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HIGHT C. MOORE, Editor.

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Editorial Brevities

A Pertinent Question.

One of the topics at a recent Laymen's Convention was this: "How much would you be worth if you lost all your money?" It is a good topic to think on and to talk about.

What "Blessing" Means.

The Sunday School Times calls attention to the Anglo-Saxon origin of the word "bless" which is "bledsian," meaning originally "to redden with blood." To be a blessing to others, therefore, means to pour out our life currents for the benefit of others. A blessing that does not cost us something is not a blessing either to ourselves as benefactors or to others as beneficiaries.

King George a Daily Bible Reader.

King George the Fifth of England, is a daily reader of the Bible. Replying to an inquiry upon this point, Lord Knollys, the King's private secretary, recently wrote the following interesting letter: "I have had the honor of submitting your letter to the King, and am directed to inform you in reply that it is quite true that he promised Queen Alexandra as long ago as 1881 that he would read a chapter of the Bible daily, and that he has ever since adhered to this promise."

Due to Drudgery.

Who does not wince and wail and sometimes weaken under the drudgery of life? Yet, as a certain writer says, some of our prime elements are due to our drudgery. In the list he mentions power of attention, power of industry, promptitude in beginning work, method and accuracy, dispatch in doing work, perseverance, courage before difficulties, cheer under straining burdens, self-control and self-denial, and temperance. In this view of it, most of us perhaps can agree with him in saying: "My daily task, whatever it be,—that is what mainly educates me."

The Pig and the Pine.

A striking illustration of our careless and unscientific waste of natural resources is furnished in a recent bulletin of our State Board of Health. It happens that throughout the open-range counties in Eastern North Carolina, there is on the average one hog to every eighteen acres, and that these scattered hogs have succeeded in preventing the reproduction of long leaf pine all over this region. The Board says that while one hog in those counties is worth \$2.50, eighteen acres of pine should yield at least an average of \$18 per year. The logic of these facts is this: Pen the pig and give the pine a chance.

A "Pure Food" Dinner.

One can never know just where the path of absolute safety lies. For instance, it seems that in this day of pure food, a select company of experts could not fail to have on hand at a demonstration meal the genuine article. Yet it is related in the Watchman that recently the young women students of the University of Chicago got up a pure food dinner. It was to be a meal of "safety, sanity, and sociability" and to insure its purity they cooked most of it themselves. Sad to say, a few hours after dinner most of the guests and 194 of the girls were attacked by ptomaine poisoning. Fortunately no case proved fatal. "Let him that thinketh he standeth take heed lest he fall."

Two Views of the City.

In a recent sermon by Dr. Chas. L. Goodell, a fine contrast is drawn between Blucher, the warrior, in London and Christ, the Saviour, in Jerusalem. It is related that when Wellington was showing Blucher the city of London, he took him up into a dome above St. Paul's and showed him the metropolis from that view-point, saying: "Well, what do you think of it?" "What a city for pillage!" replied Blucher as the blood of ten generations of heathen warriors, rose up in his cheeks. How different was the Man of Galilee as from Mt. Olivet He viewed Jerusalem which had rejected Him: "How often would I have gathered thy children together and yet would not!" Is the city to us a place for pillage or a field for service?

"The Crime of Small Families."

Writing in a recent issue of the Standard concerning Christian families and race suicide, Dr. Samuel Z. Batten laments and excoriates what he calls "the crime of small families." He says in all times there has appeared the disposition in very prosperous society for men and women to refuse the sacrament of parenthood. Declaring that today polite and conventional society does not look with favor upon a large family, he quotes the declaration that two children are considered genteel; three begins to be too many; four is a crowd; five is a joke; while six is a misfortune; and all above that number make a tragedy! If so, there are ten thousand "tragedies" for which the world is everlastingly indebted.

Negro Achievement in America.

That no other race in the world has had more done by other races for its improvement and advancement than the negro race in the three hundred years since its first members to come to this country were brought here in duress, is the opinion of the Manufacturer's Record of Baltimore. An illustration of their material progress is furnished in the estimate that American negroes' holdings in land, live stock, and other forms of property now aggregate about seven hundred million dollars. The Record believes that the estimate is too conservative and that nine hundred million dollars would be closer to the actual fact. This is a remarkable showing, but we doubt if it at all compares with the progress of the race in other and still more important lines.

"Solid Thought Liquefied."

The Canadian Baptist of Toronto raises the question as to why the length of some sermons is out of proportion to their depth, lamenting in the same breath that the preacher who "never has to wait for a word for a moment" often compels his hearers to wait indefinitely for a thought. It quotes from an exchange the following partial but illuminating answer: "The expression of the thought is too redundant; the same idea is said over in too many phrases that mean precisely the same thing. It is very hard to say, as Jesus did: 'Behold the fowls of the air, for they sow not, neither do they reap, nor gather into barns; yet your Heavenly Father feedeth them. Are ye not much better than they?' How much more easy this: 'Behold the fowls of the air, the birds, that mysterious company of feathered folk that hover 'twixt heaven and our earth, that flutter all about us in the trees, on the bushes, in the deep grass of the meadows, filling the air with harmony. Consider the miracle, the wonder, the marvel of their existence. They do not sow. No acres are cultivated by their labors; the spring which brings

them to us mysteriously out of the Southland lays no burden of food provision on their little bodies,' etc. It is the same solid thought liquefied; and who shall say it is improved or made easier to carry away?"

Days in the Dark Room.

Every buoyant aggressive soul loves the morning light and is eager for the fray of the day. But there is a philosophy of the dark room and those who are denied the day are happy if they realize it. Thus a sufferer who had not in a long time done a day's work, had in fact been permitted only a half hour's work or, perhaps fifteen minutes at a time, wrote of the many days she had been in a dark room: "I wonder sometimes if the dark room is as necessary for the developing of characters as it is for the developing of negatives. If so, perhaps a time will come when I can look back upon the dark room days with thankfulness." Certain it is that the word of old is true today: "All things work together for good to them that love God, to them who are the called according to his purpose."

Rockefeller's Secret of Success.

There are millions of people who would like to win the Rockefeller millions without going to the trouble of mastering the Rockefeller secret of success. In a recent article Mr. John D. Rockefeller wrote the following timely words: "When people write to me asking for the secret of my success, I always tell them that I owe everything to a love for, and mastery of details. A man playing chess, or billiards, or golf must attend to details if he wants to win—why must he not do so in business? Every one ought to be able to keep his own books and know exactly to a penny how the money comes in and how it goes out. I have known many bright, intelligent men who never really knew all the facts about their own affairs. They did not actually know when they were making money on a certain operation, and when they were losing. Such business men live in a fool's paradise; they hate to study their books and face the truth. They are often brilliant at a single great stroke, but they cannot keep up the game simply because they are weak in detail, and they are weak in detail because they have never studied its principles."

What Divination Is.

Divination is defined by the Christian Herald as an attempt to foretell future events or discover what is secret by other than human means. The derivation of the word indicates a belief that omens are sent by divine interposition. Concerning the history of divination, the Herald continues: "Divination has been practiced from the earliest time. The Egyptians and Greeks had their oracles, the ancient nations of Asia were given to the art, and our own American Indians were strong believers in it. Even in this enlightened day the credulous and gullible are being deceived by fakirs and charlatans and impostors who resort to fraud for gain. There are hundreds of branches of divination being practiced at present, as aeromancy, foretelling by air; arithmomancy, by numbers; bibliomancy, by the Bible; cheiromancy, by the hand; geomancy, by the earth; oneiromancy, by dreams, and all the other "man-cys" put forward to deceive the foolish and unwary. Moses expressly prohibited divination (Deut. 18:11). Saul expelled those that had familiar spirits, yet he himself was weak enough to consult the famous witch of Endor shortly before the battle in which he fell."

Editorial

Christian Optimism

We should study the world we live in; for this purpose our perceptive faculties are given us. But we should properly interpret passing events as Daniel read the handwriting on Belshazzar's wall. Correctness of view is essential in order that we may not only fairly estimate our surroundings, but also that we may see and occupy our post in the world's progress.

One of the things which clouds our vision and detracts our light is pessimism. Now it must be granted that there is a very dark side to the world. The picture of man as drawn in the Bible is true to life but terrible to look upon. The gloomy aspect is about us on every hand. In political life leaders are purchasable, legislation is secured by chicanery, and multitudes are lured from probity by the siren voice of money. The realm of finance is turbulent with trusts and monopolies, the conflicts of labor and capital, the oppression of the poor by the rich. The social fabric is corrupt with immorality, with homes wrecked by divorce and drink, with doubtful and destructive pastimes. The field of education though sown with the good seed is being oversown with tares. There are rills of good literature, but the larger streams are subtle and vicious. False religions like Mormonism, Papacy, Christian Science, Russellism, and the like, are rampant and as destructive as irreligion. The church is blighted with inertia, corrupted by waywardness, and infested here and there with virtual infidelity. A gloomy aspect indeed; and the pessimist draws the conclusion that the world is going to the bad completely and irrevocably.

A large part of the trouble, however, lies in the fact that we are hearing from a partial observer. Why does he take the pessimistic view? It may be due to the spirit of the observer who reaches his conclusion in a fit of dejection, in a season of doubt, or, perchance, through malicious delight in darkness like the owl, or in decay like the vulture. Again, the mental eye may be astigmatic. One's estimate thus becomes disproportionate just as childhood days are circled with a halo when they are no better and no worse than that of the child now playing at the knee. It also causes the enchantment which distance lends, for things far off have a glamor which disappears when they are near. Moreover, our observer's view-point has something to do with his conclusion. The Table Rock Mountain in Western North Carolina from one point of view is a granite rectangle set upon the foothills, and from another point of view it is a cone jutting upward into the sky. Two visitors in a great city may see and report very different impressions of the metropolis. Much depends upon the view-point.

Again, the pessimist is charged with superficiality of observation. It is the exceptional which emerges into notice. The newspapers record crime simply because it is news. There is but one jail in a county and there may be a hundred churches, yet the jail-bird is in the limelight more than the preacher. Columbus and his contemporaries alike saw the Atlantic Ocean; to one it was the highway to the rich East, while to others it was merely the sea, the edge of the world. How superficial our observations are!

In the midst of these blurred and false estimates of life, let us make wise inquiry. "Say not thou," says the Preacher, "What is the cause that the former days were better than these? For thou dost not inquire wisely concerning this."

Let us not think that all the evil of the world is congested in our own day. There was political corruption in the days of Jeroboam and Pilate. Remember that Judah, and David, and the Corinthians were guilty of adultery. There was parental laxity in the days of Lot and Eli. There was church corruption in the time of Judas and Ananias. Heresies raged in the days of David, of Christ, of Paul, and of John. There have been unfaithful preachers before our day; on Mt. Carmel there were 850 prophets of Baal to the one prophet Elijah. No such persecution has our age known as that which has blighted the pages of the past. Bad as we are, we are no worse than those who have gone before.

On the other hand, think of the good. Think of the churches of Christ multiplying throughout the earth; of the great gatherings of the lost; of vaster missionary enterprises being launched and liberally supported; of the increasing number of Bibles being printed and circulated; of the general beneficence, individual and municipal, which extends the hand of help to the fatherless, to the insane, to the poor; of the virilizing and fructifying

good in society which elevates woman and protects children; of the better forces struggling and dominant in education; of the industries which are brightening and bettering and blessing the earth. In short, look upon the bright side and know that the world is better today than when Adam and Eve left Eden, or the Flood washed off the world's wickedness, or Moses led Israel out of Egypt, or Solomon reigned in glory on Israel's throne, or Christ the Saviour died to redeem man from sin. There is in the earth today nobler character, wider achievement, and larger opportunity than ever before in human history. And with all our hearts we believe that the best is yet to be.

Is such an optimism blind and unbeneficial? It is the most practical of all practical things. For pessimism is paralyzing, while optimism is stimulating; pessimism is skeptical, while optimism is trustful; pessimism is saddening, while optimism is joy-inspiring; pessimism is useless, while optimism is useful. Study, believe, proclaim the gospel of good cheer and thus make the world better as we journey to a better world.

Articles of Faith

THE NEW LIFE.

In a study of the New Birth a week ago, we considered Regeneration, Repentance, and Faith. In our present study of the New Life, we include the Bible doctrines of Justification, Adoption, Sanctification, and Perseverance. Articles IX, X, XI and XII of the New Hampshire Confession of Faith are, therefore, here presented in bare outline.

IX.—Justification.

We believe the Scriptures teach that the great Gospel blessing which Christ secures to such as believe in Him is justification; that justification includes the pardon of sin, and the promise of eternal life on principles of righteousness; that it is bestowed, not in consideration of any works of righteousness which we have done, but solely through faith in the Redeemer's blood; by virtue of which faith His perfect righteousness is freely imputed to us of God; that it brings us into a state of most blessed peace and favor with God, and secures every other blessing needful for time and eternity.

1. **Its Source—Christ.**—Justification is the great gospel blessing which Christ secures to such as believe in Him.

2. **Its Object—Pardon.**—Justification includes the pardon of sin and the promise of eternal life on principles of righteousness.

3. **Its Condition—Faith.**—Justification is bestowed not in consideration of any works of righteousness we have done, but solely through faith in the Redeemer's blood.

4. **Its Result—Righteousness.**—Justification insures perfect righteousness which through faith is freely imputed to us of God.

5. **Its Privilege—Peace.**—Justification brings us into a state of most blessed peace and favor with God.

6. **Its Duration—Time and Eternity.**—Justification secures every blessing needful for time and eternity.

X.—Adoption.

We believe the Scriptures teach that adoption is a gracious act, by which the Father, for the sake of Christ, accepts believers to the estate and condition of children, by a new and spiritual birth; sending the Spirit of adoption into their hearts, whereby they become members of the family of God, and entitled to all the rights, privileges, and promises of children; and if children, then heirs, heirs of God, and joint-heirs with Jesus Christ, to the heritage of the saints on earth, and an inheritance reserved in heaven for them.

1. **Acceptance as Children.**—Adoption is a gracious act by which the Father for the sake of Christ accepts believers to the estate and condition of children by a new and spiritual birth.

2. **Change Into Children.**—The Spirit of adoption is sent into the hearts of believers whereby they become members of the family of God and entitled to all the rights, privileges, and promises of children.

3. **Heritage of Children.**—By adoption believers become heirs of God and joint-heirs with Jesus Christ to the heritage of the saints on earth and an inheritance reserved in heaven for them.

XI.—Sanctification.

We believe the Scriptures teach that sanctification is the process by which, according to the will of God, we are made partakers of His holiness; that it is a progressive work, that it is begun in regeneration; that it is carried on in the hearts of believers by the presence and power of the Holy Spirit, the Sealer and Comforter, in the continual use of the appointed means—especially the Word of God, self-examination, self-denial, watchfulness, and prayer; and in the practice of all godly exercises and duties.

1. **Its Goal.**—Sanctification is the process by which we are made partakers of God's holiness.

2. **Its Progressiveness.**—Sanctification is a progressive work.

3. **Its Beginning.**—Sanctification is begun in regeneration.

4. **Its Agency.**—Sanctification is carried on in the hearts of believers by the presence and power of the Holy Spirit.

5. **Its Means.**—Sanctification is carried on in the continual use of appointed means.

XII.—The Perseverance of Saints.

We believe the Scriptures teach that such as are truly regenerate, being born of the Spirit, will not utterly fall away and finally perish but will endure unto the end; that their persevering attachment to Christ is the grand mark which distinguishes them from superficial professors; that a special Providence watches over their welfare; and they are kept by the power of God through faith unto salvation.

1. **Saints Regenerate.**—Only such as are truly regenerate, being born of the Spirit, will persevere.

2. **Saints Enduring.**—The perseverance of saints means that they will not utterly fall away and finally perish, but will endure to the end.

3. **Saints Manifest.**—Persevering attachment to Christ is the grand mark which distinguishes saints from superficial professors.

4. **Saints Protected.**—A special Providence watches over the welfare of saints.

5. **Saints Victorious.**—Saints are kept by the power of God through faith unto salvation.

The Judson-Yates Campaign

The Baptists of North Carolina under the superb inspirational appeals of Dr. R. T. Bryan are, we believe, going to meet their apportionment for the proposed Judson Centennial Fund.

'Greensboro Baptists are undertaking to raise \$5,000 for the erection of a house of worship in Chinking.

The Winston-Salem saints are raising the sum of \$5,000 to build a hospital in Yangchow, which is appropriately to bear the name of Brown Memorial Hospital in honor of Dr. Henry A. Brown, whose life has been such a benediction to the Twin-City, the State, and the world.

Nearly \$3,000 is expected from High Point, Reidsville, and Mt. Airy for the Girls' School at Yangchow, this building to be named in honor of the late Dr. A. B. Roberson, of Chapel Hill, for years a prominent deacon in the church there and a special friend of Dr. Bryan, who is an alumnus of the University.

The Raleigh brotherhood has undertaken a high task at which they are now working strenuously, the definite work of the First Church being a gift for the Cantonese plant, consisting of lot and church building in Shanghai, while the Tabernacle is expecting at a cost of \$2,500 to put up needed buildings on the Po Chow field.

Sacrifices are being made, but this is a day of large things for the Lord. And His people must not falter in the presence of duty.

Wanted

Some North Carolina Baptist man, or woman, or family, who, in the words of Dr. R. T. Bryan, is "twenty-five thousand dollars large for the Lord in Shanghai, China."

Just this amount of money is very much needed for building the Shanghai Baptist College and Seminary.

The Editor of this paper will be glad to secure and furnish particulars to any one who is interested in this great proposition.

The Call and Crisis of Foreign Missions

We call especial attention to the Symposium given on next page.

Let all possible emphasis be given to these earnest, burning words of our denominational leaders.

It is a time of crisis. A great duty is upon us. A magnificent opportunity stretches out before us.

May not one in all our ranks—high or low, rich or poor, large or little—fail to do what he should to hasten that glorious time when "the Kingdom shall be the Lord's!"

Are There Good Theaters?

A distinguished minister discussing this question, concedes that there may be some good plays, so far as acting a part can ever be good, but so far as he has been able to learn by rather careful investigation, he concludes that there are no good theaters. In support of his position, he says that Sir Henry Irving tried to make the Lyceum a good moral theater and failed; that Edwin Booth determined to make his theater in New York such a place morally that parents might take their children to it without fear of contamination, with the result that the enterprise went into bankruptcy and the building was sold for a warehouse; and that Hannah More wrote some good plays, full of Christian sentiment, but they did not pay. He, therefore, believes that the theater as an institution is bad, as is admitted by its friends, whatever may be the quality of occasional performances.

The Call and Crisis of Foreign Missions

What Our Leaders Say of Our Opportunity and Duty

RESPONSIBILITY FOR FOREIGN MISSION WORK.

By W. C. Tyree, D.D., State Vice-President of Foreign Board.

As we are rapidly approaching the end of another Conventional year, it is well, I think, to consider seriously the question of responsibility for the great work of evangelizing the world. We all believe this is a thing God wants done, and because we are His servants wants us to do. God only knows what it means when the treasurer of our Foreign Mission Board closes his books for another year. The consecration of many lives to God's service, the turning of national currents into better channels, and the salvation of many immortal souls are results which have been or should have been accomplished by foreign mission work during the year.

Our Board has not undertaken, this year, all that it should have done in order to do the part that Southern Baptists are responsible for. God has wonderfully blessed the work it has been doing.

The great question at this time is, Will the Board receive money enough to bear the expenses? If it ends the year out of debt this will be a great advantage, if it fails to meet its obligations this will be disastrous. As our Foreign Mission work has to be done through a Board and has now grown to such large proportions it is easy for church members, pastors and churches to lose sight of their responsibility. This responsibility however, is nevertheless real and solemn. But God will not hold us accountable for the failure of others, so while we may not be able to prevent a debt, we may, by doing our full duty, avoid all blame for it.

Let us, therefore, as individual members, pastors and churches, do our full part, and then if there is no debt, we will rejoice the more, and if there is a debt our conscience will be clear.

High Point, N. C.

THE MARK FOR NORTH CAROLINA.

By Livingston Johnson, Corresponding Secretary State Convention.

We have but a little while in which to finish up our collections for Foreign Missions. North Carolina is asked to give \$50,000 this year and up to this good hour has raised but \$23,000, leaving \$27,000 still to raise, if we reach our goal. This year is a very critical one in the history of the Foreign Board. For two years it has carried over a debt and unless we can clear away the indebtedness this year, the work will inevitably suffer. If each state raises the amount asked of it the debt will all be wiped away. But if any state fails, and the others raise only the amount asked, there must be an indebtedness as large as the failure of the state that falls behind. North Carolina has had the \$50,000 mark set before it for three years, but has never yet reached it. Surely we will not dally this year when so much is at stake.

Not since the day that Christ left this earth have the opportunities for giving the gospel to the whole world been so great as they are today. All the heathen countries of earth are ready to receive the gospel. Changed conditions in China, which is the great foreign mission field of the world, so far as extent of territory is concerned, make it a most inviting field for mission work. That great heathen empire is now in a transition state. Evidences on every side indicate clearly that they are turning away in heart-sick disappointment from the helpless gods which they have worshipped for centuries. If we will speedily send them the gospel, they are in a frame of mind to accept it, but if we wait they will, in all probability, go off into open infidelity and their condition will be worse than it was before. It is better to worship some god than to worship none at all, for it shows that the religious instinct is in the heart of the worshipper. Now we undoubtedly have a golden opportunity to give the gospel to China.

Japan is also in somewhat of a plastic state, though we have lost immensely there by not having sufficient force on that field to press the claims of the gospel. It will take more time and money to plant the gospel in Japan now than it would have done ten years ago if we had had sufficient force to man our mission work in the Sunrise Kingdom.

A survey of all the mission fields would show that the opportunities are great and the harvests ripe. What of the laborers? Hundreds of them are asking to be sent out into the foreign fields, but the Boards are forced to ask them to wait be-

cause the means are not at hand with which to send them.

Are the Lord's people able to do this work? In this day of greatest prosperity, when God has so richly lavished His blessings upon us, can we plead poverty as an excuse for not furnishing the means to send out more missionaries? Every intelligent man knows that this is not the case. We are so engrossed with the things of this world, and so bent upon heaping up wealth, that we forget to pay to God the part we owe to Him.

An effort is being made to raise a Judson Memorial Fund with which to equip our mission fields with schools, church buildings, hospitals, etc. This we are abundantly able to do and I trust North Carolina will do its full share, but remember this must be done over and above our regular contributions to Foreign Missions. Let's give the \$50,000 now for current funds and then \$30,000 a year for three years to the Judson Memorial. We can easily give it, and will be the better for making the gift. But when you subscribe to the Judson Memorial, remember that does not release you from the obligation to give your full share of the \$50,000 to be raised for current expenses. During the six weeks that remain, let every church and every Sunday-school take a part in this great work which stands for the evangelization of the whole world.

Raleigh, N. C.

WHAT CAN A LAYMAN DO IN THE PRESENT CRISIS?

By C. E. Brewer, Ph.D., Chairman State Laymen's Committee.

1. He can pay. All can take part in this. It is a just debt—he owes it to God, as well as to the lost millions. He owes it to himself.

Suppose we change the emphasis—he can pay. Some can pay more than others—that's true. Experience, however, shows that a man's gifts are treasured more by interest than by possessions.

2. A layman can push forward a campaign to relieve the situation. Paying is the easiest part of the enterprise—getting others to pay is all important. The central idea in the Laymen's Movement is development. The aim of development is efficiency. One of the practical methods of securing it is the every member canvass. We can properly measure our strength not by number of members, but by number of workers. Who can estimate the good that might be done if a committee of practical, energetic, business-men in each church would undertake to organize its work and systematize its contributions with the same sort of tact and skill employed in every-day business? This would not only relieve the present situation, but prevent its recurrence.

3. A layman can pray. Laymen are discovering that an altar is just as necessary as an office; that efficiency is affected by prayer as well as by industry; that unseen forces are as real as those that are seen.

Real prayer is possible only when the one who offers it is willing to become the agent through whom the answer is to come. This involves self-dedication. It means conscientious-giving—of self and means—and assures victory.

Wake Forest, N. C.

AN APPEAL FROM BALTIMORE.

By Brethren Tyler, Levering, and Henderson.

The echoes of the Chattanooga Convention, which reach the ears of the Executive Committee from various sources, are most reassuring. Some of our wisest and most conservative men have been strong in their commendation of this meeting. More encouraging still are the reports already received of larger giving, wiser planning, and more zealous activity by laymen after their return from Chattanooga. Scores of strong men left this meeting with enlarged vision, profound conviction, and "a mind to work." The committee is deeply solicitous that the plans and enthusiasm of the Convention shall be carried to all sections of our territory.

Let the men who are stirred with a new impulse be so zealous that hundreds of churches may be set aflame by their burning messages. The committee hopes that the thrilling report of the effective work in the Flint River Association, Georgia, by J. P. Nichols may provoke hundreds of pastors and laymen to conduct similar campaigns in their Associations.

Will those who are planning or have already begun such campaigns give notice to the General Secretary? If the laymen who got the inspiration of the Chattanooga meeting will line up with the

State Secretaries and the agencies of their District Associations, April 30 will find both of our Boards free from debt. May this be the prayer and aim of every one of us.

Will every layman that reads this appeal, first see that his own church comes up to its full apportionment, then strive to bring his own Association up to the same standard? March and April are significant months. Will every man do his duty?

J. HARRY TYLER, Chairman.

JOSHUA LEVERING, Acting Chairman.

J. T. HENDERSON, General Secretary.

CATCHING STEP.

By Miss F. E. S. Heck, President W. M. U.

Women's honor of debt is proverbial. By it many a one, to use her own expression, "has kept a roof over her head."

Their critics say, however, that women would never build railroads, finance great projects or do anything but move along in that slow progress, which is death to enterprise.

How to conciliate the fear of debt with needed advance is a vexed question in every department of life.

Missions is no exception. Women are greedy for every new convert; every new field. They fail to remember that every new convert brings more responsibilities; every new field entails new expense.

There is, of course, the probability that a mission debt might be acquired by ill advised or rash expenditure. Our Foreign Mission work on the contrary is threatened with a great debt which is the reward of service.

Not a single advance has been made for which God's gift to us in converts and new opportunities has not called imperatively, not one made of which, the most prudent woman, if it had been laid before her individually, would not have said, "That is greatly needed."

There is that which withholdeth more than is meet and it tendeth to penury—penury of saved souls, penury of uplifted lives.

We are creating a great Judson Memorial Gift for the building of churches, schools, hospitals and mission homes. This will be worse than useless unless we now and continually give an ever increasing amount to sustain our missionaries and man new fields. The belief that we will do this is the foundation of the new campaign. To meet the obligations of the present year, by April 30, will be the largest promise for the future. To do this, the women to whom we look to for a fourth of all mission funds must expand their regular and continual gifts.

Look into it. In the last six years God has doubled our mission responsibilities. Have we doubled our individual gifts? If not we are standing still while He is advancing. It is time we caught step with God.

Raleigh, N. C.

WHY NOT SUPPORT A FOREIGN MISSIONARY?

By C. J. Thompson, Field Secretary Foreign Board

Within the past few weeks I have enlisted forty persons, churches, and societies, to give enough to support each a missionary. \$600 supports a Foreign Missionary, \$100 a native preacher, \$50 a colporter or Bible man, and \$30 a Bible woman.

God is moving in a mighty way on the foreign fields in two respects: First, in opening the mind and heart of the people to the gospel. Second, in calling the native converts into the gospel ministry. Our hope now is, that the quickest and most effective way of evangelizing the nations will be through their native converts. But we must send missionaries to open new missions and to train the natives.

There are many choice men and women in the home land, and also native evangelists, anxious to give their lives to this work, but who cannot be engaged for the lack of money to support them. What a picture—a ready harvest, ready laborers, and yet the work impeded by the lack of means!

There are thousands in our churches abundantly able to support missionaries, and will do it if the matter is properly brought to them. In one church recently seven readily agreed to do it, in a village church five gave enough each to support a native evangelist. In another church when one member agreed to send a missionary, \$600, it created such a mission spirit in the whole membership that the church gave to Foreign Missions four times what it gave last year.

During these few remaining weeks, let pastors and laymen search out those able to give enough to support a missionary and lay it definitely upon their hearts. This will enable the Board to close the year out of debt, and to begin the new year with an enlarged force on the fields.

Raleigh, N. C.

What is It?

By J. J. WICKER.

If a man fails to give notice of oncoming danger, what do we call it? The express is coming, the bridge is washed away, the operator knows it, but fails to flag the train. What do we call it? What is the name of a man, "Asleep at the switch"? God calls a preacher a "watchman." It is the business of a watchman to warn the people and to protect their lives. If he fails, I believe we call it "criminal negligence." It is the business of the preacher to give the people information. If he has not the information to give, he is like a man "asleep at the switch." If he has the information and does not give it he is like the careless operator at the station. When lives are lost by such neglect, we call it "criminal carelessness," but something more than lives are perishing—millions of souls are dying. They do not know of God's love. They never heard of Jesus Christ. It does not seem possible that any minister of Jesus Christ can fail to be burdened with his responsibility in this matter.

But if the man at the switch raises the red flag, and the operator at the station gives the warning, the responsibility passes to the engineer and those in charge of the train. If they plunge on in indifference, what do you call it? It is the same name—"criminal carelessness." When the preacher gives notice to the congregation and imparts the information of the world's needs and of Christ's commands, the responsibility is no longer on the pulpit; it is transferred to the pew.

Brethren and sisters, we are rich. We are the richest people God has ever known. The Foreign Mission Board is over \$300,000 in debt. The heathen are lost. They never heard of Jesus Christ. Who will God hold accountable?

Richmond, Va.

Million Dollar Church Building Loan Fund

By B. D. GRAY, Corresponding Secretary.

One of the most crying needs of Southern Baptists is a great Church Building Loan Fund for helping struggling churches to erect houses of worship. A church needs a home, a house of worship of its own, for its own sake. No permanent and effective work can be done without a home.

With Baptists the unit in co-operative work is the local church. Only as we make that effective can we expect power and efficiency in our general denominational work. The local church, its growth and efficiency, conditions every step of our progress in our co-operative work at home and abroad.

Southern Baptists do not appreciate as they should the homeless condition of thousands of their churches. A recent estimate puts the number at 3,500 and some think it larger than that. Most of these, by proper encouragement and stimulation, with a modest loan, could erect suitable buildings. In many cases a small gift in addition to the loan would be necessary. The Home Mission Board has been handicapped by the smallness of our Loan Fund. We have hitherto been forced with few exceptions to confine our loans to \$500 or less to any one church in order that we might help as many weak churches as possible.

Our present Loan Fund is considerably less than \$100,000. Northern Presbyterians have a fund of nearly \$3,500,000, Northern Methodists over \$1,500,000, and the Disciples have completed their first million dollars and started on the second million, while Southern Baptists with more homeless churches than any other denomination in the land have a pitiful Loan Fund of about \$75,000.

Our people, however, are becoming aroused. For ten years past the Home Mission Board in its reports to the Southern Baptist Convention has stressed and the Convention has authorized and urged the Board to press the work of securing a great Loan Fund. The demands of other Home Mission endeavor have been so pressing and our field force so limited, compared with our needs, that we have not been able to push a special campaign for the Loan Fund as we desire. However, last May in Oklahoma City, the Board presented in their annual report this question to the Convention. A special committee reported on the subject and the Convention heartily approved the recommendation that we launch

A Campaign for One Million Dollars

to be raised in three years and to be over and above our contributions for regular Home Mission work. This, to be sure, is a great undertaking and will require heroic and united work. But it can be done, it must be done, it shall be done. Not much has been written in the papers so far

while the Board's plans were being matured and preparations were being made for the great task. The Board will have at least three general workers, one for the territory East of the Mississippi, one for the section West of the River and one to span the stream and work in both divisions, supplementing the work of the other men.

Installment notes running from one to five years will be the chief feature of subscriptions, but cash, annuities, and bequests will be sought. Indeed, much flexibility will be necessary to suit the exigencies of the campaign. Already a great deal of preparatory work has been done, a number of gifts received and many promises of help given. Our people wherever the work has been presented are enthusiastically for it. In a number of cases in different States some of our strongest laymen in addition to pledging their individual support have promised to help in the campaigns in their own cities. In a number of cases they have promised to go to other cities and join the campaign for this fund.

Further announcement will be made as the work progresses. In the meantime we ought to be receiving generous gifts to this great and vastly important work from hundreds and thousands of our brethren and sisters without the necessity of a visit from our field workers.

Correspondence on the subject for the time being should be addressed to B. D. Gray, Corresponding Secretary, 1002 Third National Bank Building, Atlanta, Ga. All the State Conventions have endorsed this movement and pledged their heartiest support. It is a great undertaking, but by the combined work of the denomination we can make it a glorious success.

Remember it is a permanent fund, the principal will be kept intact, it will be loaned to churches for a period from one to five years at six per cent interest. As the loans are being paid up the money will in turn be loaned to other churches and so help, like Tennyson's brook, will go on forever. Who would not have a part in such a work? The rich will give their thousands and the poor their smaller sums and both alike in distant future years will lend a helping hand to poor struggling churches.

Atlanta, Ga.

Mrs. Annie S. Bailey

A Tribute by JOHN E. WHITE, D.D.

The telegram announcing the death of Mrs. Bailey was brought to me amid the swirl of a great railway station as I returned home on a South Georgia train last week. My first impulse and movement was for a train that would take me to Raleigh, but I immediately found that it was too late, the telegram having been delayed by my absence. Her death meant a personal loss to me out of my hoarded treasures, just as her life had meant a personal gain to me in every way. All my cherished and vivid attachment to North Carolina Baptists is peculiarly associated with Dr. and Mrs. C. T. Bailey. I had been welcomed into their home when a student at Wake Forest as a friend of their sons, and when I entered the ministry among the first letters of encouragement and advice was one from Dr. Bailey. It was his insistence that emboldened me to write my first newspaper article to the Biblical Recorder, and thus to learn the value of correcting on paper what often comes too glibly from the tongue. My happy pastorate in Edenton in 1893 to 1895 carried me over the field to which the young preacher from Virginia and his wife had come after their marriage. I went to Reynoldson, in Gates County, the scene of their first labors. The old Waff mansion and the church hard by, with the academy adjacent, assumed in my imagination representatively the significance which attaches to every humble point of departure in the life work of great men. I wrote to Dr. Bailey about the visit and when soon after I was welcomed to his home in Raleigh he and Mrs. Bailey were keen with affectionate attention as we recalled the memories of their early life at Reynoldson and Edenton. In the providence of God I was thrown even more intimately under Mrs. Bailey's influence after Dr. Bailey's death. Her home on Blount street became to me a sort of council chamber for the dreams and plans her son and myself indulged for the progress and prosperity of North Carolina Baptists. In all our talks she was never a third party, but a sort of mother to us both, because she was in a very remarkable degree bound up with what the Baptists of North Carolina were doing. The Biblical Recorder, of which her son was editor, was her dowry, and far more than any financial interest, the Recorder was a child of her heart, as a trust for which her husband had suffered and laid down his life. The headquarters of the Board of Missions, of which I was Secretary, was also her property, and for five

years I regularly made out the vouchers for the rental in her name. Every recollection of contact with her arouses anew my affection for her and the honor I feel for her gentle, never-failing motherliness for me and the things that concerned my success as Secretary.

She was a woman who overdid nothing, pausing always under the restraint of a perfectly poised character. Even in those matters of personal kindness and attention, whether to friends or to God's poor in the neighborhood, and even with her own children there was a gentle dignity characteristic of her spirit. She was of that rare quality which let you rest and even rest you when you are wearied and fretted. Her own sorrows—and she had her share—were never added to another's burdens. Such pathetic agitations as are common to us all and sharp to widow's and mother's hearts were folded up and soothed in her own bosom. Some poet has said that:

"The mark of a rank in heaven is capacity for pain."

Mrs. Bailey's great common sense, which enabled her to discharge her business relations with unusual executive results, certainly included this noblest of spiritual qualities. Her religion made no exorbitant demands on public or private applause. She believed in God and her heart rested there. She was faithful to duty, loyal to her pastor and genuine in all things. I will never forget her smile, her unstudied greetings, the quiet heartiness of her hospitality and her cheery final words of parting. It almost rings in my ears at this moment, and it does ring in my heart, the double echo which a hundred times started William and myself on our day's work in Raleigh: "Good-bye, Mr. White." "Good-bye, Willie."

At the last, they tell me she became a girl again and lived with her mother and father, even as she went about reliably in her household. I wonder what Jesus may have meant in the fineness of His thought when He said: "Except ye become as a little child."

When I am in Raleigh again I will make a pilgrimage to Oakwood to see the two graves—the two lying together. There I will say with a new meaning to me what I am so often called on to say in the rounds of my ministry—"Earth to earth, ashes to ashes, dust to dust, but thank God spirit to spirit."

Atlanta, Ga.

A Word to the Baptists of North Carolina

The need for a house of worship at Wake Forest College is imperative. It is highly important that our young men, during the critical four years of college life, should be in touch with a Baptist Church that is in position to command their highest respect and exert upon them the greatest possible influence for good. Such an ideal condition is impossible at Wake Forest without a suitable house of worship.

Wake Forest citizens can easily build a house ample for their own use, but they are not able to make it large enough to take care of the increasing hundreds of students in attendance at the college. These young men are our sons and brothers and we must provide them adequate church facilities. With very close figuring, it has been found that nothing less than forty thousand dollars will build a house demanded by the situation.

In Goldsboro, at the last session of the Baptist State Convention, it was decided to ask the churches to give \$25,000 for the erection of this church, on condition that the people of Wake Forest raise at least \$15,000 for this purpose. The expressed wish of the Convention was that the Wake Forest church begin building at once. The church has taken the Convention at its word, and is pushing right on with the building.

We were appointed at the same time a committee to assist the Wake Forest church in securing among the Baptists of the State the Convention's part of the cost of this building. The building should be erected and paid for by the time the Convention meets in 1914. We most earnestly ask every church in the State to take up this matter. Send all contributions to E. B. Earnshaw, Treasurer, Wake Forest, N. C.

We respectfully ask the pastors and churches to co-operate with the members of this committee and of the Wake Forest church who will endeavor to visit a great many of the churches and Associations this year in interest of the new house of worship for Wake Forest.

C. H. DURHAM,
A. JOHNSON,
C. E. MADDY,
J. D. ELLIOTT,
C. W. MITCHELL,
Committee.

My Second Conversion

An Experience of a Country Pastor.

By REV. I. P. HEDGPETH.

(This is the substance of a speech delivered by Brother Hedgpeth at the Mission Conference held in Lumberton, February 12 and 13, and is published by request of the Conference.)

About twenty years ago, soon after I became a pastor, I was put on the program of a Union Meeting to discuss the question as to whether tithing became obsolete at the end of the Jewish dispensation, or whether, like the law of marriage and the Sabbath, it lost none of its moral force under the new dispensation. My research convinced me that it is a moral and not a ceremonial law, which latter was nailed to the cross, but preceded the ceremonial; that it is in a class with marriage and the Sabbath; that it is in force under the new dispensation; and that it is taught in the New Testament as clearly as the other two.

Though, in the preparation of my speech, I was convinced that tithing was taught in the Bible, I did not want to believe it, or adopt it, as part of my religious program, as I knew of no one else who believed in, or practiced it. At first I thought it would not be criminal not to practice what I preached to others.

The meeting adjourned Saturday afternoon. I spent the night in the community, but did not talk much on the subject; but as I thought it over I became convinced that it was God's plan to finance His Kingdom, and, at the same time, save His people from selfishness and worldliness. At the same meeting, a good brother had cited the case of Colgate, who became the great soap king. When young, Colgate was leaving home, to begin life, he was advised by an old man to first give himself to God, and then give the tenth of all his income. He took this advice, and was greatly blessed by being in partnership with God through all the years of his successful career. The recital of this interesting story served to deepen my conviction, which finally led to a happy, decisive, conversion. To be brief, by the time I had gone to the church next day, though no reference was made to the subject, the battle in my heart was finished and I said, "Yes, Lord, I'll form a partnership with Thee." I went home as happy as any man ever was, who had conquered his own stubborn will, and had committed himself to God's word and will. "I conferred not with flesh and blood," for God does not leave converted people in the dark. I did not start out by guess, but I opened an account with God, and kept the account as accurately as any other. At the end of each year I checked up the account, as in any other business. Often when I thought I had given the tenth, I have found when the books were balanced, that I was behind. I pay this over to the treasury of the Lord as cheerfully as I do any other debt. It has been twenty years since I began tithing, a sufficiently long time to test the matter. I have found that I can live better, and much happier on nine-tenths, after paying to God His part, than I could to use ten-tenths for myself, and I would not think of giving it up. I did not begin tithing through any sinister or selfish motive, but simply on the ground that I was convinced that the Bible taught it. Through all these years it has sweetened my life, and I have enjoyed both temporal and spiritual blessings.

It may not be amiss to cite some of the Scripture teaching that led to "my second conversion."

1. Take two from the old Testament. Gen. 14:20: Here Abraham gave to Melchizedek, who was priest of the most high God, tithes of all the spoils. Malachi 3:10: The solemn statement is here made that those who withheld tithes were guilty of robbing God.

2. Two passages from the New Testament. Matt. 23:23: Christ commended the Pharisees for paying tithes, but reproved them for neglecting the weightier matters of the law. "These ought ye to have done." Christ's "ought" cannot be regarded lightly. Heb. 7:1-15: Paul here argues that if Abraham gave tithes to Melchizedek, because he was a pattern or type of Christ, the obligation upon us is much stronger, because Christ is our High Priest, "not after a carnal commandment, but by the power of an endless life." Many other passages could be given, but it seems to me a careful study of these will convince any one, as it did me, that giving the tenth is a moral law, and still of binding force.

Perhaps some one asks, "What is the tenth?" Almost any man knows what his profits are. If I was farming on my own land I would pay my fertilizer bill, the wages of my employees, and tithe the remainder. If I was renting land I would deduct the rent before taking out a tenth. If I was merchandizing I would deduct the store rent, provided I didn't own the store, clerk hire, and all the

actual expenses of the business. Of course the expenses of one's self and family should not be deducted before the tenth is taken out. If the tenth was coming to you, you wouldn't have any trouble in finding out how much it was. Men can form partnerships with each other and never lose the profits. Is it not as easy to ascertain God's part, as it would be to find out how much belongs to a human partner?

I preach tithing to my people, and have been doing it for twenty years. As a result, others have been led to believe that God requires of them a tenth, and the number of tithers on my field is growing larger year by year. Our people should be taught that the tithe is sacred unto the Lord and should not be used for any secular purpose, and it is the pastor's solemn duty so to teach them.

Is it not just as great a wrong, in the sight of God, for us to take the money that belongs to the treasury of the Lord, as for a church treasurer to take money collected for the Lord's cause, and use it for himself? Jesus said, "If I had not come and spoken unto them, they had not had sin, but now they have no cloak for their sin." God is speaking to us today as He has not before. The doors of the heathen world are open and men and women are ready to go; God needs His money, and we need to give it to Him. Let us remember the ark, which was a sacred thing, how it wrought destruction when it was in improper hands and places, as in the wheat fields of the Philistines, and the people died of disease; or in the house of Dagon and he could not stand before it, but was broken all to pieces. If we would serve a lost world, and at the same time, save ourselves and our country from the perils that beset us in this commercial age, we must ally ourselves with the Kingdom of God. That is the only way society can be saved from selfishness and ruin.

"Render, therefore, unto Caesar the things that are Caesar's, and to God the things that are God's."

Lumberton, N. C.

Why We Are Baptists

By S. F. CONRAD.

Not all who are Baptists can give the reasons why they are Baptists. There are many, no doubt, who are Baptists from environment and social surroundings. Some are Baptists because their parents are Baptists. Some are Baptists because they have always been associated with Baptists, and have never known anything else but Baptist preaching and never gave the matter a moment's thought as to the reasons why they were Baptists, or adhered to Baptist principles. There are no doubt multitudes who have no positive convictions as to their faith, or who if asked could tell why they were Baptists in distinction from the faith or beliefs of others. I am confident that many of our young members need indoctrinating and, a course of instruction in Bible teaching. Indoctrination is absolutely necessary if a church is to be a strong church, rooted and grounded in the principles of the gospel, and is to count for anything in the work of the Kingdom of our Lord.

Let us ask then, Why are we Baptists? and look at the reasons for the faith that is in us. This can be stated without consuming much time or space.

1. We are Baptists first of all because Jesus was a Baptist. The Word of God says Jesus was immersed by John in Jordan. Math. 3:13 says, "Then Jesus comes from Galilee to the Jordan to John to be immersed by him," and Mark 1:9-10 says, "And it came to pass in those days that Jesus came from Nazareth of Galilee and was immersed by John in the Jordan." This is the reading of the Bible Union version published 1873, and which the scholarship of the world now says is correct, and is what was done, and is what Baptists have always believed and contended was the Word of God, when it is translated from the Greek into the English.

2. Then we are Baptists because Christ commands the immersion of believers only in Math. 28:19-20. He says, "Go ye therefore and disciple all the nations, immersing them in the name of the Father and of the Son and of the Holy Spirit." This command specified the subjects and the act to be done—two things for which Baptists have contended and believed through all the ages.

3. Then again we are Baptists because the apostles were all Baptists and preached and practiced what Christ commanded. They preached faith before baptism and urged believers to be baptized. "Then they that gladly received the Word were baptized." "If thou believest with all thy heart thou mayest." The Corinthians hearing, believed and were baptized. Peter preached faith in Christ

to Cornelius and others and when the Holy Ghost had fallen upon them, they were commanded to be baptized.

4. Then we are Baptists because the New Testament churches were composed of believers only, and were independent in government and organization. Jesus taught in Math. 18:17 that the local church was the highest and last court of appeal.

5. Then we are Baptists also because there were no grades in the ministerial office, and no New Testament preacher was higher in official authority and power than another. They were distinguished from each other by service and pre-eminence in labors and not by office.

6. Then we are Baptists because in the New Testament in the order of sequence baptism precedes the supper as logically as repentance, and faith precede baptism; that this order is scriptural and logical, and to change it is to supersede the Scriptures and to set aside their divinely appointed order.

7. Then, finally, we are Baptists because the New Testament teaches that the Word of God only is the supreme standard of authority on all questions of faith and practice.

It will be noticed that these seven reasons embrace all the radical points of difference between Baptists and Pseudo-Baptist churches. They are fundamental, scriptural and important. They show that the differences between Baptists and others are irreconcilable in their nature and cannot be compromised or changed without becoming disloyal to our convictions and the Word of God.

Charlotte, N. C.

A Climax of Faith

By J. V. DEVENNY.

Abraham, the courtly sheik, had entertained three wayfarers during the sultry hours of an Eastern midday. As the afternoon advanced and the heat grew less oppressive, the travelers prepared to resume their journey. They were crossing the plains of Southern Canaan, going in the direction of the rich city of Sodom, which was situated in the fertile valley of the lower Jordan. Abraham accompanied the strangers for some distance that he might point out to them the shortest and easiest route. When about to separate, perhaps on a hill-top from which could be seen far away on the one side the voluptuous city and on the other near at hand the peaceful encampment of Abraham, the spokesman of the three made known to their kindly host the purpose of their visit to Sodom; the wicked city was about to be destroyed.

Two of the travelers passed on, leaving the other one with Abraham. Doubtless Abraham had already recognized this one, who in appearance was an ordinary traveler, as being none other than the Lord Jehovah; and so, standing alone in His presence and with a strong faith in His mercy, a faith confirmed by a long and rich experience, Abraham's heart was moved with compassion towards the people of the wicked city, and he made an earnest plea in their behalf. The real prayer of faith takes account of Jehovah's justice as well as of His mercy; "Wilt Thou consume the righteous with the wicked?" At first the faith of this "father of the faithful" could rise no higher than the belief that God would spare the wicked city for the sake of fifty righteous men who might be found within it. But, as he continued to stand in the presence of Jehovah and his heart enlarged with desire for the salvation of the condemned, his faith rose to higher levels; he could believe that a merciful and just God would spare the city for the sake of forty-five righteous, then for forty's sake, then for thirty, then for twenty, then for ten. At last the man who "believed God, and it was reckoned unto him for righteousness," stood on the top-most round of the ladder of faith; his heart beat in unison with the heart of God; he knew no desire other than that the divine will might be done, and that the means used in carrying out this will might be such as Jehovah Himself should ordain. "And . . . he left off communing with Abraham, and Abraham returned, to his place."

We are perhaps accustomed to regard another incident in the life of Abraham as marking the highest pinnacle to which man's faith has ever climbed; but in the writer's opinion no more sublime example of exalted faith is found on record than the one under consideration, and certainly in no other example are the stages of the ascent more clearly marked. To believe that God will do the right is well; it is far better to be satisfied in mind and heart that what God does is right. All, in theory at least, stand upon the one level, only the tried and proven have reached the other.

Lawndale, N. C.

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News Notes

Next on the program: Annual Meeting, North Carolina W. M. U. at Raleigh, March 25-28.

Acknowledgments are longer than usual this week; the good sisters are speaking out!

The appeal of the Anti-Saloon League should not go without liberal and adequate response. Read it and heed it.

Elder A. T. Hord changes his address from Cleveland to High Point and requests his correspondents to note the change.

We are hoping our subscribers, whose subscriptions have expired, will renew promptly. Do not wait for a statement. Now is the time to renew.

"I have been in the grip of la grippe ever since the last of January," writes Elder T. J. Taylor, of Warrenton. He adds: "I am now able to be up and at work but am still suffering." Many will join us in hoping for his early recovery.

Pastor W. P. Campbell, of Fuquay Springs, has an open Sunday which some good church in reach of him should claim at an early day.

The round-trip ticket from Raleigh to the Southern Baptist Convention at St. Louis next May will be \$33.15. Full copy of the tariff will appear in a later issue.

Rev. E. J. Harrell, Warsaw, N. C., has not yet accepted work. He is a good preacher and faithful pastor, and some good field should secure him at once.

Read what the Committee has to say to North Carolina Baptists concerning the house of worship at Wake Forest College which was authorized by the Convention.

Rev. E. D. Poe, 324 New York Hall, Louisville, Ky., can put any pastorless churches in touch with three or four of the strongest young men in the Seminary if they will write him.

At Honolulu, Hawaii, on February 22, Rev. W. D. Bostick, who with his family, is now on the way back to his work at Po Chow, China, wrote: "I am glad to tell you we have had a good trip as far as Honolulu."

The Year-Book of the First Baptist Church of Durham, Rev. John Jeter Hurt, pastor, is a neat pamphlet containing a list of regular meetings, church covenant, historical sketch, list of pastors, officers, and committees, and church roll.

A North Carolina woman holding a diploma from one of the standard colleges or universities, having specialized on science, is wanted in one of our North Carolina Colleges. The Editor of the Recorder will be glad to furnish further information.

Pastor J. J. Wicker of Leigh Street Church, Richmond, Va., is planning another tour of the Orient and Europe. Last year at an exceedingly low cost he took forty-six persons. He would be glad to correspond with any one interested in a tour to Palestine, Egypt, and Europe.

The concert given by the Meredith College Orchestra in the College auditorium Thursday evening, March 6, was really a musical event in a city of many musicians. Director Gustav Hagedorn, Dean of the Meredith College School of Music, deserves high credit for the good work he is doing.

We acknowledge receipt of the following invitation: "The Kallagathian and Kalliergeonian Literary Societies of Bolling Springs High School, request the honor of your presence at their Annual Celebration Saturday evening, March fifteenth, nineteen hundred and thirteen, at seven-thirty o'clock, School Auditorium."

Rev. R. M. Von Miller, who since January 1 has been pastor on the Onslow field consisting of Jacksonville, Richlands, Tar Landing and Catherine Lake Churches, sends us this thoughtful word along with his subscription: "In all my pastoral experience (for fourteen years) I know of no better assistant to the pastor than the denominational paper."

Principal W. J. Francis, of Bolling Springs High School, Shelby, R. 3, wrote on March 5: "On last Sunday the church at Bolling Springs presented Rev. Baykus Cade, its pastor, with a \$25 suit of clothes for his faithful and fearless preaching. Mr. Cade is spending a good part of his time in Philadelphia looking after the completion of the new linotype machine."

Elder I. P. Hedgepeth, of Lumberton, is one of those strong, sturdy, successful rural shepherds who seldom appear in the public prints, but when they do speak you may expect a message of impressiveness and force. Read in this issue Brother Hedgepeth's article, entitled "My Second Conversion," and be convinced of what we are saying.

Big things for Baptists are now in the air. Southern Baptists through the Foreign Mission Board are now raising the Judson Centennial Fund of \$1,250,000.00; and through the Home Board an extra Million Dollar Church Building Loan Fund is also projected. All this in addition to our regular work. There is more to live for these days than ever before.

Concerning the State Legislature now about to adjourn, Superintendent R. L. Davis of the Anti-Saloon League, said in the last number of the American Issue: "Our present General Assembly is composed of a fine lot of Christian gentlemen. Of course, there are some exceptions, but the personnel is very impressive and they represent a high type of citizenship."

Rev. J. G. Benfield, of Lenoir, writes: "The work in Caldwell is moving along nicely. Pastor Fulbright, of Lenoir, is growing in favor with the people and large congregations are hearing him with pleasure and profit. His success at Lenoir has been marvelous. We are looking forward with interest to our Sunday School Convention which convenes with the Whitnel Baptist Church, March 28-30."

Concerning one of the best preachers and pastors in the State, the Red Springs Citizen says: "Much regret is expressed in this community at the resignation of Rev. T. B. Justice, pastor of the Baptist Church, to take effect March 15. Mr. Justice has been with us nearly three years, and has done a great deal for his church and our people during that time. He has accepted a call to the Lilesville and Morven churches, and will make his home at Lilesville."

Elder S. F. Conrad, whose brief, sound, and fine-spirited article in this issue we commend, writes this timely word in a personal letter: "In this day of latitudinarianism it is important that we do not lose our identity and become swallowed up in the denominational mix-up of the present day. It is not necessary for a Baptist to be offensive in asserting his principles, but it is necessary that they be asserted to maintain our distinct denominational identity."

We have the following note from Rev. O. F. Gregory, D.D., dated March 7 at Summerville, S. C.: "Thank you for your kind note in this week's Recorder. I am well again, slight restored, and, as you see, I am now able to do my own writing. But doctors say the altitude of Staunton, its steep hills, and the large congregation would break me down again. So I am hoping the Lord will open a field in some smaller town away from the mountains. I am ready and eager for work." Dr. Gregory is spending this week at Columbia and is to return in a few days to Staunton, Va.

Eighteen of the thirty churches in the Central Association were represented at the Sunday School Institute at Wake Forest last Friday, Saturday, and Sunday, the pastors of five other churches being also present, so that there were only seven churches in the entire Association not represented. This is indeed a fine showing for an Associational Institute. Secretary Middleton was aided

by Dr. B. W. Spillman, of our Nashville Sunday School Board, and Rev. Joseph T. Watts, Sunday School Secretary of Virginia Baptists, all of whom did splendid work. Many of the college students and faculty also attended and enjoyed the exercises.

After a brief illness Rev. William R. Childers, of Taylorsville, died Saturday afternoon, March 1, at his home in Taylorsville. The Mountain Scout says: "Mr. Childers was one of Alexander's oldest citizens, having celebrated his eighty-second birthday just one week before his death. Twenty years ago he was ordained a minister in the Baptist Church of which he was a faithful and consistent member. For many years he has served his county as coroner and also acted in the capacity of jaller. He is survived by a wife, two sons, and one daughter, who have the sympathy of the entire community. The funeral was conducted from the Baptist Church, on Sunday evening, by the pastor, Rev. L. P. Gwaltney, and the remains laid to rest in the village cemetery by the Masonic fraternity of which he was a member."

Pastor John Jeter Hurt of the First Church, Durham, writes: "If any North Carolina pastor gets an invitation to hold a meeting in Norfolk, Va., I advise him to accept. I have just spent eight delightful days with Park Place Church, Rev. H. M. Fugate, pastor. The people are proud of the city, believe in their churches, and are wonderfully hospitable to the stranger. The pastor says there were thirty professions and several additions by letter. It was a novel experience to speak to a fine congregation of sailor boys in the Naval Y. M. C. A. on Sunday afternoon. Two of these made clear-cut professions. It was pleasant, also, to accept an invitation which I found awaiting me, to meet with the Baptist pastors and address them in their weekly meeting. Noble brotherhood this! If any one of them invite you to Norfolk by all means make it possible to accept."

We are sorry that the Lower House of our State Legislature by a vote of sixty-four to forty-eight killed the bill making Sabbath desecration a misdemeanor punishable by \$50 fine or thirty days in jail instead of the present penalty of \$1 for each offense.

Knees Became Stiff

Five Years of Severe Rheumatism

The cure of Henry J. Goldstein, 14 Barton Street, Boston, Mass., is another victory by Hood's Sarsaparilla. This great medicine has succeeded in many cases where others have utterly failed. Mr. Goldstein says: "I suffered from rheumatism five years. It kept me from business and caused excruciating pain. My knees would become as stiff as steel. I tried many medicines without relief, then took Hood's Sarsaparilla, soon felt much better, and now consider myself entirely cured. I recommend Hood's." Get it today in usual liquid form or chocolate tablets called Sarsatabs.

MRS. POWELL ALMOST DEAD.

Dry Ridge, Ky.—"I could hardly walk across the rooms," says Mrs. Lydia Powell, of Dry Ridge, "before I tried Cardui. I was so poorly I was almost dead. Now, I can walk four miles and do my work with much more ease. I praise Cardui for my wonderful cure." Cardui is successful in benefiting sick women, because it is composed of ingredients that act specifically on the womanly constitution, relieving headache, backache, irregularity, misery and distress. Only a good medicine could show such continual increase in popularity as Cardui has, for the past fifty years. Try Cardui, the woman's tonic.

Letters

MISSIONS IN THE SUNDAY-SCHOOL.

The thirtieth of March has been designated as mission day in the Sunday-schools of the South. On this day all the schools are asked to contribute for Home and Foreign Missions. This has come to be a fixed feature in the work of our Sunday School Board and the results have been very gratifying. A snug little sum is realized each year from the observance of mission day, and this comes in at a time when the Boards are in sore need.

But the chief blessing in the observance of this day comes to the schools themselves. We are training a generation to be missionary in spirit and this is the crying need of our day. I trust that a far larger number of schools than ever before will observe mission day this year. Let pastors, superintendents, and teachers co-operate to make mission day this year a great success. Do not make the impression on the minds of the children that the amount they contribute is the chief thing, but talk to them about missions and get before them a clear vision of this important department of the work of the Kingdom. Do not forget the date, March 30, and remember the objects to be considered and contributed to are Home and Foreign Missions.

LIVINGSTON JOHNSON.

Raleigh, N. C.

THE BOARD OF EDUCATION.

There are two things I should like to say to our people through the Recorder about the work of the Board of Education.

Our Present Need.

The first is that in settling the board bills of our men for February, we have reached the bottom of the treasury. The last three months of the session are always our most trying months. We hope the brethren will keep this in mind and do their best for us.

Two Appreciated Letters.

The other matter which I wish to mention is to call attention to two letters that came in this morning's mail. They came from two of our finest young pastors. One in the west says: "I can never forget the kindness shown me by the Board of Education. I shall endeavor to make my life worthy of all you have done. I may never make a great preacher myself, but I do believe there is so much prospect of 'scaring up' some worthy young preachers in this section of the State. I already have two in view for Wake Forest next year."

The other comes from a pastor east of us. He says: "Last year I suppose that the whole field did not give to the Board of Education as much as \$5.00. I am sending you a check for \$25 as a result of my efforts this spring. Last Sunday at Church I spoke on Foreign Missions and the collection taken after the sermon amounted to \$36, and two of our strong men were not there. I am sure we shall make it \$40. This church gave about \$5 the year before. In the town here we have gained fifteen members, and have increased our pledges 150 per cent. Nothing that I have done gives me more pleasure than sending this check to help the boys. I feel that I owe my college training to the Baptist people of the State, for without the aid of the Board I could not have gone through college. I truly hope you can come to commencement without debt."

These letters were not sent for

publication, but am sure the men who sent them will not object to having these paragraphs sent on.

To the extent that we can give our churches such leaders as these two men, to that extent every phase of the Lord's work will move forward.

W. R. CULLOM,

Corresponding Secretary.

Wake Forest, N. C.

NOW FOR A THANK OFFERING.

The passage of the Webb bill for our nation and the passage of the search and seizure act for our State surely make glad the heart of every man and woman in North Carolina who loves the cause of temperance reform and are occasion for a thank offering from our people in behalf of the North Carolina Anti-Saloon League.

These victories of the churches and moral forces would have been impossible without the leadership of the Anti-Saloon League and its employees who were instant in season and out of season with faith in the ultimate success of these measures.

Now that the victories are won and we sit down to count the cost, we find that the indebtedness upon the North Carolina Anti-Saloon League the first day of March is \$1,388, and in order to wipe out this deficit we make an earnest appeal to you to send your check in any amount to the North Carolina Anti-Saloon League as a thank offering to God for His blessings upon this department of Christian work. Half of this deficit is due on the salary of our worthy superintendent, who is bearing this financial burden without complaint. It is not right that he should do this and therefore we appeal to the Christian citizenship of our State to send their contribution that the Anti-Saloon League treasury may be replenished and that the good work may go on.

Yours truly,

ARCH JOHNSON,

J. A. HARTNESS,

N. B. BROUGHTON,

JAMES R. YOUNG,

JOSEPHUS DANIELS,

HIGHT C. MOORE,

L. S. MASSEY.

Central Committee North Carolina Anti-Saloon League.

THE PROSPECTS BRIGHT AT WILSON.

Five months of contemplation, planning, and labor since coming to this pastorate. Unfortunately the church had been without a pastor for some months, and there was of necessity some re-organization to be effected. The field presents its problems as other fields do. They are not insurmountable, but they require wisdom and energy.

The church is rich in opportunity. Splendid young men of ability and character, and they are willing. Women of consecration and energy, and they are glad to labor for the cause. The pastor is happy in being surrounded by a loyal band of deacons who are responsive and encouraging.

The various organizations are helpful. The Baraca and the Philathea Classes stand ready to do the bidding of the pastor. The Women's Missionary Society is growing bigger and better. The Mission Study Class is certainly as good, if not better, than any I have ever known. It is the first successful class in the history of the church. The Young Woman's Auxiliary is doing good work and their prospect is bright. The Sunbeams—they are truly little jewels. The Sunday-school is steadily coming up to the mark. No campaign, but development with the motto: "Not how big, but how good."

I know the usual auspicious opening of a new pastorate. Everything looks bright then. Hence I have waited a little while. The months

have passed. Better congregations and growing better with each service, and a receptive community leads me to feel hopeful and encouraged. The future offers opportunity. We are praying that we may be equal to the task. T. W. CHAMBLISS, Wilson, N. C.

REVIVAL AT WAYNESVILLE.

Our church at Waynesville has enjoyed a revival season in which there were twenty-eight professions of faith. Dr. J. J. Taylor, Knoxville, Tenn., preached for us in a very acceptable way. He has been a very successful pastor. He is held in high esteem as an occasional preacher. He is one of the strongest writers of books among our Southern Baptist ministry. His unusual gifts were in evidence in his revival preaching. All classes of people waited on his ministry entranced by its charm. Children especially were attracted to the service, and among them were most of the converts.

J. M. McMANAWAY,

Waynesville, N. C.

PROGRESS AT JACKSONVILLE.

On January 1, 1913, we called Bro. R. M. Von Miller to be pastor of our church. Since then we have made some remarkable progress. Our church services are very largely attended. Our morning services show about 50 per cent male attendance, and at night the house is every time filled.

Six weeks ago our Sunday-school had something like forty-five or fifty average attendance. We changed the hour from morning to afternoon, and last Sunday we had ninety-six present. We have now a teachers' meeting (Sunday-school), formed an organized choir, and started a promising Baraca Bible Class. And last but not least, we have decided to build a parsonage for our pastor. One brother gave us a lot valued at \$500, also contributed \$100, and some of the other members have made handsome subscriptions; also a goodly number of those not members of our church have subscribed. We expect to build at once. Our purpose is to raise the amounts for mission causes as suggested by the officers of the Association.

God is with us, whereof we are glad. M. B. HUMPHREY,

Senior Deacon.

Jacksonville, N. C.

FITTING APPRECIATION OF A GOOD WORK.

As time draws nearer the harder it seems for us to give up our pastor and his excellent wife.

Brother Davis took charge of the work here nearly five years ago. They came to us direct from the Seminary strangers, but were not long in winning the hearts and confidence of not only the church, but the town at large.

After acquainting himself with the work and conditions here, Brother Davis began to lay plans for future building, and he has builded well.

First, we remodeled our house at a cost of between \$4,000 and \$5,000, adding five nice, large Sunday-school rooms which were badly needed. Our membership has increased more than one-third. We have advanced 60 per cent in our pledges to all objects of benevolence, besides going forward in pastor's salary from \$700 to \$1,000.

Brother Davis is an ideal Sunday-school pastor. He and Mrs. Davis have both labored faithfully in helping to make ours the banner school of the Neuse-Atlantic Association.

Although we regret so much to give them up, still we feel that Bro. Davis is especially fitted for his new

work and we pray God's blessings may follow them.

Where shall we find another to take his place? May the Lord direct. L. L. LEARY.

Morehead City, N. C.

UNION MEETING PROGRAMS.

The Wilmington Union.

Our last Union met at Atkinson. The people had made ample preparation to entertain the delegates and visitors, but they did not come. Out of thirty-six churches only five were represented and only two pastors present. "Why stand ye here idle," says the Master. Paul in writing to the Ephesians says, "Wherefore he saith awake thou that sleepest and arise from the dead and Christ shall give thee light." The Ephesians were evidently idle and careless. We need to take warning from what Paul said to them and be more diligent about the Lord's work.

The next Union meets with the church at Haw Bluff. Let every pastor see that his church is represented and then go himself. The nearest railroad stations are Atkinson and Ivanhoe. Arrangements will be made to meet delegates at either place.—W. H. Barnes, Delway, N. C.

Sandy Run Sunday School Convention, Prospect Church, March 28-30.

Introductory sermon by Rev. C. M. Teal, alternate, Rev. Z. D. Harrill on Saturday 11 o'clock a. m. Missionary sermon on Sunday at 11 o'clock a. m., by Rev. C. T. Tew, alternate, Rev. A. T. Stouemire, of Cliffside. Queries: Is it the duty of the children to contribute each Sunday? G. B. Pruett and J. M. Goode.

2—Mat. 23:23—Rev. H. D. Harrill and Rev. B. P. Green.

3—How shall we best interest the children in Sunday-school? Rev. Z. R. Matheny and E. Horton.

4—How are we to improve and interest the people in Sunday-school work? Rev. B. M. Gold and Rev. B. M. Bridges.

G. B. Pruett will speak to the children at 1 o'clock, Sunday p. m.—Rev. J. M. Goode, Moderator; F. M. Holland, Clerk, Ellenboro, N. C.

Cape Fear-Columbus Union, Chadbourne, March 28-30.

Friday.—11 a. m.—Introductory Sermon, Rev. J. J. Adams.

12 m.—Roll call of churches and recognition of messengers.

12:30 p. m.—Dinner.

1:30 p. m.—Miscellaneous business.

2 p. m.—Query: "What are some of the things that hinder the spirituality of the church?" Revs. M. A. Stephens and R. A. Hedgpeth.

3 p. m.—Query: "What may be said of the importance of church members and pastors attending the Union meeting?" Revs. W. D. Pridgen and A. M. Kelly.

8 p. m.—Sermon by Rev. M. A. Stephens.

Saturday.—10 a. m.—Devotional Service—J. A. Floyd.

10:30 a. m.—Query: "How may compact pastoral fields best be formed?" Rev. F. T. Wooten.

11:30 a. m.—Query: "On what conditions may divorced members be retained or received into the church?" Revs. J. H. Poteet and John Avant.

12:30 p. m.—Dinner.

1:30 p. m.—Miscellaneous business and the election of officers.

2 p. m.—Query: "What is the Lord's Supper, and when should it be served?" Revs. J. H. Poteet and A. H. Porter.

3:00 p. m.—State Missions. Revs. C. Stanley, W. A. Coleman, and J. T. Tynes.

8:00 p. m.—Sermon by Rev. A. H. Porter.

Sunday.—10 a. m.—Sunday School Mass Meeting.

11:00 a. m.—Sermon by Rev. J. H. Poteet.

Cumberland Union, Cumberland Union Church, March 28-30.

Friday.—11:00 a. m.—Introductory Sermon—Rev. J. S. Snyder.

12:00 m.—Dinner.

1:00 p. m.—Organization and Reading of Letters.

2:00 p. m.—Why are so many of Our Members Inactive in Church Work?—Rev. W. E. Dunnagan.

2:30 p. m.—Are We Contending for the Faith as We Should?—Rev. E. Lee Fox.

Saturday.—10:00 a. m.—Religious Exercises and Miscellaneous Business.

11:00 a. m.—The Dangers of Romanism—Rev. J. S. Snyder.

11:30 a. m.—Should All of Our Members Partake of the Lord's Supper?—Rev. W. O. Johnson.

12:00 m.—Dinner.

1:00 p. m.—Locating Next Union and Miscellaneous Business.

2:00 p. m.—What Baptists Stand For—Bro. J. A. Oates.

2:30 p. m.—What Relation Has Our Sunday Schools to the Church?—Rev. E. I. Olive.

Sunday.—10:00 a. m.—Sunday School Mass Meeting—Bro. W. S. Bramble.

11:00 a. m.—Missionary Sermon—Rev. E. I. Olive.

Please send a good collection for Associational Missions.—D. E. Melvin, Clerk, Fayetteville, N. C.; R. F. D. 5.

THOROUGH-BRED CHICKENS

EGGS.—White Orpingtons, Buff Orpingtons, Mottled Anconas, S. C. Rhode Island Red chickens and Fawn and White Indian Runner Ducks—fifteen eggs for \$1.00, f. o. b. Raleigh, N. C.

PIGS.—Registered Berkshire pigs \$3.00 each. Supply limited. Write to-day to

HOLLY FAIRM, R. 5, Raleigh, N. C.

A. C. GREEN & SON, Proprietors.

SECOND CHURCH AT MT. AIRY.

The Second Church in this place is getting along nicely; the prayer service is well attended and the congregations at our regular services are growing in numbers and interest. We have on our Sunday-school roll about 125. We hope during the spring and summer months to reach 200. We are expecting Bro. Fred N. Day to hold a meeting for us beginning about the second Sunday in June. The field is white unto harvest. About the first of July Brother Johnson and Bradshaw will hold an institute with the church, which I think will be a great help and inspiration to the church and the work. The church will give them a hearty welcome. C. C. HAYMORE.

Mount Airy, N. C.

KENTUCKY LETTER.

I look forward each week with great pleasure to the coming of the Recorder. It gets better all the time, and through it I keep up with my people in the State. No true North Carolinian, however far he may go from home, will ever lose any of his love or patriotism for the old Tar Heel State.

I sometimes become home-sick for my brethren and my native soil, although I have a great church and a great people, and have found multitudes of loyal friends in Old Kentucky.

The First Baptist Church in Maysville is seventy-five years old, and during the year just ended the church made the best report in its history. My congregation has almost doubled since the first of January, and the outlook has never been brighter. My people have never been more encouraged, and we are pulling all together for greater peaks this year. Indeed, the First Church in Maysville is one of the best and one of the strongest in the whole State, and I am happy in the work.

J. M. HAYMORE.

Maysville, Ky.

CONCORD REVISITED.

I have just returned from a short visit to Concord, where I was pastor several years ago. I preached for the First Church from Wednesday until Sunday. Saturday night I was with Brother Rogers at the McGill Street Church. This work I began while pastor at the First Church. A nice new house of worship has been built and the work is moving finely. Brother Rogers is the right man in the right place.

Sunday afternoon I preached at the West Concord Baptist Church. This work was started by Rev. W. T. Talbirt a few years ago. He was followed by the present pastor, Bro. J. W. Snyder. This church is wide-awake and going forward. Brother Snyder is an over-acting worker. He is always at it. His people believe in him and he loves his people and his work.

The First Church has two great needs. One is a live, wide-awake pastor, and the other a new building. The church has the finest location in the city and a good live man will soon have the needed building. The people are ready to follow a good leader. The opportunity is there for some one to do a great work. There are wonderful possibilities at Concord.

The leaders in the church are largely from among the people who were there while I was pastor. The deacons are the same men. The church has many fine people who are willing to follow in the right way and work to build up the cause. They were kind enough to desire me to come back, and as I saw the need and the opportunity, I wished that I

was so situated that I could go back and take hold of that work. This I cannot do.

Monday I went to Kannapolis and preached that night for Bro. E. C. Andrews. This brother has done a great work there. A handsome brick building has been erected in the past year and a large number added to the membership. Some one received nearly every Sunday. At Kannapolis we had the pleasure of spending several hours with Bro. W. T. Talbirt. This good brother did much of the foundation work at Concord and Kannapolis. He is loved and respected by all, and we pray that he may be spared many more years.

B. LACY HOGE.

Richmond, Va.

BELMONT AND NORTH CHARLOTTE.

Our new brick church at Belmont, Gaston County, is just about completed. The heating plant is in and the interior furnishings have come. We have decided to dedicate it the second Sunday in April. Rev. Walter N. Johnson, of Wake Forest, will preach the dedicatory sermon at 11 a. m., and Rev. W. C. Barrett, of First Church, Gastonia, has been asked to preach the historical sermon at 7 p. m.

We are proud of this building, which is a beautiful structure with four Sunday-school rooms, seating, all told, four hundred. As Paul told the Philippian church that they were His "joy and crown," so do I feel about the Belmont people. No work that I have ever put my hands to has prospered like this.

The North Charlotte Church is showing signs of renewed energy. This church, under Brother Conrad's ministry, has had a great struggle with debt. The debt is now paid down to about \$750. This, too, is a beautiful building which will long stand to commemorate the sacrifices of a faithful laborer. The Sunday-school now numbers more than one hundred and the prayer-meetings are possibly the most interesting part of the services. Brother Conrad built the material church, now may I under the Spirit's guidance lead this people into great spiritual activities.

Fraternally,

L. M. HOBBS.

North Charlotte, N. C.

Spice Box

A small boy in the juvenile grammar class, being asked to compare the adjective "little," answered: "Little, small, nothing at all."

Professor of Chemistry—"If anything should go wrong in this experiment we and the laboratory with us might be blown sky-high! Come closer, gentlemen, so that you may be better able to follow me."

That's a terrible noise in the nursery," Mollie," said her mistress. "What is the matter? Can't you keep the baby quiet?" "Sure, mum," replied Mollie, "I can't keep him quiet unless I let him make a noise."

Someone had given little Willie a pocket compass. His teacher was carefully explaining the different points.

"See," said she, "you have the north in front of you, the east to your right, and the west to your left. Now, what have you behind?"

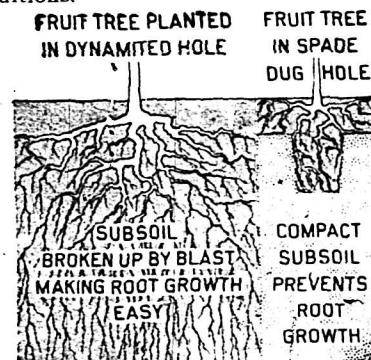
Willie pondered for a moment. "There," said he, "I knew some one would see that patch, but mother says I must wear these trousers for a month yet."

The Southern Bivouac attributes a severe remark to Stonewall Jackson, who was not a man to speak ill of another man without strong reasons. At a council of generals early in the war, one of them remarked that Major ——— was wounded, and would be unable to perform a certain duty for which he had been suggested. "Wounded!" said Jackson. "If that is really so, I think it must have been by an accidental discharge of his duty!"

THE NEW METHOD OF TREE PLANTING.

Much has been published during the past year in the Agricultural and Horticultural Press about the new uses of dynamite in breaking and mellowing hard soils, increasing water storage capacity of feeding beds in sowing soils and releasing plant food.

The use of dynamite in tree planting has apparently been especially productive of good results. Endorsements of the new method from orchardists extending from Maine to California go to show that the new soil treatment is beneficial in practically every section of the country and under a great variety of soil conditions.



It appears to be the opinion of most fruit growers who have used dynamite in tree planting operations that the work can be done more quickly by the new method than in the old-fashioned way.

Experienced commercial orchard men have fixed, as a reasonable cost for planting, from three to five cents per tree, depending upon soil conditions and upon the age at planting of the stock being set out. The cost of planting with dynamite seems to run on an average of six cents per tree. From this, it would appear that the cost of planting with dynamite is from two to three cents per tree higher than the cost of planting by other methods.



Six-Year Old Tree Planted in Spade-Dug Hole, Rose Cliff Fruit Farm, Waynesboro, Virginia.

Mr. Willis L. Moore, Chief of the United States Weather Bureau and the owner of a profitable orchard in Montgomery County, Maryland, says in a letter dated December 14, 1911: "With regard to the thirty-five acres

I have just planted with apple and peach trees, using dynamite to blow the holes, I used a force of five men; one to cut the sticks of dynamite, attach the fuse and put on the caps; two to drive holes with crowbars; one to insert charges and tamp them; and one to explode the charges. This force worked in the forenoon blowing the holes and in the afternoon they started where they began in the morning shaping up the holes and planting the trees. They put up from six to seven hundred trees each working day. As a test, I shovelled the dirt out of several holes and found the earth shattered fine and permeable to a depth of four or five feet and an equal distance in a horizontal direction."



Six-Year-Old Apple Tree planted with Dynamite in Same Orchard.

There is also another feature that must be considered in connection with the question of economy—that is, the claim of experienced orchardists that trees come into bearing from one to two years earlier when planted in holes prepared with dynamite. On this point, Mr. Moore in his letter says: "I am of the opinion that the trees set in these holes will make the ordinary five years' growth in three, other conditions being equal."

It is not contended that this more rapid growth is due to the fact that dynamite is a fertilizer, but because the blasting makes the soil thoroughly porous and mellow and gives the tree roots an opportunity to expand easily; also because the increased moisture storage capacity of the shattered soil forwards the development of the tree. Therefore the value of one or two years' crops must be added to the cost of the original tree planting in spade-dug holes or deducted from the cost of preparing the holes with dynamite. This charge or credit, as the case may be, would more than counterbalance the one to three cents per tree planting cost which close calculating orchardists regard as the difference between planting in the old-fashioned way and planting with dynamite.

In view of the constantly decreasing production of most fruits and more especially apples during the past several years, this question must be one of great interest to fruit growers throughout the country. If this new method of tree planting is one that may be looked to to start orchards on a life of healthy growth, it behooves the country's orchardists to give the subject their earnest consideration.

"Jinks, who has just returned from a year's globe trotting, is very wroth at the local papers."

"Why?"

"O, the editor wrote a column article about him which he claims ended. 'His friends were surprised that he is unchanged,' but the compositor left the 'c' out of 'unchanged.'"

Bible Study

PREPARED BY THE EDITOR

Sunday School

March 16.] [International Lesson.
THE TEST OF ABRAHAM'S FAITH.
(Gen. 22:1-13.)

Golden Text—I desired mercy, and not sacrifice; and the knowledge of God more than burnt offerings.—Hosea 6:6.

Abraham in Philistia.

1. At Gerar. Removing from Mamre after the destruction of the cities of the plain, Abraham sojourned for a time at the town of Gerar, a city of Philistia and not far from the coast of the Mediterranean. Abimelech was at this time king of the Philistines and he appears to have been a worshiper of Jehovah. He was greatly pleased with Sarah, and being informed that she was Abraham's sister, he designed taking her as his wife. But by divine warning this course was prevented. With just rebuke for his deception Abraham was yet the recipient of costly gifts and an invitation to make his home in Philistia. Soon, however, he removed about twenty-five miles up the valley of Gerar to Beersheba, where he remained for several years.

2. At Beersheba. Here in all probability Isaac was born in the year 1896 B. C. His name, signifying "laughter," is expressive of the joy of his aged parents. The Jewish rite was duly performed and, when the lad emerged from infancy, his father honored him with a great feast. The envy and hatred of Ishmael was thereupon aroused, and he rudely mocked the heir of promise. The result was discord in Abraham's home, and this quickly led to the ejection of Hagar and Ishmael. Afterwards a solemn covenant was effected between Abimelech and Abraham. And later still, when Isaac is twenty-five years of age (according to Josephus), the scene of our present lesson transpires.

I.—The Command at Beersheba.

"And it came to pass after these things that God did prove Abraham." It was not a temptation, an enticement to sin, for God does not, cannot, tempt any man; but it was a testing of the severest yet sublimest type, and it was divine.

Notice the particularity of the command: "Take now thy son, thine only son, whom thou lovest, even Isaac, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I shall tell thee of." Since the command was a test of faith and not a temptation to murder, there is here no shadow of sanction for the offering of human sacrifices so horribly common in ancient times. For this reason we surmise that the divine injunction was more of a strain upon Abraham's fatherly heart than it was a shock to his manly sensibilities. Should not he be willing to sacrifice to Jehovah, the Lord of all the universe, things as dear to him as the heathen offered to their deities of wood and stone?

So now God will develop the spirit of sacrifice, but at the same time show that He prefers living consecration to dying agonies.

II.—The Journey to Moriah.

The promptness of Abraham's obedience here finds striking illustration. The command may have come

to him during the night. He perceives that it is certainly from God, and so he waits not for dread to paralyze his faith and determination always to obey God. It is significant, therefore, that "Abraham rose up early in the morning," and, canceling all other plans and engagements for the time, made hasty preparations for the saddest journey of his life. On an ass was placed a quantity of dry wood for the purpose of quickly consuming the offering; then with two of his young men and Isaac, his son, Abraham "went unto the place of which God had told him." Not until the third day did the patriarch come within sight of the designated place of sacrifice, Mount Moriah, in part the present site of Jerusalem. Perhaps two or three miles of the journey yet remained to be taken, but father and son must take it together alone. So Abraham said to the young men: "Abide ye here with the ass, and I and the lad will go yonder; and we will worship, and come again to you."

The first and longer stage of the journey is completed, but the sadder is now begun. Isaac, a stalwart young man of twenty-five, bears on his shoulder the wood which is to send the sacrificial flames about his body; his father, devoted yet devout, walks by his side carrying the brazier of fire and the keen-edged knife. The awful secret of the sacrifice had not yet been divulged; singular was it that Abraham's faith concealed so well a heart crushed beneath such weight. Even the natural, innocent inquiry of Isaac did not unnerve him. Said the son: "My father, behold the fire and the wood; but where is the lamb for a burnt offering?" With absolute equanimity and self-possession the hero of faith replied: "My son, God will provide Himself a lamb for the burnt offering." It seems not impossible that Isaac received the hint that he was to be the sacrifice. If so, apparent silence prevailed and "so they went both of them together."

III.—The Scene of Offering.

And now the solitary couple, having wended their way up the slope of Moriah, stand upon the summit which God had designated as the place of offering. First of all, Abraham builds an altar with all solemnity; then he puts the wood in order upon it. Here also is the fire ready to start the consuming flames, but where is the sacrifice? (With what words or sign Abraham made known the divine command to Isaac we are not informed, but the revelation must have been intensely affecting to both. It is highly creditable to the submissive spirit of Isaac and the excellent training received from his father that he yielded without a murmur to what seemed a divinely ordered fate. The submission of the son fittingly complemented the faith of the father. So Abraham "bound Isaac his son, and laid him on the altar upon the wood." Then committing all to God and summoning all the courage of his being, "Abraham stretched forth his hand, and took the knife to slay his son."

It was enough; Abraham truly believed God and was fully obedient. The knife must not touch Isaac; let it fall harmless to the ground. Out of heaven rang the timely voice of the angel of the Lord: "Lay not thine hand upon the lad, neither do thou anything unto him; for now I know that thou fearest God, seeing that thou hast not withheld thy son, thine only son, from me." Thus the

spirit of sacrifice in both father and son was infinitely more pleasing to God than if blood had been shed and life given up.

And now the Messianic idea of substitution is beautifully typified in the sequel. "And Abraham lifted up his eyes, and looked, and behold behind him a ram caught in the thicket by his horns; and Abraham went and took the ram, and offered him up for a burnt offering in the stead of his son." With what joy of heart and gratitude he loosed his son and offered the substitute! No wonder he gave the memorable spot the name of Jehovah-Jireh; for truly "the Lord will provide."

Prayer Meeting

March 19.]

OUR CHURCH BUILDING ITSELF UP.

(Acts 9:31; Jude 20.)

In these two passages we have respectively an example and a duty.

I.—The Example.

(1) Toleration. After the conversion of Paul, the Persecutor, "then had the churches rest throughout all Judea and Galilee and Samaria." There was religious toleration.

(2) Edification. Free in their work of teaching and preaching these early churches "were edified."

(3) Inspiration. "Walking in the fear of the Lord and in the comfort of the Holy Ghost."

(4) Multiplication. As a result of these things there was manifest growth and the churches "were multiplied."

II.—The Duty.

The word of Jude stresses three things here.

(1) Foundation. "On your most holy faith." Observe the place of regeneration in the upbuilding of the church.

(2) Edification. "Building up yourselves." Note the place of training in church progress.

(3) Supplication. "Praying in the Holy Ghost." Mark how essential prayer is in the true building up of a church.

B. Y. P. U.

March 16.] [Temperance Meeting.
SOME MISTAKEN NOTIONS.

We notice some mistaken notions of the drinker, the voter, and the dram-seller.

I.—What the Drinker Says.

(1) "My appetite is mine and it need concern nobody else." The same may be said of a loaded pistol.

(2) "I have as much right to spend my money for drink as another man has to spend his money for clothes." But there is a difference—as wide apart as noon-day and midnight.

(3) "The temptation is in my way and I cannot resist it." Pity for such a man, but let him keep out of the way of temptation.

(4) "An occasional dram tones up my system." But the doctors are saying it is a harmful stimulant.

(5) "I never get drunk." But it harms you all the same and your example is bad.

(6) "My conscience does not scourge me." Alas, that it has been so seared!

(7) "In taking a dram I follow the preachers and church worthies of the past generation." But were they right?

II.—What the Dram-Seller Says.

In non-prohibition States, the dram-seller says:

(1) "I have a right to carry on my business." It may be legal but it is not moral.

(2) "My business ought not to hurt more than that of the grocer; in mine you can over-drink and in his, over-eat." But there is a difference between the necessities of food and the luxury and temptation of strong drink.

(3) "I am not intemperate, my family is sober, my home is cosy, my money is well invested, my children are in school, and I help causes of benevolence." But the end does not justify the means.

(4) "My business is taxed extra and these taxes do an amount of public good that would overshadow the evil resulting from my business." But no amount of good can heal the bleeding heart or restore the dead to life.

(5) "There will be drinking anyway, and hence I see no reason why I should not establish and conduct a legal and orderly place of business to meet this demand." The argument is that people will stumble and, therefore, we are justified in putting stumbling-blocks in their way!

(6) "I am in good company in my business—protected by legislation, licensed by the officers of my town, and patronized by some of the best people." The same could have been said by those who crucified Christ.

III.—What the Voter Says.

In communities where liquor is legally sold, the voter says:

(1) "Liquor will be sold anyway and the town might as well derive a revenue from its sale." But "Woe to him that buildeth a town with blood!"

(2) "It attracts business." So do carcasses attract vultures; but who wants the game?

(3) "I am not responsible; I do not sell it; and I do not buy it." But can you prevent it?

Catarrh DR. BLOSSER'S REMEDY

The accompanying illustration shows how Dr. Blosser's Catarrh Remedy reaches all parts of the head, nose, throat and lungs that become affected by catarrh.

This remedy is composed of herbs, leaves, flowers and berries (containing no tobacco or habit-forming drugs) which are smoked in a small clean pipe or made into a cigarette tube. The medicated fumes are inhaled in a perfectly natural way.

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

W. M. S.

RAILROAD RATES AND SCHEDULES.

For those who are to attend our Annual Meeting in Raleigh, March 25-28, the following notices will be of interest:

Rates.—In order to secure reduced rates for the return trip, all delegates and visitors should secure a certificate receipt from the agent when purchasing ticket, at starting point. This certificate, when signed by proper officer of the meeting, and by special railroad agent, entitles the holder to purchase return ticket for one-half price first-class fare, plus fifty cents. No reduction will be given without the certificates.

Schedules.—The present schedules of day trains arriving in Raleigh are as follows:

Seaboard Air Line: Going north, 11:40 a. m., 12:20 p. m., 4:50 p. m.; going south, 10:20 a. m., 4:10 p. m., 5:40 p. m.

Southern Railway: Going east, 10:40 a. m., 12:30 p. m., 1:50 p. m., 7:30 p. m.; going west, 8:35 a. m., 4:05 p. m., 7 p. m.

Raleigh, Charlotte & Southern: From the south, 11 a. m., 6:20 p. m.; Norfolk Southern: From the east, 7:25 a. m., 11:15 a. m., 7:50 p. m.

Reception.—On their arrival at union station in Raleigh, the delegates will be met by members of the Entertainment Committee. These ladies may be easily recognized by their badges, with the words, "Reception Committee." It is expected also that every delegate will notify her hostess of the hour she expects to arrive.

PREVIEW OF OUR PROGRAM.

Tuesday, March 25, will be given over largely to the annual Conference of Vice-Presidents, the first session beginning at 11 o'clock. This is one of the most important sessions, and a full attendance is desired. The Vice-Presidents should plan to reach Raleigh not later than the 10:20 and 10:40 and 11:40 trains, Tuesday morning.

On Tuesday evening, the annual sermon will be preached by Rev. John Jeter Hurt, of the First Church, Durham; Dr. T. W. O'Kelly, presiding. The special features of the Wednesday morning session will be the annual address of the President, Miss Heck, and the introduction of Missionaries and visitors. There will be words of welcome from the three Baptist Churches, and annual reports of the Union Officers. On Wednesday afternoon, reports from our State Convention, District Conferences, and Louisville Training School. These will be followed by an address by Miss Kathleen Mallory, of Baltimore, Corresponding Secretary of the Southern Baptist Woman's Union. Following the adjournment of this session, there will be a very informal social hour, when the delegates and visitors may have an opportunity to exchange greetings. On Wednesday evening Dr. R. T. Bryan, of China, will deliver the Foreign Mission address, using as his subject, "Woman's Need of the Gospel, and the Gospel's Need of Woman." On Thursday morning there will be Recommendations of our Home and

State Boards, followed by discussion; Y. W. A., Hour, with talks by a number of Y. W. A. Leaders; discussions on Mission Study and Personal Service, and an address by Mrs. R. T. Bryan, of China. Thursday afternoon will be given to a discussion of the work of Sunbeams and Royal Ambassadors, followed by conferences on W. M. S., Y. W. A. and Children's Work. At 5 o'clock there will be a sacred concert at Meredith College, given by the Music Department, complimentary to the W. M. U. visitors. On Thursday evening there will be addresses on the work of our Home and State Boards. Dr. B. D. Gray, of Atlanta, will represent the Home Board, in an address, "Our Women and Our Homeland, Both for Christ," and Rev. Livingston Johnson will speak for our State Board.

Friday morning we will have the pleasure of hearing Mrs. J. P. Thomas, Corresponding Secretary of the Virginia Union, who will tell us about "Some Virginia Methods and Missions." This will be followed by the Recommendations of our Foreign Mission Board. Mr. Clarence Poe, of Raleigh, will speak for a few minutes, on "Missions from a Traveler's Viewpoint," giving us a glimpse of conditions in the Mission Fields which he has recently visited.

The remainder of the session will be given to reports of Committees, unfinished business, and the annual election of officers. This session closes our meeting, adjourning at 2 o'clock, so that all delegates desiring to do so, may leave on the afternoon trains.

BLANCHE BARRUS.
Raleigh, N. C.

Sunbeams and R. A.

ELIZABETH BRIGGS CHAPTER.

Mrs. P. S. Vann, Lexington, reports the organization of an enthusiastic Royal Ambassadors' Chapter, which will be known as the Elizabeth Briggs Chapter, in honor of their beloved State Leader. We expect to hear great things from this Band in the future.

BLANCHE BARRUS.
Raleigh, N. C.

HONOR ROLL SUNBEAMS.

Asheboro Street, Greensboro.—May Spoon, Lathe Spoon, Annie Lane, and Barre Pritchett.—Mrs. Will H. Matthews, Leader.

Creedmoor.—Thomas Lyon, Lon Davis Lyon, and Margaret Lyon.—Mrs. S. C. Lyon, Leader.

Mount Olive Sunbeams.—Frances Cherry.

Hendersonville Sunbeams.—Dora T. Sossamon.

Beaver Creek.—Grace Garvey.

A HAPPY AND USEFUL BAND.

Dear Miss Briggs:—I have just sent Mrs. Jones \$12.50, Christmas Offering from our Sunbeams. I divided the Band into two sides, the Reds and the Blues. We made red and blue stockings and gave them a week before Christmas. They brought in the stockings Sunday before last, and the Blues had the most money, so the other side entertained them with a nice little party, serving fruit, candy, and ice cream.

After playing games they all left with happy hearts, declaring they had had a delightful time. The following gave one dollar: Little Kyle, Georgia Kyle, Bonnie Baker, and Fannie Thompson. A great many gave twenty-five and fifty cents. I was so glad that they gave it themselves.

MRS. J. O. BOBBITT,
Fairmont, N. C. Leader.

YOUNGSMITH HONOR ROLL.

My Dear Miss Briggs:—Our Sunbeam Christmas offering amounted to \$25 more than last year. The children are so enthusiastic and interested it is very encouraging to their Leader. I must think ours is one of the very best Bands. The following sixteen children contributed a dollar or more: Mary Pierce, Maude Winston, Kathleen Burrows, Annie Beck Stell, Thelma Winston, Alice Winston, Mary Moss, Gladys Timberlake, Willie May Moore, Josephine Alford, Jessamine Cheatham, Eva Lumpkin, Ophelia Hoyle, Valeria Fuller, Claude Cheatham, and Clifton Winston.

LILLIE W. PERRY, Leader.
Youngsville, N. C.

A HERO.

(For Royal Ambassadors.)

Allen Gardiner was born over a hundred years ago in England; he grew to be an active, merry sort of boy, with a brave spirit. One night his mother found him sleeping on the floor instead of in his bed. When she asked him why he did this, he said he meant to travel all over the world when he became a man, and was preparing himself for hardship. When a young man he went first to a naval college, and then into the navy. After that he did become a great traveler. When he was twenty-six years old he steadily set his face toward the service of God, and began to take a deep interest in the salvation of the heathen races.

At one time he went to South Africa with a party of missionaries, but all had to flee from the savages. He spent one year vainly trying to take the Gospel into New Guinea. When one door closed he turned another way. At last he settled on South America, but the jealousy of the Roman Catholic priests drove him from place to place. Many were the Bibles and tracts he scattered in that dark land.

A lady of England gave him \$5,000 to start a mission in Terra del Fuego, but misfortunes and disasters followed rapidly. A terrible storm wrecked their ship off Garden Island. In

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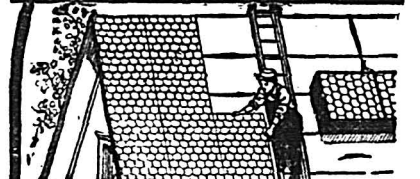
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OLD LADY'S SAGE ADVICE.

Knoxville, Tenn.—Mrs. Mamie Towe, of 102 Main Street, this city, says: "If you had seen me before I began to take Cardui, you would not think I was the same person. Six doctors failed to do me good, and my friends thought I would die. I could hardly get out of bed or walk a step. At last an old lady advised me to take Cardui and now I can go most anywhere." All ailing women need Cardui, as a gentle, refreshing tonic, especially adapted to their peculiar ailments. It is a reliable, vegetable remedy, successfully used for over fifty years. You ought to try it.

April the dreadful winter began. They took refuge in the deep caves from the terrific winds. They were plundered by the natives, their food supplies failed, they starved on mussels, limpets and on occasional sea-fowl, and yet they held out until September. Probably Capt. Gardiner was the last to die. Do you think this a sad ending of the life of a hero? On a rock near the place where he was found was written these words: "My soul, wait thou, only upon God; for my expectation is from him." Thus this hero saluted the great Captain of his salvation and entered into his reward.

What his life failed to do his death accomplished, for the Allen Gardiner Missionary Society was formed in England and sent out through the missionary schooner, the "Allen Gardiner," to the Falkland Islands, from which they carried on mission work for the natives of Terra del Fuego.

Rev. Allen W. Gardiner, Captain Gardiner's only son, joined in this mission work later on, and his grandson, William Gardiner, almost at his own expense, became a medical missionary to Chili.

The "Allen Gardiner" long sailed on missionary cruises. The brutal Patagonians are evangelized, civilized, Christianized. The success of the Terra del Fuego Mission is most wonderful. Shall not the life and death of Allen Gardiner rouse us to better, nobler work for his Master and ours?—Adapted.

Memorial to O. Henry.—The State Literary and Historical Association started a movement for the purpose of preserving memorials pertaining to the literature of North Carolina and its makers. The first memorial proposed is to William Sidney Porter, popularly known as "O. Henry," who was born in Greensboro in 1862 and has won a more generous renown than any other of our native authors. As master of the short story he achieved international fame. His collected works have just been completed in twelve volumes and a faithful biography of him prepared by the late Harry Peyton Steger of the firm of Doubleday, Page & Company. It is proposed to present to the State a bust or medallion of O. Henry at the opening of the new Hall of History and Literature. Contributions for this memorial should be sent to Dr. Archibald Henderson, Chapel Hill, N. C.

Cancer—Free Treatise.

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

SALE OF LAND.

By virtue of the power of a certain deed of trust shown in Book 258, page 528, records of the Register of Deeds office for Wake County, N. C., the undersigned will offer for sale at the court house door of said county to the highest bidder for cash at noon on Monday, March 31, 1913, the following described real estate:

First Tract.—Begins at a stake corner of Lot No. 1 in the division of the lands of Nancy Dupree in John M. Richardson's line; thence North 1 1-2 degrees East 75 1-2 poles to a stake and pointers; thence West 1 1-2 degrees North 89 poles to a stake and pointers; thence South 1 1-2 degrees West 75 1-2 poles to a stake and pointers, corner of Lot No. 1 in said division; thence East 1 1-2 degrees South 89 poles to the beginning, containing 42 acres, and being Lot No. 2 in said division as allotted to Lewis H. Dupree.

Second Tract.—Begins at a stake and pointers in John H. Richardson's line, corner of Lot No. 2 in said division, and runs North 1 1-2 degrees East 75 1-2 poles to pointers formerly a Spanish oak; thence West 1 1-2 degrees North 89 poles to a stake and pointers, corner of Lot No. 2 in said division; thence South 1 1-2 degrees West 75 1-2 poles to pointers formerly a Spanish oak; thence East 1 1-2 degrees South 89 poles to the beginning, containing 42 acres, and being Lot No. 3 in said division, and is the same land conveyed to Lewis H. Dupree by Louise C. Rolland by deed recorded in Book 248, page 36, records of the Register of Deeds office for Wake County. For further description and chain of title see deed to Ellen H. Hall by C. B. Vickers and others dated May 6, 1911, and duly registered.

W. N. JONES, Trustee.

TETTERINE SCORES TRIUMPH.

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NOTICE OF ADMINISTRATION.

The undersigned having qualified as executor of the last will and testament of the late Mrs. Annie S. Bailey, of Wake County, North Carolina, hereby give notice to all persons having claims against her estate to present the same to the undersigned on or before March 10, 1914, or this will be pleaded in bar of their recovery. All persons indebted to the estate are notified to immediately settle with the undersigned at their office on West Martin Street, Raleigh, N. C.

W. N. JONES,
J. W. BAILEY,
Executors Aforesaid.

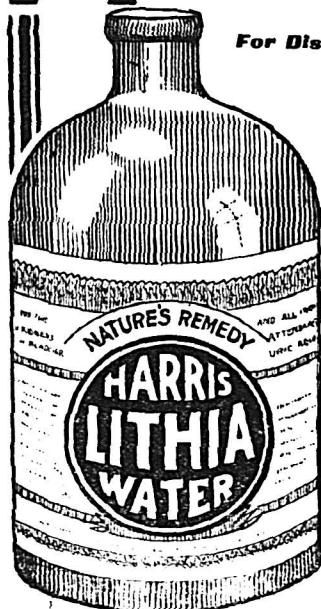
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Owing to the enormous demand for Harris Lithia Water, there are substitutes being offered in some quarters for the genuine Harris Lithia Water. Beware of them. Call on nearest dealer as listed below. If there is no dealer handling Harris Lithia Water in your town, write us for literature and prices.

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Elm City Pharmacy—Elm City.
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Souders Pharmacy—Fayetteville.
Williston Drug Store—Fayetteville.
Crescent Drug Co.—Franklin.
Adams Drug Co.—Gastonia.
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Cook Drug Co.—Goldsboro.
Goldsboro Drug Co.—Goldsboro.
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C. C. Fordham—Greensboro.
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Earl Morrow—Hamlet.
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W. H. Justus—Hendersonville.
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Greene Drug Co.—High Point.
Mann Drug Co.—High Point.
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Ring Drug Co.—High Point.
Mauney Drug Co.—Kings Mountain.
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Lenoir Drug Co.—Kinston.
E. B. Marston Drug Co.—Kinston.
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G. D. Everington—Laurinburg.
Lenoir Drug Co.—Lenoir.
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Lexington Drug Co.—Lexington.
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C. Clapp—Newton.
Freeze Drug Co.—Newton.
J. G. Hall—Oxford.

Hamilton Drug Co.—Oxford.
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Smith Bros.—Polkton.
Raeford Drug Co.—Raeford.
Henry T. Hicks Co.—Raleigh.
J. I. Johnson—Raleigh.
King-Crowell Drug Co.—Raleigh.
Red Springs Drug Co.—Red Springs.
Townsend Pharmacy—Red Springs.
Fetzer & Tucker—Reidsville.
L. G. Fox—Rockingham.
Dawson Drug Co.—Rocky Mount.
T. C. Gorham—Rocky Mount.
Griffin's Drug Store—Rocky Mount.
Kyser Drug Co.—Rocky Mount.
May & Gorham—Rocky Mount.
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Rowland Drug Co.—Rowland.
E. J. Barker, Agent—Rowland.
Morris-Webb Drug Co.—Roxboro.
Hopkins Pharmacy—Saluda.
E. T. Whitehead & Co.—Scotland Neck.
Selma Drug Co.—Selma.
Richardson Drug Co.—Selma.
H. E. Kendall—Shelby.
D. H. Creech—Smithfield.
Hood Bros.—Smithfield.
Watson Pharmacy Co.—Southport.
A. C. Yarbrough—Spring Hope.
W. F. Hall—Statesville.
Statesville Drug Co.—Statesville.
Polk-Gray Drug Co.—Statesville.
Tabor Drug Co.—Tabor.
R. E. L. Cook—Tarboro.
Edgecombe Drug Co.—Tarboro.
W. H. McNair Drug Co.—Tarboro.
Staton & Zoeller—Tarboro.
C. R. Thomas—Thomasville.
E. E. Misseldine—Tryon.
Fox & Lyon—Wadesboro.
Parson's Drug Co.—Wadesboro.
Pee Dee Pharmacy—Wadesboro.
Powers Drug Co.—Wake Forest.
Warsaw Drug Co.—Warsaw.
W. A. & J. G. Blount—Washington.
C. M. Brown—Washington.
Hoyt Drug Co.—Washington.
D. T. Taylor & Co.—Washington.
W. A. Cohen—Weldon.
J. A. McNeil & Son—Whiteville.
The Memory Co.—Whiteville.
S. R. Biggs Drug Co.—Wilmington.
H. L. Voller (Distributor)—Wilmington.
J. H. Hardin—Wilmington.
Jarman & Mintz—Wilmington.
J. Hicks Bunting Drug Co.—Wilmington.
Patterson Drug Co.—Wilson.
Turlington & Moore—Wilson.
Wilson Drug Co.—Wilson.
Asbell Drug Co.—Winston-Salem.
E. W. O. Hanlon—Winston-Salem.
Owens Drug Co.—Winston-Salem.
P. A. Thompson—Winston-Salem.
Winston Blanks Drug Co.—Youngsville.

(Lists of Dealers in other States furnished on request.)

Young People

GRANDPA.

My grandpa says that he was once
A little boy like me;
I s'pose he was; and yet it does
Seem queer to think that he
Could ever get my jacket on.
Or shoes, or like to play
With games and toys, and race with Duke
As I do every day.

He's come to visit us, you see;
Nurse says I must be good
And mind my manners, as a child
With such a grandpa should.
For grandpa is straight and tall,
And very dignified;
He knows most all there is to know,
And other things besides.

So, though my grandpa knows so much,
I thought that maybe boys
Were things he hadn't studied.
They make such awful noise
But when I asked at dinner for
Another piece of pie,
I thought I saw a twinkle in
The corner of his eye.

So yesterday, when they went out
And left us two alone,
I was not quite so much surprised
To find how nice he'd grown.
You should have seen us romp and run;
My how I almost see
That perhaps he was long long ago,
A little boy like me.

—Unidentified

THE REVERENT YOUNG QUEEN.

It was a very warm midsummer Sunday morning; and, although every window of the little wayside chapel was open, there was not a breath of air stirring, save that which was aroused by the continual and energetic movement of many palm-leaf fans. Through the open windows the maple shade on the green hillside shone invitingly, and Phil Lawrence envied the sheep grazing beneath the trees, and breaking the drowsy stillness by the faint tinkle of their bells. Oh, would old Dr. Lacey ever end his sermon? and were father and mother as much interested as they appeared, sitting so properly upright, looking straight at the speaker—father in his black broadcloth and standing collar; mother in her lilac silk and lace bonnet? Once more the lad counted all the railings of the altar and the panes of glass in the windows. In order to complete this latter count, he was obliged to look around toward the rear of the church; and there in the very last pew, he recognized his older brother, Bob, and his cousins, Ben and Sue Nelson, and a neighbor, Edith Holt. They seemed to be paying no attention whatever to the sermon. In fact, they were whispering and smiling and scribbling notes.

Phil was gazing at them in surprise, when Bob, overcome by some very amazing message which Ben had scribbled to him, uttered an audible twitter which caused the minister to look over his spectacles at the miscreant, and all the congregation to turn in their pews to see whence the noise had come. Poor Bob showed immediately that he was the guilty one, for his face was flushed with shame, and his companions looked most uncomfortable, too.

At last the minister pronounced the welcome words: "In conclusion, let us sing," and after awhile the services were over; but it was not yet time to go home, however hungry a boy might be, for all the congregation must stop to exchange greetings, or extend invitations, or inquire about absent members; and the exit from the church was indeed slow and leisurely.

But finally all the family, including Ben and Sue, who were to spend the day with Bob, were seated in the old barouche, and Gold Dust and Sorrel Sam were trotting eagerly down the shaded road, homeward.

"You children must sit up in our pew after this," said Mr. Lawrence to Bob, as the carriage passed out the churchyard gates. "Of all things,

I dislike irreverence, and I won't tolerate misbehavior in church."

"But, father, I could not help laughing," Bob defended himself, "and it's so stupid having to sit up there in front, for Dr. Lacey's sermons are so long. Back next to the door it's cooler; and all the other boys and girls of my age sit back there."

"I've no objection to your sitting back there so long as you behave yourself in a proper, reverent manner," said Mr. Lawrence. "But you disturbed the services this morning, and that must never happen again."

"But, father, it's so hard to sit perfectly still all the time; and I'm not Phil's age, you know; so I don't like to sit up there with the infants. I've long ago outgrown them, you know," Bob protested.

"You can never outgrow your duty to your training; and irreverence is one of the surest signs of ill-breeding," Mr. Lawrence replied.

"My dear," Bob's mother's gentle voice observed from the back seat, "I know it's hard to sit still for a long while when one is active and growing, but you must not get the idea that you have outgrown reverence. It is more your duty to behave yourself in church than it is little Phil's, for you are older than he, and your example counts more. Then, too, you are put upon your honor in being allowed to occupy those rear pews. We are trusting you to be reverent. Indeed, reverence is characteristic of the truest greatness. I am reminded of a beautiful story of Queen Victoria. She was just a slip of a girl when she was crowned queen of all Great Britain. But, what pomp and what splendor attended the greatest event in all her country, the coronation of the lovely young queen! Before the great event took place, the timid young girl, who, after all, was quite like other girls of her own age, was very thoroughly instructed as to just what she should and should not do on this occasion. At the close of the coronation, that wonderful masterpiece of music, Handel's Messiah, was to be sung by a great chorus of finely-trained voices. All the listeners, save the queen, were to arise and bow their heads during the chorus; but she, as a mark of her superiority to all present, was to remain seated upon her majestic throne. The young girl listened attentively to all that was told her, and learned well her most important part of this most important occasion, and all went well. She very graciously carried out her part; but at last the wonderful chorus began. The beautifully-trained, soulful voices carried the words of heavenly praise high upon the air and filled the great auditorium. All the listeners arose, and bowed their heads in reverence. Then it was that the young queen departed from the lesson which had been taught her, to remember an earlier lesson of her childhood, that of reverence. Almost before those who had trained her for the occasion realized it, she had arisen, and, clasping her hands in devotion upon her breast, she bowed her head in reverence. She was a child of the Great King of Kings, which was a greater honor than to be queen of Great Britain; so she stood with her people in humble reverence. This act was newsworthy throughout the land; in fact, over all the wide world; and is still being told in remembrance of England's greatest and most beloved queen. She lost none of the respect of her people by her reverence; rather, she gained more of their love. Reverence is a quality without which no nature can be really fine."

"O, mother, that was a beautiful story of the queen. I've always loved to hear of her," Bob said, as his

mother paused. Then he added reflectively: "I reckon there's plenty of time for whispering and writing notes outside of church."—Baptist Boys and Girls.

AN ARTICLE OF VALUE FREE.

Readers of this paper who are troubled with burns, bruises, boils, carbuncles, old sores, ulcers, felaia, poisonous bites or from skin diseases of any nature, will welcome the following news. Dr. W. F. Gray & Co., 314 Gray Building, Nashville, Tenn., manufacturers of the celebrated Gray's Ointment, will be pleased to send a free sample of this preparation to any one who will write, in order that those suffering may test personally and without cost the great value of the Ointment in relieving such troubles. Mr. G. S. Byrd, of Williamsburg, Ky., says this of Gray's Ointment: "My wife suffered for more than three years with chronic sores on her lower limbs. She tried a number of doctors without benefit. One advised scraping the bone as the only cure. We purchased and used one box of Gray's Ointment and the one box cured the sores entirely." This is strong evidence, but more convincing proof is an actual trial, so send for free sample. Regular size 25 cents at druggists, or by mail from the above company.

Easter Cards

The sending of an Easter greeting to one's friends or scholars seems to be the rule and not the exception. Nothing can be more appropriate than a card or booklet with some symbol of the new life—beautiful flowers and other designs, each with an acceptable and timely sentiment.

Easter cards from 1 cent to 75 cents. Special assortments for Sunday-schools from 50 cents per hundred up. Booklets from 3 cents up.

Easter Post-Cards

We have the largest and choicest selection to be had anywhere. New and special designs, beautiful combinations of crosses and blossoms, Easter chicks and bunnies.

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Trains Leave Raleigh.

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

For the South.	For the North.
No. 81..... 4:35 a. m.	No. 84.....12:48 a. m.
No. 29 Ar 10:05 a. m.	No. 38.....11:35 a. m.
No. 41..... 4:10 p. m.	No. 66.....12:05 p. m.
No. 43..... 6:40 p. m.	

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

Notice.—Above schedules published only as information, and are not guaranteed.

J. F. MITCHELL, Pass. Agent.
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Bronchial and Asthmatic cough, hoarseness, etc.
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NORFOLK SOUTHERN RAILROAD

Route of the "NIGHT EXPRESS"

Travel via Raleigh (Union Station) and Norfolk Southern Railroad to and from all points in Eastern North Carolina.

Buffet, Parlor and Sleeping Cars between Raleigh and Norfolk.

Schedule in effect March 2d.
N. B.—The following schedule figures are published as information ONLY and are not guaranteed:

TRAINS LEAVE RALEIGH—
9:00 p. m. Daily—"Night Express," Pullman Sleeping Car for Norfolk.
6:00 a. m. Daily—For Wilson, Washington, and Norfolk—Broiler Parlor Car Service between Raleigh and Norfolk.

6:00 a. m. Daily, except Sunday, for New Bern via Chowan County. Parlor Car Service.
2:50 p. m. Daily, except Sunday, for Washington.

TRAINS ARRIVE RALEIGH—
7:25 a. m. Daily—"Night Express," except Sunday, and 7:50 p. m. daily. Buffet Parlor Car Service on 7:50 p. m. train from Norfolk.

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

For further information and reservation of Pullman Sleeping Car space, apply to C. W. Upchurch, General Agent, or Ralph Duffer, City Ticket Agent, Tarborough Hotel Building, Raleigh, N. C.
E. D. KYLE, W. W. OROXTON,
Traffic Manager. Gen'l Pass. Agent
NORFOLK, VA

Southern Railway

PREMIER CARRIER OF THE SOUTH

SCHEDULE OF TRAINS FROM RALEIGH

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

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

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

No. 139.—1:05 p. m.—For Greensboro, handles through Pullman Sleeping Car for Atlanta; arrives at Atlanta 5:25 a. m. Connecting at Greensboro for all Northern and Eastern points, also for Asheville and Western points. Makes connection in Atlanta for New Orleans, Birmingham, Memphis, and for Texas and California points.

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

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

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

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

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

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

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

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Home Circle

THE MAN WITH THE PLOW.

He is no slave; a freeman he,
So far as any can be free.
No servile bondage of the years,
No steeping of the soul in tears,
No leaguings of malignant fates
Have robbed him of his manly traits.

He is no brother to the ox;
Nor minds the cynic's voice that mocks
The manhood in him; well he knows
His heavenly powers a soul disclose
Superior to the brutal state—
A man, a master of his fate.

True, he must toil; full oft he pays
The cost of life in weary days;
But as he turns the mellow soil,
He carols of the bliss of toil;
For manual labor brings no ban—
'Tis sin alone enslaves a man.

My plowman turns the fertile mold,
Knowing 'twill yield a meed in gold;
Bringing forth the wholesome fruit and grain
To give him food at summer's wane;
And with the winter's garnered store
Drive cold and hunger from the door.

My yeoman heaves the yielding sod,
And feels his partnership with God;
Just to His grateful, glad refrain:
"God gives the soil, the gentle rain,
The sunshine and the balmy air,
While gladly I perform my share."

A slave? A benefactor he—
My plowman of the slope and lea!
Why, he, as with his work he hies,
The larder of the world supplies!
For this is freedom's choicest grace:
To do one's part to bless the race.

—The Christian Observer.

HINTS TO THE AMATEUR.

Neatness in the garden is important, if one would derive the greatest possible pleasure from it. If dead leaves, faded flowers and broken branches are left where they fall to litter the sward, they will give an untidy effect which will seriously mar the appearance of everything. Be as neat and tidy in the garden as in the house.

Don't wait for flowers to drop their petals, but cut them off as soon as they show that they have passed their prime. Do this at the proper time and you save yourself a good deal of labor and time. Remove all dead leaves as soon as discovered. Always aim to have your beds in "company trim." In other words, have them look so tidy that you will not be ashamed to show them to visitors at any time. And remember that no bed ever looks at its best unless all weeds are kept down. Weeds don't belong in flowerbeds, and the presence of them is a standing testimony of neglect on the part of the owner of the garden.

Keep the ground light, open and mellow. Some seem to think it unsafe to hoe among plants in dry seasons, fearing that the soil will dry out so rapidly as to injure the plants. Not so. A light, open soil absorbs all the moisture that comes, while a baked, hard condition of the surface of the soil prevents such absorption.

Keep plants that require the support of a trellis tied up as fast as they grow, unless they are such as fasten themselves by tendrils, in which case tying will be unnecessary. Plants of a climbing habit, which are not provided with tendrils, are often blown down and injured by strong winds, if not tied. In tying, use strips of cloth, as strings cut the soft wood, while strips do not.

If plants are "plunged"—that is, if pots containing growing plants are sunk in the ground—great care must be taken to see that the soil inside the pots does not get too dry. Very often it becomes so before the owner of the plant is aware of it, because the soil about the pot looks moist, and it is taken for granted that the soil inside the pot must be in a similar condition. The pot is porous, to a certain extent, it is true, but still not sufficiently so to admit all the moisture required. Therefore water must be applied daily in dry weather. I do not advise plung-

ing plants, because of the neglect they are almost sure to receive on account of the impression that they require little or no water, when given this treatment during the summer.

Fuchsias should be showered daily and this showering should be thorough. Apply water at night, or after sundown, with a syringe, throwing it up well among the foliage.—Frank H. Sweet, in Country Gentleman.

ABOUT NAGGING.

Uncle Remus gives the following illustration of the sin of nagging, and how one youngster looked at it: "Oh, yes," said the small boy, "I know I ought to love mother better than anybody. I believe the Bible tells us so, but I just can't help liking Aunt Sue best—to live with. She doesn't nag a fellow. When mamma was gone to the springs last summer, and little auntie kept the house, we got along fine. She never worried us and told us we were the torment of her life. Aunt Sue made us think we were terrible good, and that she liked to have us around. When we acted ugly, she didn't fly off the handle and scold. She told us about it just one time, off to ourselves, and showed us it wasn't manly, and she knew we didn't mean it—down in our hearts—and wouldn't do it again. Now, mamma, she keeps throwing up to you what you've done wrong and saying she's sure we are going to do it again—and somehow we don't disappoint her. It's that old nagging. It's like a flea was crawling over you where you can't get to him, and every now and then giving you a nip."

The small boy had it down right. The word nag is derived from the verb to gnaw, and means to keep up that continual petty complaining and fault-finding which is more exasperating than a downright storm of abuse. Children who are accustomed to being nagged never obey promptly. They wait to hear the command repeated, with the usual addition that they are the worst children living. A child who has been taught the habit of prompt obedience is far happier than one who always expects that between the acts of nagging there may be a chance to escape altogether. The tendency to nag betrays a weak mind. A strong will, when allied to wisdom, either gets its way, or sees quickly that it cannot do this and abandons the attempt. Strong natures recognize the inevitable and yield to it at once. The weaker temperament keeps on crying over spilled milk and butting against a stone wall, for self-will and a strong will, obstinacy and firmness, are very different things, though sometimes mistakenly confounded.—Religious Herald.

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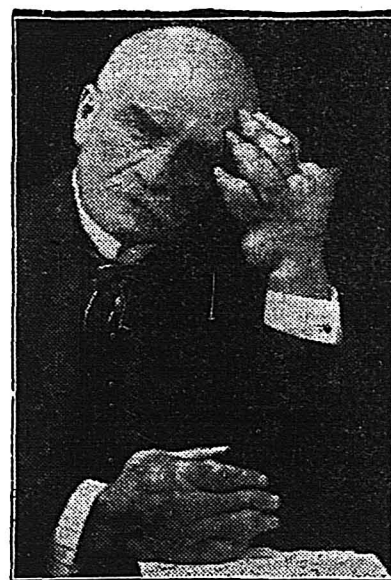


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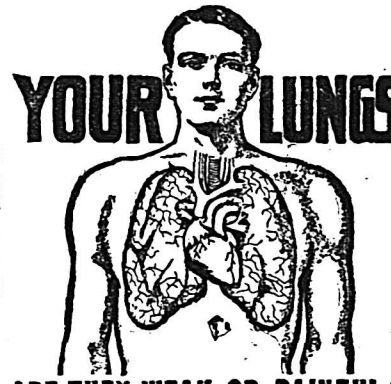
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Acknowledgments

Raleigh, N. C., March 12, 1913.

State Missions.—Scotland Neck, \$100; W. M. S. Gardner's, 50c; W. M. S., North Asheville, 1.00; W. M. S., Second, Durham, 3.40; Y. W. A., Second, Durham, 1.85; Sun., Second, Durham, 2.90; Morrisville, 1.75; 1st, Wilson, 9.05; Kinston, 38.62; Mrs. Anne McDade, 16.00; W. M. S., Cedar Rock, 1.18; Cheerful Hope, 1.30; W. M. S., Antioch, 20 cents; Sun., Oakton, 42 cents; W. M. S., Selma, 2.00; W. M. S., Vaughn, 4.00; W. M. S., Lea Bethel, 1.00; Y. W. A., Chowan College, 6.00; W. M. S., Catawba Valley, 1.35; W. M. S., Salem, 27.17; Sun., Fayetteville Street, Raleigh, 80 cents; W. M. S., Dunn, 3.85; Sun., Florence Avenue, 1.00; W. M. S., Cedar Falls, 1.20; Sun., Judson Bay, 75 cents; W. M. S., Shelby, 3.15; W. M. S., East Fork, 1.00; W. M. S., Franklinton, 2.53; W. M. S., Lasker, 2.00; W. M. S., Clement, 2.30; W. M. S., Burgaw, 4.00; W. M. S., Tabernacle, New Bern, 13.00; W. M. S., Autryville, 1.00; W. M. S., Piney Grove, 1.50; Y. W. A., Scotland Neck, 4.50. Total this week, \$262.27. Previously reported, \$1,307.34. Total this year, \$1,569.61.

Foreign Missions.—W. M. S., Mt. Moriah, \$3.00; Baltimore, 7.03; Poplar Creek, 100.00; Ahsokie, 32.98; Harris Chapel, 2.60; W. M. S., Gardner's, 15.00; Forks Little River, 3.00; Wadeville, 1.86; Mt. Holly, 6.00; Thomasville, 7.91; Orphanage Missionary Society, 23.38; Orphanage Church, 6.00; Orphanage S. S., 10.41; Pleasant Grove, 21.65; W. M. S., Shelby, 38.12; First, Asheville, Senior Circle, 111.87; First, Asheville, Garnering Circle, 31.50; W. M. S., South Asheville, 2.50; Woman's Miss. Soc., North Asheville, 11.60; Y. W. A., First, Asheville, 65.55; R. A., First, Asheville, 19.40; W. M. S., Second, Durham, 45.00; Y. W. A., Second, Durham, 41.90; Sun., Second, Durham, 4.46; Bethel, 3.05; W. M. S., Wilmington, 4.00; Y. W. A., Wilmington, 1.65; Sun., Wilmington, 1.22; Oak Grove, 3.00; W. M. S., Oak Grove, 4.00; Sun., Oak Grove, 1.00; Mt. Holly, 1.90; Center, 1.65; Cape Fear, 5.00; Barnesville, 5.50; Gastonia, 34.59; W. M. S., Gastonia, 17.31; Y. W. A., Gastonia, 11.40; Sun., Gastonia, 65 cents; W. M. S., Bessemer City, 3.00; Y. W. A., Waxhaw, 6.00; W. M. S., Boardman, 6.00; Sun., Monroe, 35.00; Hickory Mountain, 9.31; Rocky River, 14.00; W. M. S., Calvary, 10.00; Y. W. A., Calvary, 10.00; Sun., Marion, 10.85; W. M. S., Marion, 5.15; W. M. S., Carthage, 12.80; Sun., Bear Swamp, 1.55; Polkton, 11.15; Long Branch, 30.50; W. M. S., Long Branch, 6.50; Troy, 23.53; W. M. S., Wilson, 18.25; Reynolds, 15.26; Y. W. A., Rich Square, 42 cents; W. M. S., Windsor, 2.00; Kinston, 38.62; Emma's, 16.30; Forest Avenue, Greensboro, 48.51; Sun., Forest Avenue, Greensboro, 8.04; Halifax, 3.75; Red Springs, 10.13; Sun., Red Springs, 1.45; W. M. S., Bethel, 3.45; W. M. S., Antioch, 1.75; Spring Hill, 100.00; W. M. S., Antioch, 2.00; Sun., Antioch, 60c; Bethesda, 3.45; W. M. S., Henderson, 44.94; New Bethel, 13.00; W. M. S., New Bethel, 3.90; Sun., New Bethel, 55 cents; Roberdel, 6.36; L. M. S., Roberdel, 14.00; Fayetteville Street, Raleigh, 23.16; New Home, 5.00; Welcome, 2.71; Hickory, 45.09; W. M. S., Hickory, 38.58; Sun., Hickory, 31.33; Y. W. A., Hickory, 15.25; Sun., Mt. Tabor, 5.74; W. M. S., Christian Harbor, 2.82; Sun., Rose Hill, 7.50; Y. W. A., Mt. Pisgah, 4.40; Sun., Mt. Pisgah, 4.40; W. M. S., Edgemont, 7.15; W. M. S., Tarboro, 9.00; Sun., Greenville, 10.00; Sun., Asheville, 1.75; W. M. S., Wakenfield, 4.50; W. M. S., Leaksville, 5.00; W. M. S., Bethesda, 2.75; W. M. S., Winterville, 24.00; W. M. S., Kelford, 6.50; Sun., Fayetteville, 10.00; W. M. S., Pollocksville, 4.85; Miss. R. E. Brown, 2.00; W. M. S., Grover, 6.00; W. M. S., East Gastonia, 5.00; Sun., East Gastonia, 6.93; W. M. S., Sandy Plains, 6.00; Sun., High Shoals, 2.00; Sun., Aulander, 4.00; W. M. S., Salem, 10.00; Sun., Dallas, 2.85; Sun., Rock Fish, 1.73; W. M. S., Antioch, 1.00; Sun., Antioch, 25 cents; Jr. Y. W. A., Clayton, 5.15; W. M. S., Oakton, 2.70; W. M. S., Selma, 3.00; W. M. S., Beaverdam, 14.25; W. M. S., Brooklyn, 28.25; W. M. S., Roxboro, 41.00; Y. W. A., Elizabethtown, 3.11; W. M. S., Brevard, 8.00; Sun., Beaver Creek, 2.37; W. M. S., Wighamsboro, 4.00; Sun., Cliffside, 2.15; W. M. S., Vaughn, 11.00; W. M. S., Red Springs, 6.50; W. M. S., Cove, 2.25; W. M. S., Lincolnton, 12.00; W. M. S., Lea Bethel, 1.20; W. M. S., Roxboro, 50 cents; Sun., Rich Square, 2.11; Y. W. A., Chowan College, 28.50; W. M. S., Bunn, 1.00; Sun., Bessemer City, 2.76; E. L. B., 40.00; W. M. S., Bladenboro, 24.75; Y. A., Lenoir, 1.00; W. M. S., Roxboro, 8.00; W. M. S., Roanoke Rapids, 4.55; W. M. S., Andrews, 4.00; W. M. S., Hendersonville, 3.05; Mrs. J. H. Johnston, 2.00; W. M. S., Columbia, 2.50; Y. W. A., Columbia, 3.00; W. M. S., Beulah Chapel, 5.39; W. M. S., Cherryville, 4.00; Sunbeams, Cherryville, 1.70; W. M. Society, Singletary's Cross Roads, 2.96; Y. W. A., Goldsboro, 25.00; W. M. Society, New Hope, 1.00; Sun., Warrenton, 5.00; W. M. S., Shiloh, 1.35; R. A., Forest City, 2.34; Sun., Forest City, 1.00; Y. W. A., Forest City, 9.50; W. M. S., Lenoir, 7.45; W. M. S., West Lumberton, 75 cents; W. M. S., Marshall, 14.00; W. M. S., Brush Creek, 15.15; W. M. S., Catawba Valley, 2.00; W. M. S., Pleasant Hill, 3.25; W. M. S., Dallas, 16.00; W. M. S., Zion Hill, 3.00; South Side, Wilmington, 2.23; Y. W. A., First, Charlotte, 22.10; Sun., Potocasi, 40 cents; Y. W. A., Salemburg, 7.30; W. M. S., Salemburg, 36.92; Jr. Y. W. A., Red Springs, 2.05; W. M. S., Kenly, 2.00; W. M. S., First, Charlotte, 366.75; W. M. S., Wallburg, 5.55; W. M. S., Midway, 2.05; Y. W. A., Leaksville, 27.40; Sun., Leaksville, 3.81; W. M. S., Providence, 50c; W. M. S., Rocky Mount, 8.15; Sun., Rocky Mount, 2.50; R. A., Rocky Mount, 5.00; Sun., Edenton, 1.00; W. M. S., Ballard's Bridge, 4.75; W. M. S., Sandy Creek, 3.00; Sun., Henderson, 4.51; W. M. S., Elizabethtown, 6.65; W. M. S., Davis, 5.00; Sun., Brassfield, 6.19; W. M. S., Brassfield, 6.45; Y. W. A., Greenville, 8.35; W. M. S., Faison, 15.00; W. M. S., Lumber Bridge, 2.40; W. M. S., Enfield, 4.55; W. M. S., Wallace, 8.65; Sun., Wallace, 3.50; W. M. S., Berea, 3.00;

Sun., Rennert, 63 cents; W. M. S., Peach Tree, 1.90; W. M. S., Harmony, 2.00; W. M. S., Baltimore, 1.50; Sun., Baltimore, 95c; Sun., Allen Street, Charlotte, 1.50; Sun., Aberdeen, 3.50; W. M. S., Pittsboro, 25.93; W. M. S., Oriental, 2.30; Y. W. A., Tabernacle, New Bern, 3.35; W. M. S., Mt. Elam, 7.00; W. M. S., Middleburg, 4.00; W. M. S., Forestville, 1.50; Y. W. A., Spring Branch, 1.25; W. M. S., Oxford, 73.80; Y. W. A., Dunn, 2.25; W. M. S., Mayesville, 3.25; W. M. S., Forest City, 15.00; Y. W. A., Morganton, 3.00; Sun., Bryson City, 1.38; W. M. S., Florence Avenue, 5.30; W. M. S., Mt. Moriah, 2.45; W. M. S., Fruitland, 3.21; W. M. S., Cedar Falls, 2.00; Sun., Asheville, 12.50; Sun., Troy, 4.00; Sun., Judson Bay, 1.50; W. M. S., Gatesville, 10.50; Sun., Forest City, 3.00; W. M. S., Forest City, 20.00; W. M. S., Leaksville, 19.05; W. M. S., Macon, 6.95; Sun., Macon, 1.00; W. M. S., Cape Fear, 5.00; W. M. S., Corinth, 3.25; W. M. S., Delgado, 1.00; W. M. S., Killy Grove, 8.50; Sun., Holly Grove, 3.02; W. M. S., Pineville, 8.00; W. M. S., Second, Morganton, 3.00; W. M. S., Menola, 3.07; W. M. S., Wendell, 6.00; Sun., Wendell, 59 cents; W. M. S., Rowland, 13.50; W. M. S., East Fork, 1.00; W. M. S., Graham, 5.00; W. M. S., Holloway's, 9.00; W. M. S., Godwin, 2.00; W. M. S., Clements, 4.85; Sun., Franklinton, 8.63; W. M. S., Sharpsburg, 2.00; W. M. S., Emma's, 2.80; W. M. S., Beaver, 2.25; W. M. S., Elkin, 3.15; W. M. S., Lewisville, 3.40; W. M. S., North Wilkesboro, 21.00; W. M. S., Rock Grove, 3.40; Y. W. A., Rock Grove, 1.10; W. M. S., Mt. Elam, 4.00; Y. W. A., Lincolnton, 16.00; Sun., Cedar Creek, 3.00; W. M. S., Star, 3.30; W. M. S., Mt. Pleasant, 3.00; W. M. S., Meadow Branch, 5.80; Sun., Hope Mills, 2.35; Y. W. A., King's Mountain, 5.00; W. M. S., Bethany, 1.50; W. M. S., New Bern, 17.50; W. M. S., Marshallburg, 3.90; W. M. S., Aulander, 10.00; W. M. S., Eden, 6.00; W. M. S., Kenansville, 22.20; Sun., Kenansville, 2.55; W. M. S., Arlington, 2.00; Sunbeams, Stough Memorial, 2.50; W. M. S., Stough Memorial, 4.00; W. M. S., Zebulon, 2.55; Sun., South Side, Wilmington, 1.87; Y. W. A., Edgemont, 13.85; Sun., Clyde Chapel, 25c; W. M. S., Franklinton, 18.97; W. M. S., Aberdeen, 22.50; W. M. S., Weldon, 25.00; W. M. S., Atkinson, 6.70; Lasker, 2.00; W. M. S., Louisville, 27.60; W. M. S., Mt. Pleasant, 5.00; W. M. S., Joyner's, 5.30; W. M. S., West Hickory, 3.20; W. M. S., Spring Hope, 3.45; W. M. S., Turkey, 4.75; W. M. S., Poplar Springs, 4.00; W. M. S., White Oak, 2.63; W. M. S., Southern, 5.10; Sun., Southern, 1.13; Sun., Lenoir, 1.50; W. M. S., Cool Spring, 50 cents; W. M. S., Berea, 5.00; Sun., Berea, 1.00; W. M. S., Independence Hill, 1.00; W. M. S., Red Mountain, 5.58; W. M. S., Clement, 1.23; W. M. S., Mt. Gilead, 8.05; R. A., West Durham, 4.10; W. M. S., Bryson City, 15.00; W. M. S., Cliffside, 10.00; W. M. S., Willard, 5.00; W. M. S., Richlands, 3.50; W. M. S., Williamston, 15.50; Sun., Weldon, 6.77; W. M. S., Mt. Zion, 2.90; W. M. S., Mt. Airy, 14.25; Sun., Clinton, 8.00; W. M. S., Burgaw, 5.78; Sun., Lincolnton, 8.00; W. M. S., Nashville, 9.45; Sun., Chowan, 18.07; W. M. S., Bear Marsh, 6.26; Sun., Bear Marsh, 4.20; W. M. S., Bethel, 2.00; R. A., South Side, Wilmington, 2.00; Sun., West Chapel, 5.00; W. M. S., Concord, 4.50; W. M. S., Kinston, 32.00; W. M. S., Oxford, 6.25; W. M. S., Magnolia, 24.00; W. M. S., Johnston's, 15.00; R. A., Johnston's, 1.70; Sun., Concord, 25c; Sun., Turkey, 60c; Sun., Magnolia, 26.00; W. M. S., Newton, 6.00; Sun., Startown, 2.00; W. M. S., Mt. Elam, 3.00; W. M. S., Bethlehem, 1.50; W. M. S., Maple Hill, 6.00; W. M. S., Watha, 1.20; W. M. S., Manteo, 5.00; Sun., Sawyer's Creek, 26.30; Sun., Mt. Moriah, 1.50; Sun., Nashville, 2.00; W. M. S., Shiloh, 1.50; W. M. S., White Oak, 2.05; W. M. S., LaGrange, 7.00; W. M. S., Edenton, 4.00; Sun., Graham, 1.50; W. M. S., Lystra, 10.00; Sun., Pleasant Hill, 1.75; Y. W. A., Friendship, 2.00; Sun., Friendship, 1.27; W. M. S., Collin's Grove, 7.25; Y. W. A., Monroe, 30.00; Y. W. A., Sawyer's Creek, 10.00; W. M. S., Stantonburg, 3.00; Y. W. A., Clayton, 16.10; Sun., First, Winston-Salem, 6.50; W. M. S., Rock Fish, 6.97; W. M. S., Clinton, 24.55; W. M. S., Buffalo, 1.10; W. M. S., Brunswick, 12.70; Sun., Brunswick, 2.70; Sun., Oak Grove, 2.50; Y. W. A., Henderson, 7.00; W. M. S., Shady Grove, 18.90; W. M. S., Lebanon, 3.00; W. M. S., Autryville, 6.00; W. M. S., Green Street, High Point, 16.25; W. M. S., Bear Swamp, 4.25; W. M. S., Annis Chapel, 4.50; W. M. S., Hendersonville, 50.00; Sun., Hendersonville, 4.30; R. A., Hendersonville, 2.80; W. M. S., Black Mountain, 3.00; Sunbeams, Warsaw, 2.25; Sun., Marshall, 5.00; W. M. S., Lambeth Memorial, 2.00; Y. W. A., Winston-Salem, 22.00; W. M. S., Morrisville, 6.00; W. M. S., Long Branch, 7.70; W. M. S., North Catawba, 5.50; W. M. S., Piney Grove, 5.80; Sun., Rocky Hook, 2.00; W. M. S., Duke, 2.30; W. M. S., Rocky River, 2.50; W. M. S., Hopewell, 7.00; W. M. S., Sharon, 8.00; Sun., Morganton, 7.25; W. M. S., Baltimore, 5.00; W. M. S., Walnut Street, Greensboro, 3.80; R. A., Lincolnton, 1.00; W. M. S., Evergreen, 1.15; W. M. S., Bethlehem, 4.85; W. M. S., Reedy Creek, 75 cents; Sun., Poplar Grove, 40 cents; Y. W. A., Pritchard Memorial, 22.00; W. M. S., Fayetteville, 50.00; Sun., First, Charlotte, 30.48; R. A., Winston-Salem, 17.00; W. M. S., North Winston, 2.16; R. A., Mt. Moriah, 4.80; Sun., Pence's Chapel, 75 cents; W. M. S., Sylva, 1.72; W. M. S., Pritchard Memorial, 130.91; Sun., Salemburg, 13.83; W. M. S., Madison, 3.00; W. M. S., Lillington, 20.00; W. M. S., Mount Olive, 2.25; W. M. S., Cooleemee, 2.35; W. M. S., Montford's Cove, 2.00; W. M. S., Winston-Salem, 45.00; Sun., Rowland, 4.80; W. M. S., Warrenton, 3.70; W. M. S., Spring Branch, 3.45; Sun., Dunn, 10.00; W. M. S., Corinth, 3.00; W. M. S., Scotland Neck, 41.82; Sun., Menola, 87 cents; Y. W. A., Scotland Neck, 4.50; W. M. S., Mount Carmel, 2.00; W. M. S., Red Mountain, 2.35; W. M. S., Maxton, 20.70; W. M. S., Henrietta, 13.65; W. M. S., Beulah, 5.00; W. M. S., Coats, 24.05; W. M. S., Beulah, 7.80. Total this week, \$4,432.26. Previously reported, \$5,056.02. Total this year, \$10,488.28.

Home Missions.—Woodland, \$15.73; W. M. S., Gardner's, 1.50; Mount Holly, 6.00; Orphanage Missionary Society, 8.64; Thomasville, 7.91; Pleasant Grove, 2.39; Poplar

Spring, 2.25; First Ch., Asheville, Garnering Circle, 3.50; W. M. S., North Asheville, 1.75; First, Asheville, Y. W. A., 31.52; W. M. S., Second, Durham, 8.00; Y. W. A., Second, Durham, 2.00; Sun., Second, Durham, 3.00; W. M. S., Wilmington, 4.00; Y. W. A., Will-R-A., Potocasi, 1.00; Philadelphia, 3.27; New mington, 2.00; Mas Vallie Spough, 4.41; Bethel, 11.33; W. M. S., Bessemer City, 1.00; Y. W. A., Bessemer City, 4.31; Bessemer City, 14.74; W. M. S., Calvary, 1.75; Y. W. A., Calvary, 1.75; W. M. S., Mill's River, 1.25; W. M. S., Marion, 6.00; W. M. S., Waynesville, 5.00; King's Creek, 1.76; Reynolds, 11.25; Kinston, 30.90; Denton, 3.05; Deep Creek, 5.00; Sun., Red Springs, 1.00; L. M. S., Roberdel, 1.00; Fayetteville Street, Raleigh, 9.41; W. M. S., Cedar Rock, 1.18; Boardman, 3.03; Midway, 10.15; Colerain, 4.25; W. M. S., Mabane, 2.50; Sun., Mabane, 2.53; Mt. Tabor, 10.38; Sun., Mt. Tabor, 5.74; Center Hill, 1.92; W. M. S., Christian Harbor, 1.00; Y. W. A., Mt. Pisgah, 1.25; W. M. S., Mt. Moriah, 1.25; W. M. S., Wakefield, 1.00; Sun., Concord, 3.00; W. M. S., Winterville, 1.00; W. M. S., Kelford, 6.00; Sun., Kelford, 2.00; W. M. S., Grover, 1.50; Sun., High Shoals, 1.00; W. M. S., Antioch, 80c; W. M. S., Brooklyn, 12.00; W. M. S., Oak Grove, 3.15; W. M. S., Brevard, 2.00; W. M. S., Mt. Pisgah, 5.00; W. M. S., Vaughn, 4.00; W. M. S., Biscoe, 3.00; Y. W. A., Chowan College, 11.00; W. M. S., Bunn, 1.00; Sun., Bessemer City, 3.24; W. M. S., Columbia, 2.50; W. M. S., Zion Hill, 1.00; Sun., Kenly, 2.25; W. M. S., Kenly, 3.30; W. M. S., First, Charlotte, 28.50; Sun., Blacoe, 2.10; Y. W. A., Leaksville, 12.25; W. M. S., Providence, 50 cents; Sun., Hamlet, 9.70; W. M. S., Rocky Mount, 3.85; Sun., Rocky Mount, 2.50; W. M. S., Sandy Creek, 3.00; Sun., Henderson, 1.60; W. M. S., Lumber Bridge, 4.29; Sun., Enfield, 3.00; W. M. S., Wallace, 2.00; W. M. S., Harmony, 1.00; Sun., Edgemont, 1.50; W. M. S., Oriental, 3.00; W. M. S., Middlesex, 3.60; Y. W. A., Spring Branch, 1.00; W. M. S., Dunn, 5.00; Y. W. A., Statesville, 3.50; Sun., Judson Bay, 75 cents; Jr. Y. W. A., Edenton, 6.00; W. M. S., Loray, 7.35; W. M. S., Holly Grove, 2.00; W. M. S., Pineville, 4.00; W. M. S., Wendell, 75c; W. M. S., Mt. Zion, 1.00; W. M. S., Rowland, 4.70; W. M. S., East Fork, 1.00; W. M. S., Elm City, 3.75; Sun., Elm City, 75c; W. M. S., Beaver, 1.00; Sun., Kings Mountain, 1.20; W. M. S., Rock Grove, 1.00; Y. W. A., Oak Grove, 45 cents; Y. W. A., Kings Mountain, 1.96; W. M. S., Robert's Chapel, 4.28; W. M. S., Bethel, 2.60; W. M. S., Edenton, 6.00; Y. W. A., Fayetteville, 5.00; W. M. S., Arrington, 2.00; W. M. S., Oak Grove, 1.00; W. M. S., Franklinton, 27.32; W. M. S., Weldon, 5.80; W. M. S., Atkinson, 1.00; W. M. S., Wilson's Grove, 1.00; W. M. S., Mt.

Pleasant, 4.00; W. M. S., Poplar Spring, 3.55; W. M. S., Southern, 8.60; W. M. S., Clyde's Chapel, 2.90; W. M. S., Independence Hill, 1.00; W. M. S., Clement, 1.00; W. M. S., Williamston, 5.00; Sun., Williamston, 1.00; W. M. S., Bethel, 1.50; W. M. S., Burgaw, 4.00; W. M. S., Reidsville, 1.95; R. A., South Side, Wilmington, 1.00; Sun., Sawyer's Creek, 5.00; Sun., Nashville, 1.54; W. M. S., Shiloh, 50 cents; W. M. S., White Oak, 1.00; Y. W. A., LaGrange, 2.00; Sun., Graham, 1.20; Y. W. A., Friendship, 2.56; W. M. S., Brunswick, 1.00; Sun., Brunswick, 50 cents; W. M. S., Stantonburg, 1.00; W. M. S., Rock Fish, 4.25; Y. W. A., Henderson, 4.86; W. M. S., Autryville, 2.00; W. M. S., High Shoals, 3.30; Sun., Union, 60c; W. M. S., Hendersonville, 13.31; Sun., Hendersonville, 4.40; W. M. S., Long Branch, 1.10; W. M. S., Piney Grove, 2.70; W. M. S., Rocky Hook, 9.00; W. M. S., Middlesex, 4.00; W. M. S., Farmville, 6.45; W. M. S., Evergreen, 1.14; W. M. S., Bethlehem, 1.00; W. M. S., Reedy Creek, 75c; Sun., First, Charlotte, 2.53; Sun., North Wilkesboro, 5.00; W. M. S., Asheville, 14.00; Sun., Rowland, 5.25; Sun., Delgado, 1.00; W. M. S., Mt. Carmel, 86c; W. M. S., Rive's Chapel, 2.90; W. M. S., Maxton, 2.65; W. M. S., Henrietta, 5.15; W. M. S., Sharon, 5.70. Total this week, \$686.44. Previously reported, \$1,395.17. Total this year, \$2,080.61.

Education.—Forks Little River, \$2.00; Mt. Gilead, 5.73; Wadeville, 1.00; Troy, 7.00; King's Creek, 1.60; Reynolds, 6.95; Mount Olive, 11.10; Kinston, 6.95; Interest on invested funds, 597.33. Total this week, \$688.21. Previously reported, \$516.73. Total this year, \$1,154.94.

Sunday Schools.—Kinston, \$3.87; Denton, 2.00; Sun., Rocky Mount, 1.00; W. M. S., Sandy Creek, 3.00; W. M. S., Holloway's, 50 cents. Total this week, \$10.37. Previously reported, \$563.33. Total this year, \$573.70.

Ministerial Relief.—Liberty Hill, \$5.00; Thomasville, 11.00; Orphanage Church, 13.00; Orphanage S. S., 9.94; Murphy, 5.00; Cedar Falls, 5.00; Long Branch, 9.40; Kinston, 3.86; Halifax, 6.00. Total this week, \$68.20. Previously reported, \$2,672.35. Total this year, \$2,740.55.

Total all objects this week, \$6,096.75. Previously reported, \$12,510.84.

Total this year, \$18,607.59.

WALTERS DURHAM,

Treasurer Baptist State Convention.

Anxiety is the poison of human life.—Blair.

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Schedule Effective November 24th, 1912.

NORTHBOUND		Ex. Sun. No. 8	Daily Pass. No. 10	Mixed Ex. Sun. No. 62	Mixed Ex. Sun. No. 60	Mixed Ex. Sun. No. 50
Chester	Lv.		7 55 am		11 45 am	
Yorkville			8 42		1 05	
Gastonia			9 30		3 00 pm	
Lenoir		5 40 pm	10 30			
Newton		6 31	10 28			
Hickory		7 08	11 05			
Lenoir		7 40	11 45		7 05 am	
Mortimer		8 40	1 00 pm	2 00 pm		8 40
Edgemont	Ar.		2 20	4 30		
SOUTHBOUND		Ex. Sun. No. 7	No. 9	Ex. Sun. No. 63	Ex. Sun. No. 61	Mixed Daily No. 51
Edgemont	Lv.		11 55 am	7 30 am		
Mortimer			12 03 pm	7 40		
Lenoir		7 30 am	1 15	10 15		2 45 pm
Hickory		8 27	2 30			4 20
Newton		8 50	3 05			
Lincolnton		9 27	3 43			
Gastonia	Ar.	10 25			7 00 am	
Yorkville			4 40	5 39	8 35	
Chester	Ar.		6 25		10 25	

* Leave.

: Arrive.

CONNECTIONS.

Chester—Southern Ry., S. A. L. and L. & C.

Yorkville—Southern Railway.

Gastonia—Southern Ry., Piedmont & Northern Ry.

Lincolnton—S. A. L.

Newton and Hickory—Southern Ry.

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NEWS AND VIEWS

What is Hazing?—The Lower House of our State Legislature has passed a bill making hazing a misdemeanor, and hazing is herein defined as "heaping indignities upon students for the purpose of sport."

R. E. A. Decennial Convention.—The Decennial Convention of the Religious Education Association will be held at Cleveland, O., March 10-13. "Religious Education and Civic Progress" is the general theme. Over thirty different meetings will be held. Many papers and addresses by recognized authorities and leaders will be submitted and provision is made for open conferences and discussions.

New Development at Whitney.—The new two-million-dollar concrete dam at Whitney, N. C., the contract for which was awarded March 6, is to be built seven miles below the old Whitney dam which cost five million dollars and has been discarded. The new dam will be about 1,000 feet long, 145 feet high, will back the waters over an area of nine square miles and generate 45,000 horse-power. The new projectors are the Southern Aluminum Company.

The Cabinet.—The following prominent and able gentlemen compose President Wilson's Cabinet: Secretary of State—William Jennings Bryan of Nebraska, who was born at Salem, Illinois, in 1860; Secretary of the Treasury—William Gibbs McAdoo of New York, who was born near Marietta, Ga., in 1863; Secretary of War—Lindley M. Garrison of New Jersey, who was born at Camden, N. J., forty-nine years ago, Attorney-General—James Clark McReynolds of Tennessee, who was born at Elkton, Ky., in 1862; Postmaster-General—Albert Sidney Burleson of Texas, who was born at San Marcos, Texas in 1863; Secretary of the Navy—Josephus Daniels of North Carolina, who was born at Washington, N. C., in 1862; Secretary of the Interior—Franklin Knight Lane of California, who was born in Canada in 1864; Secretary of Agriculture—David Franklin Houston of Missouri, who was born at Monroe, N. C., in 1866; Secretary of Commerce—William Cox Redfield of New York, who was born at Albany, N. Y., in 1858; Secretary of Labor—William Bauchop Wilson of Pennsylvania, who was born in Scotland in 1862.

Balkan Conditions of Peace.—The Balkan States insist upon the following conditions for the conclusion of peace with Turkey: (1) The contracting parties pledge themselves to the immediate and simultaneous cessation of hostilities after the signing of the treaty of peace. (2) Contemporaneously Turkey must surrender to the Allies, Adrianople, Scutari and Janina. (3) The Bulgar-Turkish frontier shall extend from Rodosto to Midia, the exact line to be established by a military commission, composed of Bulgarians and Turks. (4) The peninsula of Gallipoli to be ceded to the Allies. (5) All the Aegean Islands occupied at present by the Greeks to be ceded to the Allies. (6) Prisoners of war and hostages to be exchanged with the briefest delay. (7) Turkey to pay the Allies \$300,000,000 war indemnity, deducting from it, however, that portion of the Ottoman public debt borne by the Turkish European provinces. (8) A special representative of the Sultan to be permitted in the Balkan territory for religious purposes, having under his jurisdiction all mosques, pious funds and church properties. (9) All treaties, conventions and agreements existing between the Allies and Turkey before the commencement of the war to be re-established.

Briefer Mention.

Several Northerners are purchasing and improving extensive apple farms in Surry and Wilkes Counties.

Read Psalm 119:43-48 and you have the passage which President Wilson kissed when he took his oath of office on March 4.

Captain Orren Randolph Smith, the original designer of the Stars and Bars, the ensign of the Confederate States of America, died a few days ago at Henderson.

The Raleigh News and Observer is fortunate in securing as its new Washington correspondent Mr. H. E. C. Bryant, a first-rate newspaper man who is popularly known as "Red Buck."

Mrs. Henrietta Settle Reid, wife of the late Governor D. S. Reid, died Sunday night, March 2, at the home of her son, Mr. Thomas S. Reid, in Reidsville following an illness with pneumonia. She was the daughter of Judge Thomas Settle and was born in Rockingham County in 1824.

The Legislature at Raleigh is to adjourn Tuesday or Wednesday of this week. It has made some mistakes both of omission and commission, but in the main it has rendered the State a notable service. A large majority of its members are among the ablest and best citizens of the Commonwealth. We hope to give a brief review of their work in a later issue.

The State loses a useful man in the death of Prof. J. A. Bivins which occurred March 2 at his home in Raleigh. He was State Supervisor of Teacher Training, being one of Dr. J. Y. Joyner's valued lieutenants. Prof. Bivins was formerly Principal of the Charlotte Graded Schools, Superintendent of the Monroe Graded Schools, and Head Master of Trinity Park School, Durham.

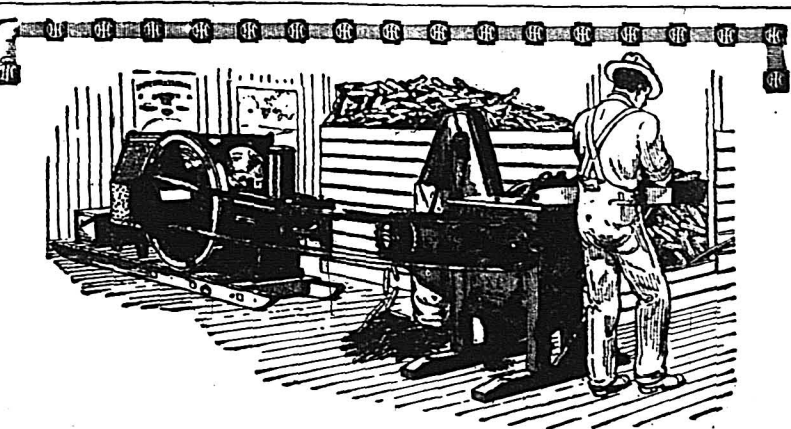
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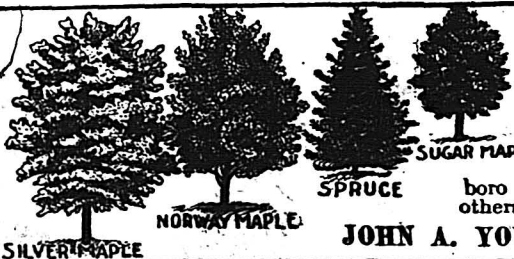
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Obituaries

SMITH.—On November 22, 1912, God in His wisdom took from us our beloved boy, Lonnie Smith, aged twelve years. He was a member of the Rock Stream Band. Therefore, be it

Resolved, 1. That we extend our heartfelt sympathy to the family.

2. That a copy of these resolutions be spread upon our minutes, a copy sent to the family and a copy to the Biblical Recorder for publication. Miss Vera Bass and Miss Lizzie Smith, committees.

ROWE.—On the morning of January 9 the many friends of Sister H. A. Rowe were shocked by the news of her death. She had been a sufferer from asthma for several years, but no one thought the end was so near.

She was baptized into the membership of the Spray Baptist Church about twelve years ago, and has remained a consistent member ever since. She leaves a husband and six children. The funeral was conducted at the home by the pastor—W. E. West, Spray, N. C.

TAYLOR.—On the night of January 4, 1913, Mrs. Adora V. Taylor died while visiting her daughter, Mrs. Sidney Garriss. Mrs. Taylor was taken ill and was seriously sick for only a few minutes before the messenger came. In early life she joined the Missionary Baptist Church, Galatia, and lived a consistent member until her death. We will miss her face in our Sunday-school, and also the Woman's Missionary Society of which she was a faithful member; even though getting old, she was usually present. She leaves a husband, eight children and twenty-eight grandchildren. It was mother and grandmother who answered the call this time. May the loved ones live so as to meet her on the other shore. Her body was laid to rest at her home. The funeral was conducted by Rev. D. Cale. Our heartfelt sympathy goes out to the bereaved ones. May God bless them.—Mrs. D. J. Pfland, Margarettsville, N. C.

BONEY.—Died at her home in Wallace, N. C., Mrs. Kate Boney, wife of E. G. Boney, February 21, 1913, age thirty-four years, five months, and twenty-three days. Sister Boney was the daughter of Bro. George W. and Catherine Teachey. She joined the Baptist Church, 1895. She was married to E. G. Boney in June 1902.

She was an affectionate daughter, a loving wife, and a devoted member of the Baptist Church. She was pure gold and her death is a sad bereavement to her loved ones and a great loss to her church and community.

She was laid to rest in Rockfish Cemetery where her relatives and a host of friends were gathered to pay their respect to her memory. The burial services were conducted by Rev. Mr. Currie and her pastor, R. E. Peele.

May the God of all comfort, comfort the sorrowing and bereaved friends and relatives.—R. E. Peele, Burgaw, N. C.

WALTERS.—On January 5, 1913, God, in His majestic wisdom and infinite mercy, called to her reward our beloved friend, Mrs. W. R. Walters, of Brassfield Church, without warning. It was only a transition from earth to heaven, to forever rest in the sunlight of a glorious immortality. She had been a faithful member of the Baptist Church from early youth, and her example was a beautiful illustration of Christian womanhood. She was loved and lovable and was always charitably disposed toward every one.

We miss her now, but as the months pass by her absence will more keenly be felt, for her presence was ever an inspiration, and we turned to her in matters of consequence. As President of the Woman's Missionary Society, she enjoyed the love and confidence of each member. Why so useful a life should be closed we know not. In God's universe there is much mystery, but no confusion. Jesus says: "What I do now thou knowest not, but thou shalt know hereafter."

"Sometime we'll understand." We pray that the loving Saviour will be with her sorrowing husband and sister and comfort them with the abiding presence of the Holy Spirit.

We trust that a copy of this may be sent to the family and to the Biblical Recorder.—Mrs. H. D. Mangum and Mrs. T. B. Lawrence, Committee, Creedmoor, N. C.

STALLINGS.—On the morning of February 2, 1913, about 2:30 o'clock as the grass and leaves lay quietly sleeping for the dawn of a new day, there came a whisper of breeze that said there was some one being summoned away and there was—our dear beloved brother, Dr. J. N. Stallings, of our vicinity. He was a good husband and kind and loving father and loved by all that knew him, but death rides in every passing breeze, he turns in every flower. Why do we mourn the departed friend, or shake at death's alarm? 'Tis but the voice that Jesus sent to call them to His arms. Therefore, be it—

Resolved 1. That we, the members of the Chestnut Hill Baptist Church, desire to express our very high appreciation of the labor of Dr. J. N. Stallings. He was not only the organizer of the church, but for many years he was a most faithful, able and beloved pastor. We feel his life and labor stand as a memorial to his honor and to the glory of God.

2. That according to Dr. Stallings' request which was that he desired to preach his last sermon in the Chestnut Hill Baptist Church, he in the providence of God conducted this service on the second Sunday night of December, 1912, at 7 p. m.; that, whereas, it was Dr. Stallings' desire to preach his last sermon here in our church, feeling that "all things work together for good to them that love God, to them that are called according to His purpose," we rejoice to have had the privilege which our Heavenly Father bestowed upon us as well as having granted it to our most esteemed and beloved former pastor, who at the age of four-score years laid down the Christian armor and has gone to his heavenly reward.

3. That we bow in humble submission to the sad dispensation of Providence which has taken away one of the brightest, noblest Baptist ministers in the State and that we extend our sympathy to his bereaved family and commend them to our Heavenly Father who is a Father to the orphans and a husband to the widow and who doeth all things well.

4. That a copy of these resolutions be sent to his bereaved family and a copy be spread upon the minutes of the church record and a copy to the Biblical Recorder and to the Charity and Children and to the local papers for publication.—H. G. Daniels, J. G. Crooks, T. M. T. Parrish, Chas. R. Parrish, J. L. Kirk, L. Kirk, H. E. Russell, Committee, Salisbury, N. C.

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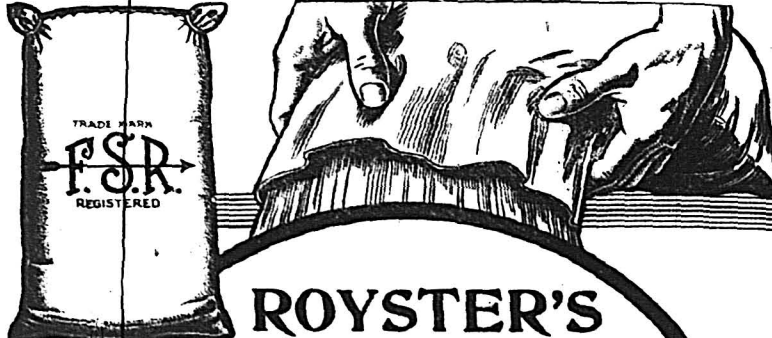
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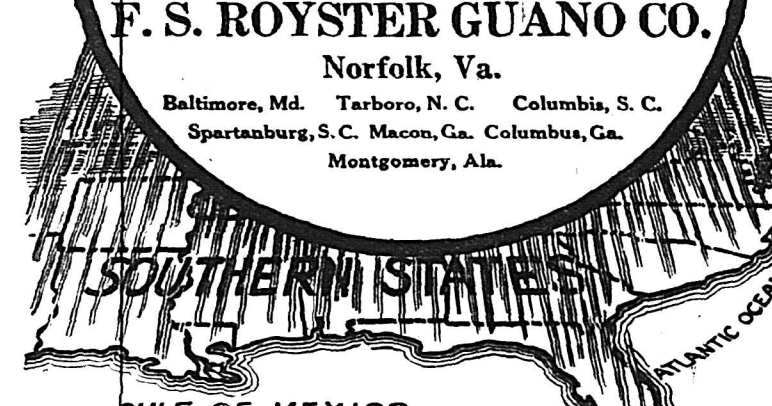
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