated and he thereupon retired from the company. Then the ordinance was established whereby the followers of Jesus in all ages and countries could set forth vividly their appropriation of Christ and the saving truths of the Gospel.

2. In Gethsemane (Lesson 8). From the festive upper room out to gloomy Gethsemane about midnight; then Jesus left eight disciples near the entrance, took a faithful three a little way within, but at last went alone into the deeper shadows, where occurred the fearful agony. "Let the cup pass!" "Give me strength to drink it!" "I am not only resigned to but strengthened for the ordeal!" Thus Jesus had gained the victory, and now He could bid the disciples take their rest. But lo! the traitor comes.

3 The Betrayal (Lesson 9). While the closing scenes in the upper room were going on Judas was gathering the forces to secure the arrest of Jesus on the ground that He was likely to raise a tumult. With a circle of priests and a force from Pilate he went first to the scene of the Passover, but failing to find the Victim there, he proceeded to Gethsemane. The self surrender of Jesus startled and shocked His captors. The ill-timed resistance of Peter was checked and the force conciliated. The arrest was then effected and Jesus as a bound captive was led back to Jerusalem.

4 Before Caiaphas (Lesson 10). Taken first and privately before Annas, who may have made the bargain with Judas, the Captive was taken perhaps about 2 o'clock in the morning before Caiaphas and an irregular meeting of the Sanhedrin. Their object was to formulate a valid charge against Him which they might press upon Pilate. But the testimony of the witnesses was both false and conflicting. At last, upon the adjuration of the high priest, Jesus acknowledged His divinity. Instantly, with rent garments, the Sanhedrin declared Jesus guilty of blasphemy and worthy of death.

FRIDAY: THE CRUCIFIXION DAY.

1. Before Pilate (Lesson 11). The night meeting of the Sanhedrin was illegal; so soon after daybreak they had another meeting, during which, in regular form, they declared the Prisoner ought to die. But as subjects of Rome, they had not the right to inflict the death penalty. Hence by 6 o'clock they had gathered a vast concourse at the Pretorium, where Pilate sat in judgment. The governor was vacillating and unwisely sought a compromise. But the rabble was intensely clamorous and persistent, instigated by their leaders and uncontrollable in their excitement. At last, under threat of report to Cæsar, Pilate yielded to the voice of the mob; the death warrant was issued and by 9 o'clock the Captive was on the way to Golgotha.

2 On the Cross (Lesson 12). Led by the executioners with two fellow-victims and followed by a mixed multitude, Jesus came to the place of a skull. There He was crucified and around the uplifted cross rang for three long hours the voices of blasphemy and of spite. But one voice—that of the penitent thief—was raised in His behalf, and it was richly rewarded. At noon fell the supernatural darkness, lasting till 3 o'clock. Near its close there was the great earthquake and the rending of the Temple veil. Then the loud voice of triumph and the quieter tones of spirit-surrender to the Father and—Jesus was dead.

3. In the Tomb (Lesson 12). He was dead and now He must be buried. Hastily the last rites were performed by two of the councillors. Joseph of Arimathea, having secured permission of Pilate, took the body from the cross, put on the burial robes, and laid it in a new tomb near by. The embalming spices, a hundred weight, had been furnished by Nicodemus. Thus, according to prophecy, He made His grave with the rich, having already been numbered with the transgressors. Dazed by the awful events of the day, the disciples were able only to mark the Lord's resting place; to the sacred sepulcher they would return when the Sabbath was over.

Dr. Bull's Cough Syrup Should be kept in every household. It is the best remedy for cough or cold, and is especially recommended for that grippe cough. Price 25 cts.

Marriages.

DUNCAN—WOODING.—On Tuesday, March 12 1901, by Rev. H. Petty, Rev. G. C. Duncan and Miss Rosa P. Wooding, eldest daughter of Mr. T. W. Wooding of Pittsylvania County, Va.

TUCKER—REECE.—At the residence of the bride's parents, on the 15th of March, Mr. G. G. Tucker and Miss Cora E. Reece, Rev. H. A. Bunn officiating.

BUNCH—WATKINS.—On March 13, 1901, at 9 o'clock a. m., Mr. R. C. Bunch of Cisco, Chowan County, to Miss Lula T. Watkins of Cornwall, Granville County, Rev. R. J. Bateman, officiating.

Obituaries.

HARRIS.—Bro. J. A. Harris of Edenton, died December 28, 1900, at the age of 66. This brother I knew only slightly as he and his wife were out of town until a short while before his death. But he was a consistent member of Edenton church, and rested in the promises of God. It was my privilege to attend his bedside frequently in his last illness. And after he had become flighty and a most unconscious, so that he talked wildly, he would grow quiet and listen if I gently to me speaking of God and His promises. He would answer rationally, too, although he had been a minute before speaking wildly.

J. O. A.

LEE.—Mrs. Kitsey Lee, the subject of this notice was born July 12 1830, and departed to "the home above," on the 27th of February 1901. Age 70 years, 7 months, and 15 days.

Our sister was twice married. Her first union being with Moses A. Lee, a brave confederate soldier, who gave his life to the cause of his country during "the war between the States."

Her second marriage was with Jeremiah Lee, who died three years ago leaving her a disconsolate widow with three children, one of whom was Mrs. J. S. Lawhorn who died some two or more years previous to her mother. The other two children are brother Eldridge Lee of Dunn, and Mrs. J. H. Ballance, of the same place.

Sister Lee was a true and faithful member of the Baptist Church for nine years before her death and was baptized into the fellowship of Trinity church, in Johnston County, N. C. To say that she was a friend to the poor and needy, and that her light as a Christian was seen in her devoted attendance upon the sick and helpless throughout her neighborhood, is but to say what was well known to all her friends and acquaintances every where.

But she has gone to her blest reward and her "works do follow her." The happiness of "the dead, who die in the Lord" is hers now in all its fulness and glory; and we can not sorrow for our departed sister, as for those who die out of Christ but we look forward to a blessed reunion with her in the haven of eternal rest on high, in "the sweet by and by."

The funeral services over our sister were held from the old family residence in Johnston County, and were conducted by the Rev. W. C. Barrett, next day, at half past one o'clock p. m. and they were attended by many sad hearts of friend and neighbors, who kindly laid our sister away to rest till the great Resurrection Morn.

"Friend after friend departs
Who has not lost a friend?
There is no union here, of hearts,
That finds not here an end.
Were this frail world our final rest,
Living or dying, none were blest.

"But there's a world above,
Where parting is unknown,
A long eternity of love,
Formed for the good alone;
And faith beholds the dying here,
Translated to that glorious sphere."

W. B. H.

Dunn, N. C.

HUDSON.—On Friday, February 22, 1901, at Apex God called from earthly toil and suffering to heavenly rest and joy. Bro. Eugene W. Hudson, aged 26 years, 11 months and 11 days. Funeral services, conducted by Reverends A. D. Hunter and J. M. White, were held from the Baptist Church after which the remains were tenderly laid away in the church yard to await the call from on high.

"And I heard a voice from heaven saying unto me Blessed are the dead who die in the Lord; yea, saith the Spirit, that they may rest from their labors, and their works do follow them."

Brother Hudson was the only son of brother Quinten T. and sister De Laney Hudson of Apex. From infancy, he was surrounded by deeply religious influences, which are so helpful and strengthening to the soul even if joined to Goodness. His childhood was marked by clean and pure habits—the natural output of a pure heart. His reverence for his parents and the cheerful obedience to their will the earnest and painstaking manner in which he entered upon and executed duties assigned him, were striking characteristics in his childhood which abided with him unto death.

As a man he was courtly, cheerful, firm, frank and conscientious in every word and act. "Through all the years of our intimate companionship" says a friend, "I never knew him guilty of one low, mean or cowardly act."

His ideal of Christian manhood was so high that he was often troubled because he could not attain it. But there was the consciousness always of a sincere endeavor, and this earnestness of purpose found expression in hundreds of never dying examples of kindness and love.

In 1894, while living in Eufaula, Ala., he connected himself with the Baptist Church, thus dedicating his life more fully to the cause of Christ. He always seemed proud of his enlistment as it opened to him a wide field of opportunities in the Master's service.

In 1897 he moved to Augusta, Ga. Taking his membership with him, he joined the First Baptist Church of that city and entered with zeal into his increasing duties and responsibilities. With this church he worshiped until June, 1900, when, on account of ill health, he returned to North Carolina, hoping that rest and a change of scene would improve his condition.

Loving hands ministered unto him, but without avail. For years he had suffered from an impaired digestion, but he had continued his work cheerfully and uncomplainingly, meeting his affliction with that patience and fortitude becoming a Christian soldier. A career of honor and usefulness ended ere it had well begun. He died "As light winds wandering through groves of bloom detatch the blossom from the tree." The peaceful, triumphant death of a Christian, who through the years had carried his religion always with him in his business and in all his daily walks.

"The voice is stilled—the body laid to rest" but his influence for purer Christian manhood still lives in his companions who knew and loved him.

Father, mother, and four sisters, Miss Edna Hudson, of Oxford Seminary; Mrs. E. M. Dudley, of Cary, and Misses Anna and Janet Hudson of Apex survive him.

May God, in this trying hour, visit those bereaved ones with an abundance of His comfort and grace.—By one who knew him well.

No crop can be grown without Potash. Supply *enough* Potash and your profits will be large; without Potash your crop will be "scrubby."

Our books, telling about composition of fertilizers best adapted for all crops, are free to all farmers.

GERMAN KALI WORKS,
93 Nassau St., New York.

ATLANTIC COAST LINE R. R. CO

CONDENSED SCHEDULE.

TRAINS GOING SOUTH.

Dated Jan. 13, 1901 (Corrected.)	No. 82. Daily.	No. 86. Daily.	No 108. Daily ex Sunday.	No. 41. Daily.	No. 49. Daily.
	A. M.	P. M.	P. M.	A. M.	P. M.
Leave Weldon	11 50	8 58	.....	.....	.....
Ar Rocky Mount	1 00	9 52	.....	.....	.....
	P. M.				
Lv Tarboro	12 21	.....	6 00	.....	.....
Lv Rocky Mount	1 05	10 02	6 37	5 15	12 55
Lv Wilson	1 59	10 40	7 10	5 57	2 40
Lv Selma	2 55	11 18	.....	.....	.....
Lv Fayetteville	4 30	12 35	.....	.....	.....
Ar Florence	7 35	2 40	.....	.....	.....
	P. M.	A. M.			
Ar Goldsboro	.....	.....	7 55	.....	.....
Lv Goldsboro	.....	.....	.....	6 45	3 35
Lv Magnolia	.....	.....	.....	7 51	4 35
Ar Wilmington	.....	.....	.....	9 20	6 00
			P. M	A. M.	P. M

TRAINS GOING NORTH.

	No. 78. Daily.	No. 102. Daily ex Sunday.	No. 85. Daily.	No. 40. Daily.	No. 48. Daily.
	A. M.		P. M.		
Lv Florence	9 50	.....	7 35	.....	.....
Lv Fayetteville	12 15	.....	9 41	.....	.....
Lv Selma	1 50	.....	11 35	.....	.....
Ar Wilson	2 35	.....	12 18	.....	.....
		A. M.		P. M.	A. M
Lv Wilmington	.....	.....	.....	7 00	9 35
Lv Magnolia	.....	.....	.....	8 30	11 10
Lv Goldsboro	.....	4 50	.....	9 37	12 26
	P. M.		A. M.	P. M.	P. M
Leave Wilson	2 35	5 33	12 18	10 45	1 18
Ar Rocky Mount	3 30	6 10	12 45	11 28	1 53
Ar Tarboro	.....	6 46	.....	.....	.....
Lv Tarboro	2 31	.....	.....	.....	.....
Lv Rocky Mount	3 30	.....	12 45	.....	.....
Ar Weldon	4 32	.....	1 39	.....	.....
	P. M.		A. M.	P. M.	

Yadkin Division Main line—Train leaves Wilmington, 9.00 a. m., arrives Fayetteville 12.05 p. m. leaves Fayetteville 12.25 p. m., arrives Sanford 1.43 p. m. Returning leaves Sanford 3.05 p. m., arrives Fayetteville 4.20 p. m., leaves Fayetteville 4.30 p. m. arrives Wilmington 9.25 p. m.

Bennettsville Branch—Train leaves Bennettsville 8.05 a. m., Maxton 9.05 a. m., Red Springs 9.51 a. m. Parkton 10.41 a. m., Hope Mills 10.55 a. m., arrive Fayetteville 11.10. Returning leaves Fayetteville 4.45 p. m., Hope Mills 5.00 p. m., Red Springs 5.43 p. m., Maxton 6.16 p. m., arrives Bennettsville 7.15 p. m.

Connections at Fayetteville with train No. 78 at Maxton with the Carolina Central Railroad, at Red Springs with the Red Springs and Bowmore Railroad, at Sanford with the Seaboard Air Line and Southern Railway at Gulf with the Durham and Charlotte Railroad.

Train on the Scotland Neck Branch Road leaves Weldon 3.55 p. m., Halifax 4.17 p. m., arrives Scotland Neck at 5.08 p. m., Greenville 6.57 p. m. Kinston 7.55 p. m. Returning leaves Kinston 7.50 a. m., Greenville 8.52 a. m., arriving Halifax at 11.12 a. m., Weldon 11.33 a. m., daily except Sunday.

Trains on Washington Branch leave Washington 8.10 a. m., and 2.30 p. m. arrive Parmele 9.10 a. m. and 4.00 p. m. returning leave Parmele 9.35 a. m. and 6.30 p. m. arrive Washington 11.00 a. m. and 7.30 p. m. daily except Sunday.

Train leaves Tarboro, N. C., daily except Sunday 5.30 p. m.; Sunday, 4.15 p. m., arrives Plymouth 7.40 p. m., 6.10 p. m. Returning leaves Plymouth daily except Sunday, 7.50 a. m., and Sunday 9.00 a. m. arrives Tarboro 10.10 a. m., 11.00 a. m.

Train on Midland N. C. Branch leaves Goldsboro daily, except Sunday, 5.00 a. m., arriving Smithfield 6.10 a. m. Returning leaves Smithfield 7.00 a. m.; arrives at Goldsboro 8.25 a. m.

Trains on Nashville Branch leave Rocky Mount at 9.30 a. m., 8.40 p. m., arrive Nashville 10.20 a. m., 4.03 p. m., Spring Hope 11.00 a. m., 4.25 p. m. Returning leave Spring Hope 11.20 a. m., 4.55 p. m., Nashville 11.45 a. m., 5.25 p. m., arrive at Rocky Mount 12.10 p. m., 6.00 p. m., daily except Sunday.

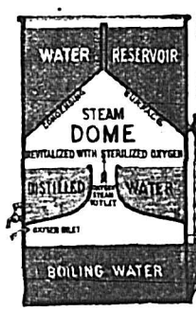
Train on Clinton Branch leaves Warsaw for Clinton daily, except Sunday, 11.40 a. m. and 4.25 p. m. Returning leaves Clinton at 6.45 a. m. and 2.50 p. m.

Train No. 78 makes close connection at Weldon for all points North daily, all rail via Richmond.

H. M. EMERSON, Gen. Pass. Agent.
J. R. KENLY, Gen'l Manager.
T. M. EMERSON Traffic Manager

Down

the bad, but be just to the good. The Soap Powder which tries your patience isn't PEARLINE—nor "same as." Don't be prejudiced against a good thing because the imitations are disappointing. PEARLINE is *the* Soap-Powder—original, best, safest. It's success is the cause of the many imitations. 633



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WITH SOOTHING, BALMY OILS.

Cancer, Tumor, Catarrh, Piles, Fistula, Ulcers, Eczema and all Skin and Womb Diseases. Write for Illustrated Book. Sent free. Address

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All package seeds sold for 2½ cents a package—same quantity you have always paid 5 cents for. Write for

JACOBS' 1901 ILLUSTRATED SEED CATALOGUE FREE

And see how low you can buy the very best seeds. Write for it—right now.

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Ref.: Capital City Nat'l Bank, Atlanta.

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The readers of this paper will be pleased to learn that there is at least one dreaded disease that science has been able to cure in all its stages, and that is Catarrh. Hall's Catarrh Cure is the only positive cure now known to the medical fraternity. Catarrh being a constitutional disease, requires a constitutional treatment. Hall's Catarrh Cure is taken internally acting directly upon the blood and mucous surfaces of the system, thereby destroying the foundation of the disease, and giving the patient strength by building up the constitution and assisting nature in doing its work. The proprietors have so much faith in its curative powers, that they offer One Hundred Dollars for any case that it fails to cure. Send for list of testimonials.

Address F. J. CHENEY & CO., Toledo, O.
Sold by Druggists, 75c.
Hall's Family Pills are the best.

Atlantic Coast Line R. R. Co.

CONDENSED SCHEDULE.

Dated January 13, 1901.

No. †103	No. *49.	STATIONS.	No. *48.	No. †102.
P. M.	A. M.		P. M.	A. M.
2 20	9 00	Lv. Norfolk Ar.	5 55	10 25
2 40	9 22	Pinners Point	5 30	10 03
3 03	9 51	Drivers	5 05	9 34
3 17	10 05	Suffolk	4 50	9 19
3 50	10 35	Gates	4 20	8 42
4 15	10 50	Tunis	4 00	8 23
4 36	11 06	Ahoskey	3 41	8 05
4 53	11 21	Aulander	3 27	7 50
5 35	12 00	Hobgood	2 53	7 08
6 00	12 21	Ar. Tarboro Lv.	2 31	6 46
6 35	12 50	Ar. Lv.	1 55	6 15
P. M.	P. M.	Rocky Mount	P. M.	A. M.

*Daily. †Daily except Sunday.

Trains No. 49 and 48 solid trains between Pinners Point and Wilmington. Train No. 49 connects at Rocky Mount with train 23 for all points South and No. 78 train for all points North.

H. M. EMERSON, Gen'l Pass. Agent.

J. R. KENLY, Gen'l Manager.
T. M. EMERSON, Traffic Manager.

VESTIBULED LIMITED TRAINS

DOUBLE DAILY SERVICE

BETWEEN NEW YORK, TAMPA, ATLANTA, NEW ORLEANS AND POINTS SOUTH AND WEST.

In Effect February 24, 1901.

SOUTHWARD.	Daily. No. 31	Daily.
Lv New York, P.R.R.	12 55 pm	12 10 am
Lv Philadelphia, "	3 29 pm	3 50 am
Lv Baltimore, "	5 45 pm	6 22 am
Lv Washington, "	6 55 pm	8 35 am
Lv Richmond, S.A.L. Ry.	10 40 pm	12 23 pm
Lv Petersburg, "	11 31 pm	1 10 pm
Lv Norlina, "	2 05 am	3 30 pm
Lv Henderson, "	3 30 am	3 55 pm
Lv Raleigh, "	3 46 am	5.09 pm
Lv Southern Pines, "	5 57 pm	6 57 pm
Lv Hamlet, "	6 30 am	8 10 pm
Lv Columbia, ‡	8 40 am	10 30 pm
Ar Savannah, "	12 10 pm	2 20 am
Ar Jacksonville, "	3 50 pm	6 30 am
Ar Tampa "	5 00 am	5 00 pm
	No. 403	No. 41.
Lv New York, N.Y.P. & N.	†7 55 am	3 55 am
Lv Philadelphia "	10 20 am	11 28 pm
Lv New York, O.D.S.S.Co.	3 00 pm	.....
Lv Baltimore, B.S.P.Co.	.....	6 30 pm
Lv Washington, N. & W.S.B	.....	6 30 pm
Lv Portsmouth, S.A.L.Ry.	9 00 pm	10 05 am
Lv Weldon, "	11 13 am	12 36 pm
Lv Norlina, "	12 55 am	2 10 pm
Lv Henderson, "	1 20 am	2 45 am
Lv Raleigh, "	3 12 am	4 27 am
Lv Southern Pines, "	5 18 am	6 43 pm
Lv Hamlet, "	6 45 am	8 05 pm
Ar Wilmington, "	.....	3 30 pm
Ar Charlotte, "	9 51 am	10 45 pm
Lv Chester, "	10 08 pm	11 20 pm
Lv Greenwood, "	12 07 pm	1 32 am
Ar Athens, ‡ "	2 19 pm	4 08 am
Ar Atlanta, ‡ "	3 35 pm	5 30 am
Ar Augusta, C. & W. C.	5 10 pm	.....
Ar Macon, C. of Ga.	7 20 pm	11 10 am
Ar Montgomery, A. & W.P.	9 20 pm	11 00 am
Ar Mobile, L. & N.	2 55 am	4 12 pm
Ar New Orleans, L. & N.	7 30 am	8 30 pm
Ar Nashville, N.C. & St.L.	5 35 am	6 55 pm
Ar Memphis, "	4 00 am	8 10 am

NORTHWARD.	Daily. No. 402	Daily. No. 38
Lv Memphis, N.C & St.L.	1 00 pm	8 45 pm
Lv Nashville, "	10 55 pm	9 30 pm
Lv New Orleans, L. & N.	7 45 pm	.....
Lv Mobile, "	12 20 am	.....
Lv Montgomery, A. & W.P.	6 20 am	1 30 pm
Lv Macon, C. of Ga.,	8 00 am	4 20 pm
Lv Augusta, C. & W. C.	9 40 am	.....
Lv Atlanta, ‡ S.A.L.Ry.	12 00 pm	8 00 pm
Ar Athens, "	2 48 pm	11 23 pm
Ar Greenwood, "	4 50 pm	2 04 am
Ar Chester, "	6 43 pm	4 25 am
Ar Charlotte, "	6 30 pm	5 00 am
Lv Wilmington, "	3 30 pm	.....
Lv Hamlet, "	9 50 pm	8 10 am
Lv Southern Pines, "	10 55 pm	9 03 am
Lv Raleigh, "	1 00 am	11 30 am
Ar Henderson, "	2 27 am	1 00 pm
Lv Norlina, ‡ "	3 10 am	2 00 pm
Lv Weldon, "	4 20 am	3 10 pm
Ar Portsmouth, "	7 00 am	5 50 pm
Ar Washington, N. & W.S.B.	.....	6 55 am
Ar Baltimore, B.S.P.Co.	.....	† 6 45 am
Ar New York, O.D.S.S.Co.	.....	† 1 30 pm
Ar Philadelphia, N.Y.P. & N.	† 5 46 pm	5 10 am
Ar New York, "	8 40 pm	8 00 am
	No. 44	No. 66
Lv Tampa, S. A. L. Ry.	8 00 pm	8 00 am
Ar Jacksonville, "	10 20 am	7 45 pm
Ar Savannah, "	1 50 pm	11 59 pm
Ar Columbia, ‡ "	6 27 pm	5 45 am
Lv Hamlet, "	9 40 pm	9 20 am
Lv Southern Pines, "	10 32 pm	10 09 am
Lv Raleigh, "	12 28 am	12 07 pm
Lv Henderson, "	1 44 am	1 27 pm
Lv Norlina, "	2 10 am	2 15 pm
Lv Petersburg, "	4 09 am	4 43 pm
Lv Richmond, "	4 56 am	5 35 pm
Ar Washington, P.R.R.	8 45 am	9 30 pm
Ar Baltimore, "	10 03 am	11 25 pm
Ar Philadelphia, "	12 27 pm	2 56 am
Ar New York, "	3 15 pm	6 30 am

Note.—†Daily except Sunday.
Dining Cars between New York and Richmond, and Hamlet and Savannah, on Trains Nos. 31 and 44.
‡ Central Time. ‖ Eastern Time.

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PHONE, 141.

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

News Summary.

State News.

—The legalized primary plan will have a trial in some of our municipal elections very soon. Its workings will be watched with interest.

—Mr. Paul Garrett and a United States officer captured two "Gold-brick" manipulators near Greensboro last week. A third was subsequently arrested.

—The meeting at Winston-Salem in April, being a conference on Education in the South, will be well worth attending. Some of the most eminent men in the nation are expected to be present.

—The General Assembly, having forbidden free treatment in the asylums of any but the indigent, three of the gentlemen connected with the institution there will establish a sanatorium at Morganton for the treatment of such insane persons as may be debarred from the State's institutions. This is a worthy undertaking.

—The Supreme Court of the United States has decided that the Wilkes County bonds are not valid. The defect lies in the failure of the General Assembly, when passing the original act, to take a yea and nay vote. The State Supreme Court held that such a vote was essential to the validity of the bonds; and the United States Court confirmed. But if the reader had bought the bonds with good money and Wilkes County had used that money the reader would hold, whether the bonds were valid or not, that in such a matter no technicality ought to be taken advantage of. Honor as well as technicality is involved. Credit is better capital than cash.

The Trial of the Justices.

The General Assembly having passed from the stage, the trial of the Justices last week took its place wholly in the public mind. The indifference at large has disappeared, and there is now not only interest but anxiety.

The trial is at this writing in its last stage. The evidence has been received, and the attorneys are debating the case. It is thought that by Wednesday or Thursday the verdict will be announced.

The feature of the trial last week was the testimony of Justices Montgomery and Clark. It had been rumored that if the latter should be put on the stand, he would suffer sorely. But as his testimony was not calculated to injure the cause of the defense, the lawyers on that side decided not to endeavor to injure him. It was a political draw—but the end is not yet. The witnessing of Justice Montgomery was sensational only by reason of the severe examination he was subjected to by the lawyers for the prosecution, which he resented with more spirit than some were prepared for.

All the speeches are great, learned, powerful, etc., etc., if one believes the papers.

We regret to say that the trial has not been invested with that sanctity essential to justice and demanded by a case so grave. Any intelligent citizen in Raleigh knows that there has been a persistent effort by certain political leaders to prejudice the cause of the Justices; and on the other hand there has been work of similar character in their behalf. We are fallen low in North Carolina. We can not even try men without lobbyists for and against. The glory of the State shall depart unless we rise above such methods.

General News.

Serious Conflict Avoided.—It was too much to expect that the difficulties arising from the outbreak of the Boxers in China should be overcome without more than one grave crisis. The practical seizure of Manchuria by Russia, quickly followed by a dispute by the British as to Russian rights with regard to occupying a certain strip of land at Tien Tsin, brought the world to "Attention, arms!" last week. But by Friday the situation was far more satisfactory, though by no means settled. The Russian and British troops have retired from the scene of their dispute; but this was only an incidental matter. The larger question of Russia's intentions as to Manchuria has not been determined. She contents herself with the announcement that her treaties with China are secret. Her soldiers are holding Manchuria. Japan wishes to know the terms of the Russia-China agreement; and England and Germany and the United States will not stultify themselves by standing idle while Russia takes a large and imporant territory. It has for twenty years appeared that war between Russia and one or more of the European nations was inevitable. The wonder has been that it has so frequently been deferred. That Russia has gained her points steadily is only too apparent. The only important changes that have come to pass in the situation in the last five years are the introduction of the interests of two other nations, neither of which has lately played a minor part in world politics—Japan and the United States.

Our readers will do well to watch the movements of the nations with regard to this question, called the Far-eastern question, being no more than the old Eastern question on a new scene. The interests of civilization are more largely involved than in all other questions. The ultimate question is, Shall the Slav or the Anglo-Saxon rule the world?

British Terms Rejected.—The papers report that Kitchener and Botha failed to make peace because the latter demanded Boer independence as one of the terms. We can scarce believe that General Botha could hope for so much. The following is a statement of official British instructions to General Kitchener:

"I beg to inform you that on the cessation of hostilities, and the complete surrender of arms, ammunition, cannon and munitions in the hands of burghers in the field, at government depots, or elsewhere, his Majesty's government is prepared at once to grant amnesty in the Transvaal and Orange River Colony for all bona fide acts of war during the hostilities, as well as to move the governments of Cape Colony and Natal to similar action, qualified by the disfranchisement of any British subjects implicated in the war. The military prisoners in St. Helena, Ceylon, and elsewhere, on complete surrender, shall be brought back to their country. Military law shall at once be replaced by a civil administration, but it is the desire of his Majesty's government, as soon as circumstances shall permit, to establish a representative government. On the cessation of hostilities, a high court, independent of the Executive, shall be established, to administer the laws, land, and church property, trusts and orphan funds shall be respected. The English and Dutch languages shall be taught in the public schools, and allowed in the law courts. The legal debts of the State to the amount of 1,000,000 pounds shall be paid, even if contracted during hostilities, to the extent a creditor proves he has given value. The government does not intend to extend the franchise to Kaffirs in the Transvaal and Orange River Colony before a representative government is granted."

These were made known to Botha, but he did not accept them.

MINOR MATTERS.

It is stated from Washington that China will not be able to pay a cash indemnity larger than $200,000,000. Even this she will have to borrow; and the nation that she borrows from will have a heavy hand in her policies.

Minor matters that may become of great importance are the dispute between Chili and Peru, bordering upon war; the friction between the United States and Venezuela, and the evidences of an extensive plot to assassinate the Czar.

On Saturday, the "Korea," one of the largest ships in the world, was launched at Newport News. She will ply on the Pacific, between San Francisco and Hong Kong. The fact that so great a vessel is being built in the South for the Pacific service is worthy of remark.

Young Mr. Armour, of Chicago, is now in the midst of his first "deal" single handed, his father having died a few weeks ago. His effort is to buy up all the supply of pork ribs for May, thereby creating a corner and increasing the price. The price is already rising rapidly.

Bradstreet's report for last week was in keeping with the hopeful tenor of the last eighteen months. Trade is not so buoyant, but this is accounted for by the advance of the season. "Cotton goods are still the sore point in the trade outlook." Iron and steel are active and strong. There is no change of importance in the cereals, wheat, corn, oats, etc.

If the drop in cotton shall deter our farmers from planting so much of that staple, the present loss may be compensated. The drop is due to the curtailment of output by the Cotton Spinners. Some of them are shutting down their factories. Of course it is hoped that when the manufacturing becomes active again, the price shall rise; but this is problematical.

It is reported that although the Committee on Relations, appointed by the Cuban Constitutional Convention, objects to several clauses in the amendment suggested by the United States, namely, the clauses retaining for the United States rights to coaling stations, to supervise foreign relations only with a view to keeping Cuba independent, and to intervene to preserve peace, the amendments will, nevertheless, be ultimately accepted by Cuba. Definite action is not likely to be reached soon, however.

How to Build a Church Without Debt.

GOOD NEWS FROM McADENSVILLE.

Last May we decided to build a house to worship in; for although the McAdensville Baptist church was organized November 29 1886 we have been meeting in an old Union church, built by McAden Mills. So under the wise leadership of our beloved pastor, Rev. B. L. Hoke, we undertook the task of building a house of our own. The McAden Mills kindly gave us a very desirable lot, 50 by 75 feet, in the most appropriate section of the town, and we went to work with the understanding that we must not involve ourselves in a debt, but pay as we went. So we instructed our Building Committee, consisting of Bros. J. S. Fox, F. J. McCauley and T. A. Turner, to build a house 31 by 51 feet; but to avoid a debt by all means. They carried out the instructions given them. When money would give out they would tell the church that they must have more money or the work would stop. Then the committee that was soliciting funds would redouble their efforts, and the work was carried on until we were ready to occupy the house, the 10th of February, for Sunday School; and on the 17th we dedicated it to the Lord, Bro. O. L. Stringfield, of Raleigh, preaching the dedicatory sermon at 11 o'clock. Every seat was occupied. We were all delighted to have Brother Stringfield with us. We had the pleasure also of shaking hands with and listening to short talks from two of our former pastors, Bros. T. H. Mullinaux, of Grover, and J. M. Bridges, of Algood, S. C. Besides, there were many friends from Lowell, Belmont and Hickory Grove churches.

The church is not out of the hands of the Building Committee yet, as there is no bell up. We have ordered one, however, size 32 inches. We have yet to paint outside.

Yesterday when our pastor asked all the sisters to meet him at the church at 3 p.m., not many had any idea of what was before them. At the appointed time they were there in large numbers anxious to learn the object of the meeting. They did not have long to wait; for before they left the church we had a real live Woman's Missionary Society organized, with Miss Clyde Webb, President; Mrs. Pritchat Padgett, Vice President; Mrs. J. S. Fox, Secretary; Mrs. O. F. Moore, Treasurer, all of McAdensville. We are led to believe that they will do great good for the Master's kingdom. Now, Brother Bailey, we will expect you and Brother Cobb and all the represenatives of the objects of the Convention to come and see us.

McADENSVILLE.

Tried Friends Best.

For thirty years Tutt's Pills have proven a blessing to the invalid. Are truly the sick man's friend.

A Known Fact

For bilious headache, dyspepsia, sour stomach, malaria, constipation and all kindred diseases.

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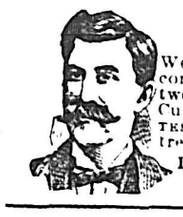

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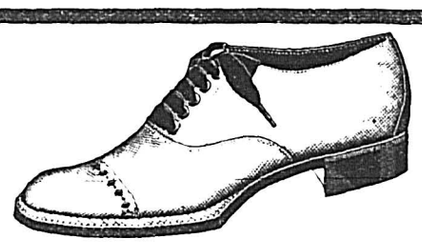

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BAPTIST SUNDAY SCHOOL BOARD, 167 NORTH CHERRY ST., NASVILLE, TENN.

Woman's Work.

Edited by Miss Fannie E. S. Heck, President of Woman's State Central Committee of Missions, Raleigh, N. C.

Corresponding Secretary of Central Committee: Mrs. W. N. Jones, Raleigh, N. C.

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

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

Heavenly Treasure.

"What I spent I had;
What I kept I lost;
What I gave I have."
—Old Epitaph.

Every coin of earthly treasure
We have lavished upon earth
For our simple, worldly pleasure
May be reckoned something worth;
For the spending was not losing,
Though the purchase were but small;
It has perished with the using;
We have had it—that is all!

All the gold we leave behind us
When we turn to dust again,
Though our avarice may blind us,
We have gathered quite in vain;
Since we neither can direct it,
By the winds of fortune tossed,
Nor in other worlds expect it,
What we hoarded we have lost!

But each merciful oblation
Seed of pity, wisely sown—
What we give is self negation,
We may safely call our own.
For the treasure freely given
Is the treasure that we hoard.
Since the angels keep in heaven,
What is lent unto the Lord!

J. G. Saxie.

News from our Missionary.

We, as a family, have been back at our station a little over one month. While it seemed unwise for us all to return, it was very pleasant and helpful to us to make our home with Miss Price in Shanghai, and, together with others of our mission, enjoy her many kindnesses. I think we became better acquainted with our fellow workers in a beneficial way.

But there is nothing else to us like being together at our home and station, and in the regular work, as we are now. During the disturbances, while there was no violence done to the Christians here, there seems to have been a great deal of threatening, through all of which, we are so thankful to say, our members evidently stood firmly and had much of the comfort of the Holy Spirit. As they attend the Sunday services, church prayer meeting and weekly Bible class fairly well, we hope they are growing in grace and in the knowledge of Jesus Christ.

With the efficient efforts of Mrs. Britton with the organ, our regular four services per week for the heathen are better attended and they give encouragingly good attention. We had a great deal of rain and snow early in the year, but the days have been beautifully bright lately.

February 19th is Chinese New Year's Day. At the quarterly conference this week our church decided to have a prayer meeting on the morning of that day, to thank the Lord for past blessings and ask Him to bless us in the future. Some of our evangelistic work will be stopped a few days for the New Year; but, by God's grace, we hope to begin afresh afterwards.

The affairs of the Empire are far from being settled. Will not all of God's people pray for His cause in this land.

Fraternally,
T. C. BRITTON.

Soochow, China, February 16, 1901.

A Model Prayer Meeting in Cuba

At the entrance a Bible was presented to each who took his seat and read till time to commence services, which began and closed on time. There was no whispering and laughing in the house. After four earnest prayers for specific purposes, interspersed with singing, the pastor gave a very fine exposition of the first chapter in Hebrews, after which he called on me for a talk. The congregation then extended to me the right hand of fellowship and welcome. Then closed one of the most interesting prayer meetings that I have ever had the pleasure of attending, whether in the United States, North or South, Mexico, Brazil or Cuba.

Why the Society Died.

A NOT COMMON STORY.

Pastor never gave us any aid. I knew some years ago he was opposed to such Societies, and I asked his advice before going into it. He said it was a good work, but I would find it up hill business in the country. I told him if he would encourage it in the church we could get on all right, but am sorry to say he never did.

It is useless to endeavor to reorganize in our church unless the pastor will give us his aid.

——, N. C.

Some Home Mission Facts.

BY F. H. KERFOOT.

1. There are three times as many unconverted people in the South now as there were fifty-five years ago. All that has been done has not nearly kept pace with our growing population.

2. Some of our oldest Southern States are utterly unable to grapple with the new problems that confront them in their State Mission work. They beg our Home Mission Board to come to their relief. These are our "brethren, our kinsmen, according to the flesh." Shall we turn a deaf ear to them while we help others?

3. The city of New Orleans has a population of about 250,000, and only one self supporting white Baptist church. The appeal from our Board from Memphis is almost as urgent. The wealth of our country is rapidly concentrating in our cities. It will be both folly and danger to neglect them.

4. Nearly 40 per cent of all our population in the South is Negroes, and Southern people are doing almost nothing for them morally or religiously. Can you realize what this must mean for the South in a few more years? "We must affect them or they will affect us."

5. These Negroes are appealing to us now as their best friends, who know them best. They are begging us to help them.

6. Twelve years ago Oklahoma Territory was known as "No Man's Country." It had then no white inhabitant. To-day there is a farm house to every 160 acres of land and cities and towns and villages as numerous as in the older States, and any number of great railroads, but hardly two self supporting Baptist churches in the whole territory. The census showed ten years ago a population of 40,000. The last census shows 400,000.

7. We have a strip of frontier country about 1,000 miles long and 500 miles wide, and in about the same condition religiously as Oklahoma.

8 This frontier land is as rich as any in the world. Churches planted there now will soon become the largest contributors to every good cause. One church in Texas, which twenty five years ago was a frontier church, gave last year $1,500 to State Missions $1,000 to Home Missions and $1,000 to Foreign Missions.

9. Presbyetrians spent last year nearly as much money on Home Mission work in North Carolina alone as Southern Baptists spent in the whole territory of the Southern Baptist Convention. How long will the South continue to be the Baptist stronghold of the world at this rate?

10. Cuba is at our very doors, and is as needy religiously as if the people were absolute heathen.

11. There is no spot on all this earth where Baptists can better afford to spend money for missions than in the South It is increasing rapidly in wealth If properly taken care of now, it will soon yield all the money that will be needed for every good cause. Foreign Missions, Orphanages, Colleges and Seminaries all depend largely upon Home Missions.

12. The Southern Baptist Convention asks you, and your church through you, to try to double your contributions to Home Missions. Will you do it?

Think, pray and preach on these things.

CHILDRENS' CORNER.

Conducted by Miss ELIZABETH N. BRIGGS, Band Superintendent, Raleigh, N. C.

Three Little People

The first was a missionary's little boy in China. One day his father said to his mother, "We must go out into the country to tell the people about Jesus." So the little boy was put on a donkey's back, with his mother, and there he had to ride all day.

He wanted to run along beside the path, he wanted some water to drink, he wanted a soft pillow for his sleepy head. But he did not fret nor tease. What do you suppose he did? Why, he sang "Jesus loves me" in Chinese over and over again. And the Chinese men who were with them heard the song and said to each other, "The Jesus doctrine teaches that their God loves children. Very wonderful! What a very good God that must be." So you see that dear little boy helped preach Jesus.

The next child lived in Japan. She had been at the mission school and learned that it was wrong to worship idols. One day her mother wished to take her to the temple, but the little girl said, "No, I will not pray to the idol."

"You must do it, my child," said the mother.

"But if I bow my head to the idol I shall pray to Jesus in my heart!" was the dear little mission school girl's answer.

The third child lived in the United States. Every day her mother allowed her to buy a banana. She was fond of bananas and she enjoyed having one to eat at recess very much. But when she heard about the starving children in India she felt so sorry for them. No one asked her to do anything, but one day she said, "I'm going to give my banana pennies to the hungry boys and girls in India." And for two months she saved all that was given her for the fruit, and sent seventy cents to India. So you see, dear little Light Bearers, no matter where you live you can do something to make the world brighter and better.—Children's Missionary Friend.

From the Atlantic.

The Atlantic Association is made up of territory in Carteret, Craven, Jones, Onslow and Pamlico counties. There are twenty-four churches with one thousand six hundred and two members who gave to all objects last year eight thousand three hundred and ten dollars and thirty-one cents. Of these twenty-four churches only two are self-sustaining.

It will be seen from the above that we are one great mission field. We are not occupying the territory as it ought to be occupied. Two of our most important established mission fields have been vacant since the close of the Conventional year. We need two good men for these fields at once. Kid gloved men need not apply, for we need men of sacrifice; men who know how to sympathize; men who will get down among men.

The State Board appropriates nine hundred dollars for work in the Atlantic Association. Instead of nine hundred dollars we absolutely need twice that amount, and then the territory could not be fully supplied.

We are doing more than we have ever undertaken to do before. There is not a pastor in the Association who is not actively engaged in mission work. Four churches in the Association employ pastors for all their time—the two churches in Newbern, Morehead City and Beaufort; but in addition every one of these four pastors are preaching at destitute points that can be reached on Sunday afternoons.

We are trying to build an Associational High School. This the writer hopes will be located at Morehead City. We are not anticipating failure in this enterprise. The establishment of this school will mark the beginning of a nobler activity in the Atlantic Association.

I have now been pastor here eighteen months. I have one of the best churches in the State. The people are loyal and appreciative. They do not try to drive their pastor, but have from the beginning manifested a willingness to follow.

Rev. W. P. Hines, of Portsmouth, Va., will aid us in special meetings, beginning March 25.

We have a promised visit from each, A. Johnson, editor Charity and Children, J. W. Bailey, editor of the Recorder, and Livingston Johnson, our Corresponding Secretary, to which we are looking forward with much pleasure.

A. W. SETZER.

Morehead City, N. C., March 14, 1901.

Inspiring.

I have just read with a great deal of pleasure and profit the Address of the Central Committee of the Educational Commission to the Baptists of North Carolina. It is a magnificent paper; a bugle call to our people, a signal for a forward movement. It is inspiring to read of the wonderful things that God has wrought for us heretofore, and remembering these, we should joyfully go forward in the strength of the Lord to attempt yet greater things for God and humanity. We can and must raise, by January 1, 1902, the one hundred thousand dollars for our Baptist colleges and high schools. Surely the Lord directed Dr Vann in its preparation

Yours truly,
C. B. JUSTICE.

Rutherfordton, N. C., Feb 22, 1901.

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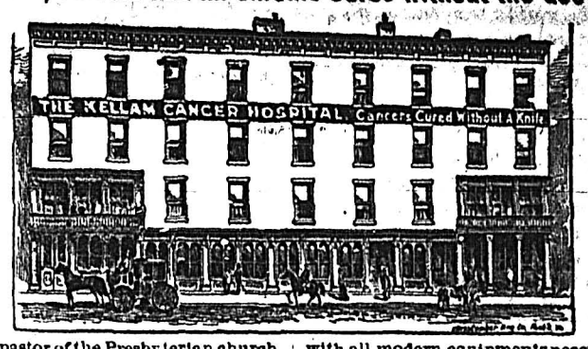

Rev. J. W. Holt, pastor of the Presbyterian church at Hinton, W. Va., says:

"In behalf of the Kellam Cancer Hospital, located in this city, [since removed to Richmond,] it affords me great pleasure to be able to convey to those who are afflicted with that dread disease the glad intelligence that there they can find a successful remedy. I have been a regular visitor to the Hospital since its establishment, and have witnessed the happy results of Mr. Kellam's treatment in scores of cases, so that I can confidently assure any one who may be afflicted with Cancer that a visit here and trial of the treatment will never be regretted. The manager, Mr. Fred. C. Kellam, is thoroughly reliable in every sense of the word, and the Hospital is ample, with all modern equipments necessary for the comfort of patients."

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

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

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WRITE FOR CATALOGUE

Home Circle.

A Prayer.

O God who hast suffered us to be tried in the fierce heat of the world's temptations grant us thy strength that we may endure to the end in love of thee. Deliver us from pride and lust and fear. Cleanse us by fire, if needs must be, but make us clean. Show us the beauty of thy holiness, that we may seek it with desire more earnest and sincere than that which lures us on to sin. We have given ourselves to thee and thou hast pardoned and redeemed us. By thine own love which gave and suffered, defend and keep us evermore And teach us how to bring forth fruit abundantly to thy glory for the sake of Jesus Christ our Lord. Amen.—In the "Congregationalist."

Making Haste.

"Soon!" says the Snowdrop, and smiles at the motherly earth,
"Soon'—for the Spring with her languors comes stealthily on.
Snow was my cradle, and chilly winds sang at my birth;
Winter is over—and I must make haste to be gone!"

"Soon!" says the Swallow, and dips to the wind-ruffled stream,
"Grain is all garnered—the summer is over and done;
Bleak to the eastward the icy battalions gleam,
Summer is over—and I must make haste to be gone!"

"Soon—ah, too soon!" says the Sun with a desperate gaze,
"Soon!—for I rose like a star, and for aye would have shone.
See the pale shuttering dawn, that must wither my rays,
Leaps from the mountain—and I must make haste to be gone!"—Arthur C. Benson.

How Beautiful to be Alive.

How beautiful it is to be alive!
To wake each morn as if the Maker's grace
Did us afresh from nothingness derive
That me might sing "How happy is our case!
How beautiful it is to be alive!"

To read in God's great Book until we feel
Love for Love that gave it, then to kneel
Close unto Him whose truth our souls will shrive,
While every moment's joy doth more reveal
How beautiful it is to be alive.

Rather to go without might increase
Our worldly standing, than our souls deprive
Of frequent speech with God, or than to cease
To feel through having wasted health or peace
How beautiful it is to be alive.

Not to forget, when pain and grief draw nigh,
Into the ocean of time past to dive
For memories of God's mercies, or to try
To hear all sweetly, hoping still to cry,
"How beautiful to be alive!"

Thus ever towards man's height of nobleness
Strive still some new progression to contrive;
Till just as any other friend's, we press
Death's hand; and, having died, feel none the less
How beautiful is to be alive.

An Alphabet of Bible Receipts.

LEARN BY HEART.

A soft answer turneth away wrath, etc. Prov. 15 1.

Blessed are the pure in heart, etc. Matt. 5 8

Come unto me, all ye that labor etc. Matt. 28.

Declare his glory among the heathen, etc. Psa. 96:3

Exalt ye the Lord, our God, etc Psa. 99 5.

For whosoever shall call upon the name, etc Rom. 10:13.

Give unto the Lord the glory due to his name, etc. Psa. 29-2

Honor thy father and thy mother, etc. Exod. 20:12.

I love them that love me, etc. Prov. 8:17.

Judge not, that ye be not judged. Matt. 7:1.

Know ye not that ye are the temple of God, etc. 1 Cor. 3:16.

Let not your heart be troubled, etc. John 14:1.

My help cometh from the Lord, etc. Psa 121.2.

Not everyone that saith unto me, etc. Matt. 7 21

O give thanks unto the Lord, etc. Psa. 118:29.

Pray without ceasing. 1 Thess. 5:17.

Quench not the Spirit. 1 Thess. 5:19.

Remember now thy Creator, etc. Eccl. 12:1.

So teach us to number our days, etc. Psa. 90:12

Touch not, taste not, handle not. Col. 2:21.

Unto thee, O Lord, do I lift up my soul. Psa 25:1.

Vow and pay unto the Lord, your God, etc. Psa. 76:11

We love him, because he first loved us. 1 John 4:19.

Except ye become converted and become, etc. Matt. 18:3.

Ye are my friends, if ye do whatsoever, etc. John 15:14.

Zion heard, and was glad, etc. Psa. 97:8. —Selected.

To be prepared for war is one of the most effectual means of preserving peace. —George Washington.

About Apples.

How many really good varieties of the apple are there in the United States? In 1892 there were 833 different named varieties of apples offered for sale by nurserymen. This, however, represents only a small part of the total number of varieties in existence. Ever since the organization of the American Pomological Society, in 1850, it has been the duty of a standing committee to examine the lists of fruit and report the names of such as they deemed worthy of continued cultivation in the United States and in British America. Nearly half a century has passed since the first list was presented. It contained the names of 32 different varieties of apples. This list was divided into three groups: (1) Those worthy of general cultivation. (2) Those adapted for particular localities. (3) Those varieties which promise well. The following made up the first group: Summer pearmain, Baldwin, Bullock's pippin, Denver's winter sweet, early harvest, early strawberry, fall pippin, fameuse or snow, Gravenstein, Hubbardston's nonesuch, sweet bough, lady apple, Porter, red astrakhan, Rhode Island greening Roxbury russet, summer rose, swaar, Vandevere, seek no-further, and wine sap—22 in all. For particular localities the following six varieties were named: Canada red, Esopus, Spitzenburg, Newton pippin, northern spy, and yellow belleflower. The third group of those which promised well were: Autumn bough, Harley me on, mother and smokehouse. As an evidence of the care with which the list was made up, it should be stated that after the lapse of nearly fifty years all but two of the above named varieties are still listed. The revised list of 1899 contains the names of 318 varieties. Of this number 22 are crabs, and these, with one exception, are all of American origin. The exception is the red Siberian, which came from France. Of the remaining 296 varieties only 41 originated in foreign lands.—Ohio Farmer.

Bob Burdette. "To My Son"

So you are not going to church this morning, my son?

Ah, yes; I see. "The music is not good." That's a pity. That's what you go to church for, to hear the music we demand.

"And the pews are not comfortable." That's too bad—the Sabbath is the day of rest, and we go to church for repose The less we do through the week the more rest we clamor for on the Sabbath.

"The church is so far away; it is too far to walk, and I detest riding in a street car, and they're always crowded on the Sabbath." This is, indeed, distressing. Sometimes when I think how much farther away Heaven is than the church, and that there are no conveyances on the road of any description, I wonder how some of us are going to get there.

"And the sermon is so long always." All these things are, indeed, to be regretted. I would regret them more sincerely, my boy, did I not know that you will often squeeze into a stuffed street car, with a hundred other men, breathing an incense of whisky, beer and tobacco, hang to a strap by your eyelids for two miles, and then pay fifty cents for the privilege of sitting on a rough plank in the hot sun for two hours longer, while in the intervals of the game a scratch band will blow discordant thunder out of a dozen misfit horns right into our ears, and come home to talk the rest of the family into a state of aural paralysis about the "dandiest game you ever saw played on that ground."

Ah, my boy, you see what staying away from church does. It develops a habit of lying. There isn't one man in a hundred who could go on the witness stand and give, under oath, the same reasons for not going to church that he gives to his family every Sunday morning. My son, if you didn't think you ought to go, you wouldn't make any excuses for not going. No man apologizes for doing right.

The Iron Cross.

More than seventy years ago the King of Prussia, Frederick William III, was carrying on expensive wars. He was trying to strengthen his country and make a great nation of the Prussian people, and he had not money enough to accomplish his plans. What should he do? If he stopped where he was, the country would be overrun by the enemy, and that would mean terrible distress for everybody. He therefore asked the women of Prussia, as many of them as wanted to help the king, to bring their jewelry of gold and silver to be melted down into money for the use of their country.

Many women brought all the jewelry they had, and for such ornament of gold or silver they received, in exchange, an ornament of bronze or iron, precisely like the gold or silver ones, as a token of the king's gratitude. These iron and bronze ornaments all bore the inscription: "I gave gold for iron, 1813." These ornaments became more highly prized than the gold or silver ones had been, for they were a proof that the women had given up something for their king. It became very unfashionable to wear any jewelry. So the Order of the Iron Cross grew up, whose members wear no ornament except a cross of iron on the breast, and give all their superfluous money to the service of their fellow-men.—Exchange.

Health and Hygiene.

This subject of communicating disease and skin troubles is one that should be written and thought about often, for if thought and education and carefulness in this matter were inculcated in childhood, it would save much suffering and expense. Now that grip is said to be so contagious, it is a good time to impress it upon children. Two or more children should never use the same towels if there is the least tendency to catarrhal affection or any skin disease. Each should have a separate towel. I have known serious trouble to ensue from using the same towel when one had granulated lids. The same care is necessary in using handkerchiefs Little children are so innocent and will borrow each other's handkerchief to wipe fruit from their little mouths or hands. It is a serious subject and one which should be discussed in the home. Children should be warned against the danger of using them. In laundering towels, handkerchiefs, etc., great care should be taken. Health and hygiene is sadly at variance in this respect. Often children with severe colds or catarrhal troubles, or grown people either, should never place their handkerchiefs in the weekly wash; they should be put together and be washed separately; they should be washed in a very hot suds, through two hot suds of pearline and rain water, then rinse in warm water and dried out in the open air. Disease germs multiply rapidly where there is the least carelessness, and as towels and handkerchiefs are both so cheap now most every one can afford to have enough changes without using them so sparingly.

Five Minutes Will Change the Whole Day.

Five minutes spent in the companionship of Christ every morning—aye, two minutes, if it is face to face and heart to heart—will change the whole day, will make every thought and feeling different, will enable you to do things for His sake that you would not have done for your own sake or for any one's sake.—Drummond.

Sympathy is the power of feeling with others. It depends on fineness of organization. To some men sickness, ignorance, wickedness mean nothing; to others they are burdens that hurt and crush. Jesus was the most sympathetic man that ever walked our earth. He carried the world always on His heart.—Dr. Charles E Jefferson.

For General Debility

Use Horsford's Acid Phosphate.

Dr W L Severance, Greenfield Mass, says "For years I have prescribed it in general debility, nervous exhaustion and insomnia with the happiest results"

The cross is the great centre of God's moral universe! To this centre God ever pointed, and the eye of faith ever looked for yard, until the Saviour came. And now we must ever turn to the cross as to the centre of all blessing, and the basis of all worship, both on earth and in heaven—in time and throughout all eternity.—Selected.

Every Family in the South Should Plant Pecan Trees.

The Pecan tree not only bears one of the most delicious nuts but it is one of the most hardy trees that grow in the South, and makes as fine a shade tree as the Elm or Maple and no family ought to be without a few trees. It would pay the town authorities to do as the French authorities do, plant nut bearing trees on the sidewalks and get a revenue therefrom. A town that would this year put out a thousand trees on the sidewalk at comparatively small cost would, in ten years, get an annual return of at least $500, and each year there would be an increase until the income would reach from three to five thousand dollars annually. Enough to more than pay all taxes of an ordinary size town.

The trees do well planted in cotton and corn fields, and farmers can cultivate the lands in crops of corn and cotton until the trees get to bearing, and after they commence bearing a farmer with ten to twenty acres has a small fortune in his Pecan grove and don't need to plant cotton and corn. The tree is hardy and stands the cold weather anywhere south of Maryland. At Pinebluff, North Carolina, there is a company that makes a specialty of growing the young trees for sale, and we advise the town autorities, and all readers of this paper, to write the Pinebluff Grape and Pecan Company, Pinebluff, N. C., for circulars.

I make it my constant prayer that God would most graciously be pleased to dispose us all to do justice, to love mercy, to demean ourselves with that charity, humility and pacific temper of mind which were the characteristics of the Divine Author of our blessed religion.—George Washington.

The ideal man of this world is not a warrior. Jesus rides on the back of an ass to teach the ages that the ideal man is a man of peace. The King of the world comes with no glittering mail, or shining spears, or splendid retinue, or tramp of armed men. His Kingdom is founded on love alone.—Rev. C. E. Jefferson, D. D.

Rheumatism

Rheumatic pains are the cries of protest and distress from tortured muscles, aching joints and excited nerves. The blood has been poisoned by the accumulation of waste matter in the system, and can no longer supply the pure and health sustaining food they require. The whole system feels the effect of this acid poison; and not until the blood has been purified and brought back to a healthy condition will the aches and pains cease.

Mrs. James Kell, of 707 Ninth street, N. E, Washington, D. C., writes as follows: "A few months ago I had an attack of Sciatic Rheumatism in its worst form. The pain was so intense that I became completely prostrated The attack was an unusually severe one, and my condition was regarded as being very dangerous. I was attended by one of the most able doctors in Washington, who is also a member of the faculty of a leading medical college here. He told me to continue his prescriptions and I would get well. After having it filled twelve times without receiving the slightest benefit, I declined to continue his treatment any longer. Having heard of S. S. S. (Swift's Specific) recommended for Rheumatism, I decided, almost in despair however to give the medicine a trial, and after I had taken a few bottles I was able to hobble around on crutches, and very soon there after had no use for them at all, S. S. S. having cured me sound and well. All the distressing pains have left me, my appetite has returned, and I am happy to be again restored to perfect health.

SSS the great vegetable purifier and tonic, is the ideal remedy in all rheumatic troubles. There are no opiates or minerals in it to disturb the digestion and lead to ruinous habits.

We have prepared a special book on Rheumatism which every sufferer from this painful disease should read. It is the most complete and interesting book of the kind in existence. It will be sent free to any one desiring it. Write our physicians fully and freely about your case. We make no charge for medical advice.

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