

BIBLICAL RECORDER

VOLUME 81

ORGAN OF THE BAPTIST STATE CONVENTION OF NORTH CAROLINA.

NUMBER 7.

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RALEIGH, N. C., WEDNESDAY, AUGUST 18, 1915.

PRICE: \$1.50 A YEAR

Editorial Brevities

"PAINT THE PUMP!"

A certain well was found to contain poison. An employe asked the owner what should be done. Without hesitation, he replied: "Paint the pump!" Are there not many people with poisoned lives who content themselves with painting the exterior? Alas, painting the pump does not rid the well of poison!

OUT IN CALIFORNIA.

A witty Californian sometime ago said that in that State most of the cities are saints and most of the people are sinners. Pretty well put, we should say; for, according to all reports, the people of San Francisco, San Diego, and all their sister "Sans" are far from being saintly. However, the Pacific Slope is not unique in this regard, for in other parts of the country name and fame do not always correspond.

BEING TOO LIBERAL.

There is such a thing as being too liberal. As quoted in the Western Recorder, Dr. E. P. Marvin said: "Liberal mathematics will wreck a bank, and liberal theology will wreck a soul." We ought to be as broad as the Bible, and no broader; and as narrow as the truth, but no narrower. If he does not have a care, the man who strains out the gnat of illiberality will find himself swallowing the camel of compromise.

THE EQUIPMENT FOR ONE SOLDIER.

A vivid sidelight on the waste of war and also on the human inconsistency which often equips one better for the work of destruction than for the work of construction, is afforded in a paragraph just now going the rounds. A certain war contractor is quoted as saying: "Another of my notes shows the initial cost of equipping just one private soldier in all the struggling millions: Gun, \$25; 1,000 cartridges, \$35; uniform, \$8; underwear, \$3; harness (belt, knapsack, etc.), \$9; shoes, \$3; blanket, \$3; extras, \$5 to \$9. Total, \$91 to \$95. The average life of a uniform is two weeks; a rifle, six months. It requires two and a half rifles to a man at the start. The remarkable feature of this war is the rapid waste of equipment of every kind."

RESISTING THE INTRODUCTION OF KNOWLEDGE.

Many teachers and a multitude of parents have lamented the fact that the children in their care, not from idleness, perhaps, or even lack of appreciation, but from thoughtlessness and absorption in other things, manage to ward off a great deal of the useful instruction faithfully given them. Let not such parents and teachers think they have already failed. And even if they have failed, they may find themselves in goodly company. President Wilson not long ago said: "I have spent the greater part of my life doing what is called teaching, but many of the pupils of most of our universities systematically resist being taught. I remember being somewhat comforted and reassured some years ago, after I had taught for ten or fifteen years, by being told by a friend of mine at Yale University, who had taught for twenty, that he had found that the human mind possessed infinite resource for resisting the introduction of knowledge."

FALLING HALF-WAY.

Is there such a thing as falling half-way down a sheer cliff and stopping without hurt in mid-air? Yet some people are attempting that very thing in their theological thinking and in their ethical conduct. They mean to go only so far and no farther. But when they commit themselves to the mercy of gravitation there is no stopping-place until one reaches the bottom of the precipice. It is better to see the end and avoid the beginning.

RUNNING ON A FLAT TIRE.

Many a man is doing his work under great difficulty. There is possibly some deficiency somewhere. It may be that his nerve force is exhausted. It may be that his body is fagged to the point of breakdown. It may be that his mind has developed a lag or leak. It may be that there is a collapse somewhere in his moral and spiritual nature. In short, he has a puncture and is running on a flat tire. Mend the break, or put on a new tire; it will pay.

SPIRAL PROGRESS.

The world is moving onward and upward; we have no doubt about that. But much of our progress is spiral. And the reason is not far to seek: we undertake to soar on a single wing. For example, witness the progress of prohibition. Years ago Joseph Cook of Boston said: "Whenever the temperance cause has attempted to fly with one wing, whether moral suasion or legal suasion, its course has been a spiral one. It will never accomplish its mission in this world until it strikes the air with equal vans, each wing keeping time with the other, both together winnowing the earth of the tempter and the tempted."

THE HIGHEST-SALARIED MINISTERS.

We have heard so much about the inadequate salaries paid to pastors that it is refreshing to learn that at least some ministers are allowed a competence by their congregations. It is stated in an exchange that the Jewish rabbis are the best paid ministers in America. A salary of \$5,000 a year is common, and a number of rabbis are paid \$10,000 a year or more. The highest reported salary is \$18,000, and the next is said to be \$15,000. The secret of such liberal ministerial support has been accounted for by the fact that Jewish congregations follow the custom of tithing their incomes. Let us have more tithers among our Baptist people!

THE AMERICAN GOD: HUSTLE.

Somewhere in one of his poems the late John Henry Boner spoke poetically and yet truly of "the American god, hustle." That Boner's characterization was correct, millions will agree. Reaching New York on his last visit to this country, the famous preacher and author, Ian MacLaren, wrote: "I am now in New York, where everybody seems to be in a hurry. I asked a policeman what the excitement was all about. He thought I was joking. No one walks to business who can ride on a street car. No one rides on a street car who can ride on a steam car, and the man in the steam car regrets that there is no pneumatic tube by which he can be shot to his office or shop. When there he doesn't write letters if he can telegraph, and he doesn't telegraph if he can telephone; and while he waits for central to answer he regrets that there is no occupation for his feet."

THE ECONOMIC ENGINE.

Peloubet tells the story of an engine-builder who one day received complaint that his engine burned too much coal. He wired; "How many cars on the train?" The answer came back, "Four." He replied: "Try twelve." The counsel was taken and the engine was found to be economical. The trouble with many a human engine is that it consumes too much and pulls too little. Add a few more cars to the train of duty, and then perhaps you will be an economic asset in your community.

WHAT IS PRAGMATISM?

Asked by a subscriber to define Pragmatism in words of one syllable, the Independent, not to be beaten by a Chinaman—Confucius who wrote all his immortal words in one syllable,—replied in the following monosyllabic terms: "The one way to find out if a thing is true is to try it and see how it works. If it works well for a long time and for all folks, it must have some truth in it. If it works wrong it is false, at least in part. If there is no way to test it, then it has no sense. It means naught to us when we cannot tell what odds it makes if we hold to it or not. A creed is just a guide to life. We must live to learn. If a man would know what is right he must try to do what is right. Then he can find out. Prove all things and hold fast to that which is good. The will to have faith in a thing oft makes the faith come true. So it can be said in a way that we make truth for our own use. What we think must be of use to us in some way, else why should we think it? The truth is, what is good for us, what helps us, what gives us joy and strength, what shows us how to act, what ties up fact to fact, so the chain will hold, what makes us see all things, clear and straight and what keeps us from stray paths that turn out wrong in the end."

A WELCOME TO THE WEST.

Sometimes the formal word of welcome to a convention is stale, stilted, and insincere. Something out of the usual, and yet something as breezy as the cool breath of the snow-capped Sierras or the zephyrs from the bosom of the blue Pacific was the welcome address delivered by Rev. J. Whitcomb Brounger, D.D., to the Northern Baptist Convention at its recent session in Los Angeles. This extract from it reaches us via the Watchman-Examiner: "You are as welcome as the sunshine after a storm. You are as welcome as summer after a winter in Chicago. You are as welcome as the first baby in a new home. You are as welcome as a baby at a Methodist christening. You are as welcome as the whale was to Jonah when 'all at sea.' You are as welcome as a meal to a hobo. You are as welcome as a watermelon to a negro. You are as welcome as a sweetheart to an old maid. You are as welcome as a pretty girl to an old bachelor. You are as welcome as a mother-in-law's departure on a long journey. You are as welcome as a vacation to a school kid. You are as welcome as a ball game to a fan. You are as welcome as a tip to a waiter. You are as welcome as a big salary to a preacher. You are as welcome as a successful election to a doubtful candidate. You are as welcome as prosperous times to a Democratic administration. You are as welcome as European peace would be to the world. If you can think of anything else that is more welcome than anything I have mentioned, then that is just how welcome you are."

Editorial

Tribute to the Denominational College

We have quoted before, but it is a good time just now to quote again, what the great railway magnate of the Northwest, Hon. J. J. Hill, said some time ago at a denominational college in Oregon concerning institutions of that character. He said:

"This is the finest sight I have seen for many days. A school of this kind should have a good endowment of at least \$300,000. Then it would never die. It can't be killed. Give it money, sufficient to secure an income of \$15,000 or \$20,000 a year, and it will survive. There is something about a denominational college that always appeals to me. It is a character builder. I believe in keeping the boy in the religious path of his ancestors. Too many young people are sent to the non-sectarian schools. They begin to read books that they do not understand, no one is by to guide them, and they gather a great many ideas which lead them astray. In the denominational college they stay by the old precepts; and the foundations which were laid in the home are builded upon to the great benefit of the student."

We readily grant that there is a place for the great public institutions, but we also claim that there is a place for the small college, particularly of the denominational type. And it has certain advantages which cannot be secured elsewhere.

The average denominational college deserves to be crowded to capacity, and should then have enlarged equipment for its widening work.

Dr. McGlothlin on the Episcopalians

During the Baptist Seaside Chautauqua at Wrightsville last June a series of lectures was delivered by Rev. W. J. McGlothlin, D.D., LL.D., Professor of Church History in our Seminary at Louisville, on the history and beliefs of the leading Christian denominations. One of his lectures was devoted to the Episcopalians, and it was heard with genuine appreciation not only by the Baptists present but also by a number of Episcopalians. A brief of the address was published in the papers, and this came to the attention of The Living Church, a leading Episcopal paper published at Milwaukee, Wisconsin, which quotes and comments upon it as follows:

"From North Carolina comes a report of an interesting address delivered at the Baptist Seaside Chautauqua by Professor W. J. McGlothlin, of the Southern Baptist Theological Seminary, Louisville, Ky., on 'The Origin and Doctrines of the Episcopalians.'

"In his address, the Origin and Doctrines of the Episcopalians, Dr. McGlothlin showed how the Catholic Church in England was cut loose from the papacy through the legislation and efforts of Henry VIII., how it was reformed by the theologians of the reign of Edward VI., how England was put back into the Catholic Church by Mary Tudor, Bloody Mary, and how Elizabeth finally established Protestantism in England in the form of the Episcopal Church. It is nearer the Catholic Church than any other form of Protestantism, retaining in England the old Catholic organization, large elements of the Catholic worship, the old Catholic Church. It is still the Church of England."

"In America it has been freer, but here also it is more like the Catholic. There are three parties, the High, the Low, and the Broad Church. It has had many able scholars, ministering to the aesthetic and the social."

"Professor McGlothlin is feeling after the truth, anyhow, though we might reasonably fault his terminology, as reported."

Money and the Ministry

Once in a while a man enters the ministry for the money there is in it. But this is not the rule, and the exceptions are rare. The fact is, the precisely opposite motive is the one that impels most men to enter this sacred calling. They become ministers not in greed for gold but in contempt of it. Their spirit is not only not

mercenary, but positively and designedly sacrificial. And most ministers are true to their calling when they could have made far more money in one of the professions, and, in fact, when they must resist the temptation time and again to turn aside from the ministry in order to fatten their revenues.

All this is probably expected in the columns of a religious journal. But we are not alone in our view. Read the following paragraphs from a prince and leader among the business men of the South and of the country, Mr. Richard H. Edmonds, Editor Manufacturers Record, of Baltimore. In a late article, first published, we believe, in the Baptist Standard, he says:

"I know full well that no sincere minister enters upon this highest of all human callings from the financial viewpoint. But I do want, however, to say with all the emphasis that I can lay upon it, that the spirit sometimes evinced by laymen in not appreciating the fact that ministers ought to command liberal salaries in order that they may be freed from every harrassing financial worry, is a serious reflection upon the intelligence and spirituality, and upon the conception of the supreme importance of the ministry, of those who take this position."

"I have never had a pastor who could not in the business world have earned two or three times as much salary as he received as a minister; and I do not believe that there is any minister capable of holding an important pulpit and guiding the affairs of a church as a business organization, who, if he had turned his attention to business rather than to spiritual things, would not have made a larger financial success than he will ever make in the ministry. As laymen we are asking many of the brainiest men in the country to sacrifice the comforts and conveniences of themselves and their families, and all possible opportunity for accumulating wealth for old age, in order that the Gospel may be preached to us and to others."

"I cannot see that there is any reason why a minister of the gospel of Christ, doing the highest work on earth, should be called upon to sacrifice more than the laymen who sit in the pews."

A Paragraph on Prohibition

One of the temperance orators now being given a wider hearing than in the recent days when the saloon forces were ascendant, is Rev. Sam Small, who was for many years associated with the late Sam Jones in his evangelistic labors. Not long ago Mr. Small delivered an address in Philadelphia in which he advocated and predicted national prohibition. In the course of his remarks he is reported to have said:

"Go to the saloon-keeper on the corner and talk prohibition and he'll go up in the air and turn handsprings and yawp and say you're interfering with his business. It isn't his business. The government just rents it to him for \$1,104 for twelve months. Prohibition simply is a process whereby the public goes out of the liquor business. Every man who has a ballot is a share-holder in that business, and an election is simply a stockholders' meeting to see whether the business is going to continue. I am not here to attack the individual saloon-keeper. I'd as soon go into your kitchen and kick the cook out of the window as evidence of my gratitude for your hospitality as to come to Philadelphia and attack your saloon-keepers. I say 'your saloon-keepers,' because they would not be here without your consent. Some good old Methodist brother down in the amen corner will blow his beak in his red bandanna, cock a watery eye on me and ask, 'Do you think we'll ever have national prohibition?' Why, we're getting it now. We've got eighteen States dry now. We've got three others that have their linen washed and out on the line flapping in the wind and getting dry and two others ready to chuck their shirts into the tub. We've made so much progress toward prohibition that I've made up my mind to stick around and see it happen myself."

There is not the slightest doubt that national prohibition is one of the very early probabilities in the United States. The liquor men themselves are aware of this, and they are already preparing to invest their money in other and worthier enterprises. Business men are aware of it, and they are demanding total abstinence on the part of their employees. The good women of the land see at last the dawn of the day for which they have wrought and prayed. The men of God in the pulpit, the seers who have led us thus far, are flushed with triumph past and present, and eager for the final charge and the fuller victory. On to the goal!

Contributions

Information About Our Sunday Schools

By E. L. MIDDLETON, Sunday School Secretary.

Our Associations are now meeting. Many who write the Sunday-school reports and others who discuss these reports need the latest facts. Of course we have to use statistics for 1914.

A Few Facts.

In 1913 there were 1,934 schools, and in 1914, 2,052; a gain of 118. There were reported 111 branch or mission schools. At least 75 new schools were organized last year, and to date this year 60 new schools.

The total membership last year was 201,224, a gain of 10,443 over 1913. Of the enrollment not over 90,000 were church members, and 111,000 unsaved people. What a harvest field! This leaves 166,000 church members not in any Sunday-schools.

There are now possibly not over 75 churches where Sunday-schools could be organized. There are 50 or more where public worship of all kinds has been suspended, and a few others that have schools and do not report them.

The schools are growing in benevolence. Last year they gave nearly \$40,000 to Convention objects, besides paying for their own local expenses. Every school ought to use the plan of "Systematic Giving in the Sunday-school" adopted by the last Baptist State Convention.

There are many evidences of general efficiency as attested by the increased number of A-1 Sunday-schools, the growth of Teacher Training, the registration of Organized Classes, taking of a Religious Census, grading schools, etc.

The Work of the Secretary.

We do not outline our own work except to say it is along lines indicated above in what we have done and below in things we ought to do. In a recent series of articles, Dr. L. Johnson had this to say:

"The Sunday School Secretary is not an administrative officer. His work is pre-eminently missionary. He is trying to put a Sunday-school in every Baptist church. A plan which he worked out and has been pressing for five years, has resulted in the organization of nearly 400 new Sunday-schools. The net gain in number of churches during the last five years has been 194, while the gain in number of Sunday-schools has been 371. (Note 60 more new schools have been organized this year.) In the Southern Baptist Convention there are seventy-one per cent as many Sunday-schools as churches, while in North Carolina there are ninety-eight per cent."

"Of course there is not space here to go into details, but these general statements will give some idea as to the work. The Sunday School Secretary is a missionary, and I do not believe the Board has ever had a missionary who filled a more important place."

Some Things We Ought to Do.

1. See that there is a perennial Sunday-school in every church and at such mission points as are necessary.

2. Enlist thousands of the 166,000 church members in no Sunday-school. We need them to help in the work of the Sunday-schools, and they need the Sunday-schools for the fellowship, training and Bible study they can get.

3. Improve the organization and equipment of all schools. Let this include due emphasis on class organization. See that all classes now organized shall register with the "Convention Adult Bible Class Department," and that other classes shall be organized, using the class plans fostered by Southern Baptists—Berean for young men, Fideles for young women, etc.

4. See that full information is secured about Teacher Training, then plan for Normal Classes among the present and prospective teachers and officers.

5. Not forget to aid financially the fund for Sunday-school Missions. The last Convention asked for \$2,750 this year. The Sunday-school Board has paid \$500 of this. Will not the Sunday-schools and churches pay the balance?

6. Urge all workers to buy books or secure free tracts for their respective departments. The books can be bought from the Sunday-school Board at Nashville, and the tracts secured free from your Sunday-school Secretary in Raleigh.

Several Things

By LIVINGSTON JOHNSON, Cor. Sec.

We are now entering earnestly into the associational campaign. So far these meetings have been of unusual interest. There is a very strong tendency on the part of the Associations to use the local brethren more freely in the discussions, and this is undoubtedly a move in the right direction. The Pilot Mountain Association passed a resolution to the effect that half the time for the discussion of any object would be given to the representative of that object and the other half used by the brethren in the Association. So far as I am concerned, I will be very glad to divide time on State Missions at any Association and, indeed, to give the major part of it to the local brethren. All I want is a little time to make a statement in regard to our work. We shall try to arrange it so that no Association will be swamped by the visiting brethren. I hope that at every Association the brother who writes the report on State Missions will follow it up by a speech, and, where local conditions demand it, let others take part in the discussion. The State Mission hour was used in this way at the Piedmont Association, and I do not remember to have heard a more helpful discussion during the fifteen years I have been Secretary.

State Mission Day in the Sunday-schools.

About the first of September I shall send out from this office to the Sunday-school Superintendents programs for the observance of State Mission Day in the Sunday-schools. This program was prepared by the Sunday-school Board, in consultation with a committee appointed by the State Secretaries at their last meeting. It is a most excellent program and, if carried out, will prove quite interesting.

I have secured from Brother Middleton a list of the Superintendents, so far as he was able to furnish them, but there are about two hundred schools the names of whose Superintendents he has not been able to secure. Any Superintendent failing to receive programs will be furnished them on application to me. We are earnestly hoping and confidently expecting \$5,000 for State Mission Day in the Sunday-schools. Now if the churches will make their offering as large as they would if the collection were not taken in the Sunday-schools, that will make it possible for the Sunday-schools to pay the debt we brought over and let the churches take care of the work for this year. Where there are Sunbeam bands in the Sunday-school, the Sunbeams should send their contributions from the band, so that they may get proper credit for the same.

State Missions in September.

For several years the women have been observing September as their State Mission period. Because of the peculiar emergency this year, I am very anxious that the women will make this the best State Mission month that we have yet had. The Societies did their part nobly last year, and if the rest of us had done as well, we would have reported no debt at the Convention. Let the Societies do just a little better because of the greater demands upon the Board.

Raleigh, N. C.

Preaching to the Unregenerate

A Reply by J. K. HENDERSON.

I wish to reply briefly to Brother Cade's last article; then, as far as I am concerned, the matter can rest.

Brother Cade claims to have complied with my request, to show in the light of certain Scriptures that the majority of his "preacher brethren" in North Carolina are out of harmony with the teachings and practice of Jesus and the Apostles in preaching repentance and faith to unregenerate sinners. But he dismisses the whole Scripture references with this wonderful statement:

"The texts cited in his article, by Brother Henderson are not, to my mind, inconsistent with the teachings of Jesus as to the birth from above."

Nor to my mind either; but they are, to my mind, inconsistent with the teachings of Brother Cade as to repentance and faith in their relationship to the birth from above. And unless he can make out his case from Scripture, I think he ought to withdraw his charge against his brethren in North Carolina, of being false teachers of the Word.

Jesus did not contradict Himself, and these texts are His own. The fact that He did teach

that one cannot see the Kingdom of God until he is born from above does not prove that he cannot repent and believe before he is born from above. You can believe a thing before you see it, and you can turn from a thing before you possess its opposite. When Nicodemus stumbled at the doctrine of the birth from above, Jesus preached faith to prepare him for that birth, as I see it; and he had already repented, in that he had turned from the old life and was seeking a better. We have to accept many things on faith before we see them, both before and after we are conscious of the New Birth. In fact, it is the unseen that calls for faith.

No, I do not argue that a man can "repent and believe and confess himself into the possession of the saving benefits of the Kingdom of God." But with these as a kind of key to unlock the bolted door of the rebellious heart in response to the Spirit's knocking without, Christ is admitted; and He brings the saving benefits of the Kingdom with Him.

The "Unborn Man," the "Dead Man," can understand this as much as he can understand the desolation of his soul. The fact is, he can understand neither but by the "true Light that lighteth every man that cometh into the world." There is a "Divine Enabling Act" in the drawing power of the Spirit of God without which no man can repent and believe. But he may resist the Spirit and refuse to be born, and go on to perdition. There is a vast deal of difference between the natural and the spiritual birth and death. In the natural birth one has no choice, and in the natural death no deeds. But the spiritual birth is accepted by choice, and the spiritual death is in one's doings,—dead in trespasses and sins,—mighty busy dead folks. And I see nothing to gain for them in preaching the gospel of desolation and doom unless I can follow it with the hopeful message of my King and His co-workers in calling sinners to repentance.

"Except ye repent ye shall all likewise perish." "Believe on the Lord Jesus Christ and thou shalt be saved."

"As I live, saith the Lord, I delight not in the death of the wicked, but that the wicked turn from his way and live. Turn ye, turn ye, for why will ye die?"

Dead, but why die eternally? Dead, but turn and live.
Belcross, N. C.

Why the Baptists Do Not Baptize Infants

By W. E. HATCHER, D.D.

If there be any benefits springing from infant baptism the children of Baptists miss them. If infant baptism is necessary to the salvation of children, then the children of Baptists are lost.

The motive of Baptists in refusing baptism to children is no secret. They hardly consider it necessary to say it is from no want of kindness or lack of religious solicitude for their children. They expect many things to be said against them, and are ready to bear them, but cannot believe that their worst enemies will seriously deny that they love their children and are concerned for their highest religious safety.

Nor does their refusal arise from an unwillingness to consecrate their children to the Lord. This every sincere and intelligent Baptist does. Nor does it come from any desire to be eccentric or singular. It springs rather from a deep conviction of duty which they cannot but regard.

The one sufficient reason that the Baptists have for rejecting infant baptism is that the Bible does not teach it. With some this is nothing. They follow priests, creeds and churches. But to the Baptists the Bible is the end of controversy. They confess that its authority is supreme, and accept nothing as religious duty except that which it teaches. They do not find that the Bible teaches infant baptism. But some say that the Bible does teach it. It is there! Well, where? Dreamy fancies that it is taught somewhere in the Word of God are worth nothing. Give the chapter and the verse in which by law or example it is taught. If your child's salvation depended on a passage in the Scriptures that taught this doctrine, which would you select?

True, certain passages or incidents in the Bible are presented in support of infant baptism, but even the friends of the doctrine differ widely concerning them. Without attempting to notice all these texts I will, as a matter of justice, select for notice those that are considered the strongest. Perhaps the most popular proof pas-

sage is found in Mark 10: 14-16. This to many is a tower of strength, a refuge in weakness, and is quoted on all occasions. What are the facts? Little children are brought to the Saviour, and he takes them in his arms and blesses them. The surprise and displeasure of the disciples at the presentation of these children to Christ plainly indicated that the practice of infant baptism was not known to them. It was certainly a capital opportunity for instituting such an ordinance and explaining its object; but nothing of the kind was done. The silence of Jesus on the subject is itself a significant argument against it. The fact that he said nothing about infant baptism, and did something quite different from it, turns this passage into a strong proof-text against the practice.

But there are the household baptisms! It is asserted that if whole families were baptized there must have been children among them. First in the list is the family of Crispus. Paul baptized that household. It is enough to say that is expressly declared in Acts 18:8 that Crispus "believed in the Lord with all his house." Next is the house of Stephanas, mentioned in 1 Cor. 1:16. Here Paul simply speaks of it as the baptism of a household. Must there not have been infants? Not unless it can be shown that there are no households without infants. But observe that in 1 Cor. 16:15, Paul, in alluding to this family, calls them "the first fruits of Achaia," and says they "addicted themselves to the ministry of the saints." Macknight is candid enough to admit that there could have been no infants in the house of Stephanas.

Next is the household of the Philippian jailer in Acts 16: 29-34. In reading the account one observes that they spake the word of the Lord to all that were in the house of the jailer, that the jailer rejoiced, believing in God with all his house. That is unanswerably plain. Last in the list is the house of Lydia in Acts 16: 14-40. Before an argument in favor of infant baptism can be wrung from this case several impossible propositions must be established: (1) That Lydia was married; (2) that she had children; (3) that any of these children were at that time infants; (4) that these infants were baptized; (5) that the term brethren in verse forty is used independently of these children.

There is also the argument from circumcision. It is asserted that infant baptism is the substitute for circumcision. That such is the case is nowhere intimated in the Word of God. The Jews that had been circumcised when converted to Christ were baptized. Timothy was circumcised after he had been baptized. If baptism is the substitute for circumcision, where is the fact stated?

Some who practice infant baptism do not assert clear Bible authority for it. They put it on the ground that it is a "form of consecration," "a beautiful ceremony," "may do some good," and "can do no harm." That there is any wrong or injury in the simple act of sprinkling a child with water and praying for its salvation no one would be so foolish as to assert. But when this act is performed on the plea that it is commanded by the Word of God it becomes an evil. It is to claim Scriptural authority for what is not taught in the Word of God. Besides, the observance of this practice is a practical abolition of believer's baptism, which is clearly required by the law of Christ.

Infant baptism is an injury to the child. It infringes his right of choice in the matter of baptism. It confuses his mind in regard to his relation to the church. It leaves him in doubt as to his regeneration. It is calculated to foster in his mind false religious hopes.

It is an injury to the church. The Scriptural idea of a church is that of a body of baptized believers. Only those who have been pardoned and regenerated are entitled to membership. Upon the preservation of this idea of a spiritual membership is dependent the purity of the churches. This idea is assailed by infant baptism, and the universal triumph of that doctrine would be the introduction of all classes of persons within the ranks of some external church. The truth of this statement is abundantly proved by the condition of the Lutheran Church in Germany and that of the Established Church of England.

If it be true that infant baptism is not taught in the Word of God, that it is injurious to those who are its subjects, and antagonistic to the New Testament idea of a church, then the Baptists are amply justified in rejecting it.—Watchman-Examiner.

Most of us have the grace to know what we ought to do, but we lack the grace to do it cheerfully.—Exchange.

Two Worthy Servants of God

By CHAS. L. GREAVES.

It is the purpose of this sketch to briefly portray the life and labors of Rev. and Mrs. J. A. Beam, of Person County, educators, benefactors, servants of God. This is not an obituary, for they are still living, vigorous, and by no means old; there will be other splendid paragraphs to add at some future day, for they are still making heavenly history. This writer believes in the subject of a popular chautauqua lecturer, "More Taffy and less Epitaphy," i. e., while you live instead of when you are dead and they can be enjoyed only by your kinfolks.

There is only one reason why one should care to read a biographical sketch; the life depicted must have accomplished something worth while.



REV. J. A. BEAM,
Woodsdale, N. C.

In sketching the life of a celebrated man it is customary to begin with his boyhood and follow his life like a stream from its source. But in the case of a life made worthy of our interest by its quiet usefulness it is perhaps best to sum up the work accomplished first, and so attract attention to the life that produced it.

I will begin by calling the attention of the reader to the remarkable career of this couple as educators of young preachers. Here is a partial list of the young preachers who have passed into their hearts and through their hands during the last thirty years. I hesitate to give it for fear that I may leave out names equally worthy of mention; I offer it as a partial list only: E. C. Andrews, Mt. Holly, J. E. Briggs, Washington, D. C.; R. J. Bateman, Troy, Ala.; John H. Bass, Roxboro; J. D. Bowen, S. C.; J. T. Byrum, Winston-Salem; G. C. Duncan, Carrsville, Va.; J. W. Downey, Woodland; C. E. Edwards, Palmerville; J. R. Taylor, Va.; C. R. Taylor, Texas; J. S. Farmer, Raleigh; C. L. Greaves, Lumberton; A. A. Butler, Maxton; J. C. Holland, Danville, Va.; E. Y. Pool, Danville, Va.; J. R. Moore, S. C.; A. C. Hamby, Clayton; A. V. Joyner, Waynesville; E. R. Harris, Sylva; C. R. Hairfield, Oklahoma; W. J. Jones, Salemburg; E. S. Pierce, Chinoqueague, Va.; J. T. Riddick, Durham; J. C. Gillespie, Charlotte; B. V. Ferguson, Durham; R. E. Powell, Asheboro; T. C. Keaton, Murfreesboro; E. D. Poulson, Orlando, Fla.; T. B. Hill, Virgilina, Va.; T. J. Hudson, Mo.; W. E. Warren, Durham; D. W. Overby, Reidsville; R. A. McFarland, Scotland Neck; C. B. Austin, Mooresville; D. R. Rickard, evangelist, everywhere. All of these men with one or two exceptions are actively engaged in the ministry at this time. The reader will notice that many of them have charge of very important churches in this and other States.

To this list of preachers could be added a far longer list of professional and business men, farmers, and goodly women not a few; a list as worthy as the foregoing one, but which is not given for want of data and of space.

Having thus convinced the reader that these quiet lives hid away among the Person hills are worthy of mention, let me go back to the usual beginning place.

Rev. John Alexander Beam was born in Cleveland County, December 2, 1857. He was born in a Christian home, in moderate circumstances, the first of five children. He is of German extraction, the name having originally been Baum,

but his ancestors were in this country prior to the Revolution. He was converted to Christ when he was eleven years old and baptized into the fellowship of Bethel Church in Cleveland County. His father's health failed, and so his outlook for an education was poor. But determination and not circumstances was to decide his destiny, as in the case of every worthy destiny. He went to school rainy days and worked on the farm when the sun was shining, and actually made progress. At last he entered an academy ten miles from home, where with others of like pluck, he rented a cabin, cooked food brought from home, and did his own laundry work. Later he entered the Shelby Academy then taught by Rev. J. A. White, where he made his way by cutting wood and doing errands for the principal. Here he came in contact with such ambitious and promising young men as the Dixons and the Webbs, now names renowned.

Later he taught his first school, for fifteen dollars a month, and "boarded round." He controlled and succeeded with what was considered an unmanageable school. Next he was employed by an uncle, a merchant at Beam's Mills, where his fidelity was rewarded by an offer of an interest in the business. A few business trips to Charlotte for his uncle, and a large mercantile firm saw the promise in him and offered him a splendid salary to travel for them, an offer often repeated afterwards when he passed through Charlotte on his way to and from college.

But his heart was set on the ministry and on Wake Forest as a means of preparation for his heaven-ordained calling. His church had faith in him, licensed him to preach, put one hundred dollars in his hand and told him to call for more when needed. At college he was a faithful, but not a brilliant student. He graduated in 1885 and entered the Seminary, but was called home by the death of his father.

In 1886 he was called to a field of four churches in Person County and located at one of the churches, Bethel Hill. Here he began his notable work as trainer of young preachers and friend of worthy and needy young people almost immediately. He purchased the old Flat River Academy, located in the neighborhood, but closed. He renamed it Bethel Hill Institute. The purchase price of this building was one hundred dollars! It had two rooms, and with this modest plant and a nearby farm house for dormitory he began to advertise through the Biblical Recorder for pupils. They came, saw the lay out with sinking heart, stayed, found that the buildings did not constitute the school, became enthusiastic, came back again and brought others. They outgrew the dormitory accommodation of the farm house and overflowed into the old plantation cabins and into an old tobacco factory.

In this venture Miss Mary Lucas, of Blenheim, S. C., became associated, first as assistant teacher, then as life partner in 1889. Mrs. Mary Lucas Beam is of Scotch ancestry on her mother's side. Her father was a consecrated Baptist deacon and a lover of learning. Her mother was a woman renowned for common sense and substantial virtues. Mrs. Beam inherited the early advantages and the mental and spiritual traits of both parents. She was graduated from Oxford College in 1885 and has been teaching ever since. The "sweet girl graduate" went to teach with the young preacher, and the natural thing happened, the young preacher secured heaven's richest earthly blessing, a noble wife. She was born in the year—well, no matter when, it takes two figures to express the seniority of Brother Beam over his wife. She likes to be called Mother Beam by the old students, but there are some of them considerably older than their mother in this instance.

The little two-room building gave way at last to a splendid building of goodly proportions and architectural beauty. The new building was begun with the following assets, a mortgage on the Beam home, five dollars in money, the good will of the community, faith in God. Here for years the Beams carried on their splendid work, until 1905 when the building caught fire in a gale and was burned to the ground. About this time they were approached by a group of Leaksville people and induced to move to that place, where a splendid brick school building, with two dormitories, were erected. Here they labored four years; then two years at Prestonsburg, Ky., then back again to Bethel Hill, where Mrs. Beam became superintendent of a splendid State High School among her old friends and Brother Beam assumed charge of four churches as in the beginning. Later he was elected superintendent of the public schools of Person County. These positions he and his wife still hold, and are do-

ing some of the best work of their useful lives. The passion to help young preachers still finds its expression by having one or two boarding in their house and going to school to Mrs. Beam. They have four splendid children, three of them now college graduates and beginning careers of brilliant usefulness. The fourth, a daughter, is still at home, and is being prepared for college by her mother.

So far as this writer knows, the Beams never charged a single one of the long list of young preachers whom they have had to matriculate in their schools a cent for tuition. And even board was frequently given when there seemed no other way for the student to remain in school. Every young preacher left the Beams poorer in this world's goods than they otherwise would have been, and richer in heavenly treasures. Beside the work they have done as architects of char-



MRS. J. A. BEAM,
Woodsdale, N. C.

acter and builders in the Kingdom of God, how paltry does a Carnegie library look!

Brother Beam believes that the way to learn how to preach is to preach. Beam's boys filled the surrounding country with sermon and song, rather crude, but often signally blessed of God. Rapidity of utterance and fervor of manner characterized nearly all of them; still characterizes them. They learned how to speak fast in the days when they were afraid to stop lest they should not be able to start again! They had to maintain the momentum!

The writer went into the pulpit to preach the first time at Olive Branch Church near Bethel Hill. Brother Beam was to have preached, but had a headache and forced the young greenhorn into the pulpit after fifteen minutes notice. His text, "Fear Thou Not." His condition, "Scared half to death." Result, invited back next month that he might have another chance. He wonders if any one in the Olive Branch community remembers that sermon, second Sunday in April, 1892.

Any appreciation of the career of Mr. and Mrs. Beam would be incomplete without mention of Bethel Hill community,—a country-side of plain farming people, with characters as stalwart as their own rugged hills. Lovers of country, lovers of home, lovers of God, to them as the writer knew them in the olden days religion was real and vital. They diligently sought the best advantages for their children, and duly prized the faithful services of the school-teacher and minister whom they believed sent to them from God. For years the community regularly took two young preachers and "boarded them round" that they might go to school. The writer will always consider himself fortunate as having been one of these beneficiaries. Well does he remember in particular the kindly people under whose hospitable roofs he stayed as friend and guest for weeks at the time: the Gentrys, the Woodygs, the Rogers. How memory has been a monitor to prayer for these dear homes for twenty-two years!

The old school is only a memory, but the spirit of the old school is immortal. He who builds in living souls is the only one who can truly say, "I have reared a monument more enduring than brass or marble." God bless you, noble builders for God, and may this good year of grace be but the meridian of your busy and consecrated careers.

Lumberton, N. C.

Why Take a Seminary Course ?

By E. Y. MULLINS, D.D., President.

Many young brethren are now considering the matter of a seminary course. Some of them are hesitating for one reason or another. In this article I wish to urge the importance of this great matter.

The first great reason for taking a seminary course is that the man who is called to preach is called to fit himself to preach, and if he is called to fit himself to preach he is called to avail himself of the opportunities for training. This, it seems to me, is a self-evident proposition. The young minister should leave no stone unturned to fit himself for the ministry.

In the Seminary at Louisville we have all the elements of a thorough seminary training. The curriculum is complete, it is practical, it is based upon the soundest and the highest scholarship. The studies are related directly and vitally to the work of the pastorate. The man who gets the Seminary training goes out a man of far greater power than when he entered.

Louisville is a splendid center in itself. Here are great churches and great pastors. Here many distinguished men come from the ends of the earth during the year, and students in the Seminary have the opportunity to hear them. So, also, the student in the Seminary has the opportunity of visiting splendidly equipped Sunday-schools, and comes in contact with great organizations for social work, thus obtaining inspiration from many sources in addition to the work done in the class room.

One matter of great interest for religious people in Louisville is that during next winter the famous "Billy" Sunday expects to hold a meeting in the city of Louisville. Plans have been made and the arrangements completed. Perhaps this man is the most striking and powerful of all evangelists before the world to-day. He has his faults, but he has his merits. Students in the Seminary will no doubt find much to criticize, but much also to approve in his preaching and his work. At any rate, he will afford them a splendid opportunity for studying evangelism.

If any reader of these lines hesitates regarding a Seminary course, let him write to me. I will gladly take the matter up, and we will do what we can to help him to a decision and to enable him to carry out his intentions.

Louisville, Ky.

The Task of State Missions

By W. B. CRUMPTON, D.D., Secretary State Board of Missions in Alabama for the past twenty-eight years.

[Published as Editorial in August Home Field.]

The task of State Missions has never been appreciated by the brethren higher up; by which I mean, the members of the Southern Baptist Convention Boards and the pastors and members of the city churches. The fields far away seem so inviting and the needs so pressing, their vision focalized on these, they can see nothing urgent in the nearby field.

Even members of the State Boards themselves, often undervalue the work of their own Boards. The saying of the Savior: "A prophet is not without honor save in his own country," may be as well applied to a Board or a church as to an individual. Men are liable to be little and narrow and sometimes mean, in thinking about the near-by things. Many a man, despising the things about him, with his eyes fixed on the alluring prospects afar off, has gone to his ruin in pursuit of them.

It may seem paradoxical to say it; but only men of broadest vision can take in the far off and near-by fields at one glance. Out yonder, they see the enemy entrenched, armed and equipped; here they see the forces, if organized, to meet and overcome him. Changing the figure to make it real: Yonder are the heathen, on the field of the Foreign Board and nearer by, on the field of the Home Board, are hordes of foreigners, flocking to our shores, the wild Indians in the West and the large cities dominated by Satan, to be Christianized, organized into churches and taught the whatsoever of Christ. Here in these States of the South, are the churches, which are to furnish the men and women missionaries to carry the message, and the money to sustain them. "How can they preach except they be sent?" and how can they be sent unless these churches in the States shall be so infused with missionary zeal that they will gladly furnish the missionaries and the money? Who will instill

into these churches the missionary spirit if the State Boards of Missions, by the visitations of their Secretaries, or evangelists, or missionaries, or Sunday-school workers, or missionary books and other literature, on the consecrated workers of the Woman's Missionary Union, in co-operation with the pastors, do not by patient toil and loving, faithful instruction lead the membership to see their duty to give the gospel to the wide, wide world?

Our mission work is like a building of three stories, the top story, the largest of the three, representing the Foreign Mission Board, the second story, the next largest, representing the Home Mission Board, while the smallest story, on the ground floor is the State Mission Board. A strange looking house indeed; because of the slender foundation. With every tremor of the earth, because of war and every storm of financial pressure, or downpour of rain that keeps the people from their churches a few Sundays, the danger of collapse is more apparent.

The occupants of the upper stories are now peeping out of their windows to see what is the trouble, and some are actually climbing down to help the State Mission Boards to deepen and widen the foundation and save the missionary structure.

How was it that the fathers, in the erection of the building, were so foolish as to despise all the principles of architecture? The answer is easy: To overcome the prejudices of generations, somebody must do some patient, faithful work. One effort, or two, or a dozen are not enough. Where people have heard ten words against to one word in favor of missions, it is not surprising that they are hard to reach with the truth about missions.

The fathers forgot how many years it took them to reach their positions of enlightenment. How many missionary sermons and missionary pages it took to penetrate their minds, made dull by unreasoning prejudice! How the grace of God made known in the gospel illumined by the Spirit, had to bombard their proud wills until they were broken down! They forgot all this because their brethren, less fortunate than they, by reason of environment, did not immediately come over to their way of thinking, they called them stingy Hardshells and let them go.

We are living in a teaching age. Everybody is either an instructor or a learner. The government is furnishing experts to teach the school teachers, the farmers, the physicians, the road-builders. Religious men and women, experts in their line, are going out to teach the preachers, the Sunday-school teachers, the mothers and fathers and all the church members the joys of a co-operative effort.

Efficiency is the word and Enlistment is the work. The three Boards: Foreign, Home and State, aided by the Sunday School Board and our Theological Seminary, yes, and all our Baptist colleges and schools must join hands to find the humblest pastor and let him and his people know they come as messengers of love, with Christian greetings to teach the way of the Lord more perfectly.

Montgomery, Ala.

To the Memory of Rev. J. Hartwell Edwards.

By R. W. SANDERS, D.D.

About three years after I became the young pastor of the Chester Baptist Church (1875), our beloved Brother Edwards began his work in Rock Hill and at Catawba and Harmony. He took board in the nice town of Rock Hill, where our organized Baptist work was in its incipency, while at the two other points of his pastorate the churches had none existed, and had had the labors of such noble men as Dr. R. H. Griffith and Rev. A. L. Stough. The Baptists, few in number in Rock Hill, had no house of worship; but after a meeting of days and nights conducted by Rev. A. W. Lamar and the present writer, in the old M. E. Church building in 1877, our people were soon organized and Brother Edwards was finally called to be the pastor. He entered the field with the spirit of all-consuming zeal, consecration and enthusiasm.

He made himself as one with the people everywhere, and knew "no respect of persons", as their devoted pastor. He cherished a most tender regard for all classes and conditions of his members, they all soon loved him devotedly, and were ready to follow his leading in any and every good thing. He never knew how to stop work, even for needed rest, and no condition

of weather, in winter or summer, could check or hinder his conscientious labors. He soon succeeded in erecting a nice little brick church-house, quite suited to the wants of his people at that time in Rock Hill,—they, himself, and others within and without the town, having given freely to the enterprise. Living upon a comparatively small salary, at this time, he not only gave liberally to the Master's cause, but paid for his only sister's education through college. He was born at Society Hill, April 4, 1853.

Brother Edwards, on his mother's side, was the grandson of Dr. Jesse Hartwell, and the nephew of Dr. J. B. Hartwell who was a missionary to the Chinese for more than a half century.

After having graduated A. M., in 1873, at Columbian University, Washington, D. C., and having taught there two years as instructor in Greek, Brother Edwards became a student of the Southern Baptist Theological Seminary in 1875, completing the course as "Full Graduate" in 1878. He was ordained at the Welsh Neck Church, Society Hill, S. C., May 13, 1877; began work in Rock Hill June, 1878, where he continued for nearly five years. He then accepted the pastorate of the church in Oxford, Miss., April, 1883, where he remained till January, 1889, when he returned to South Carolina and became pastor at Cheraw and Chesterfield. Later, he was pastor of prominent churches in North Carolina and Virginia, including Fayetteville, N. C. He returned afterwards to his native State, serving first the good church at Ridge Spring, then North, and last, Brunson, where he was the esteemed pastor until his late death in Morehead City, N. C., whither he had gone in quest of health. He was an active trustee of Furman University.

During Brother Edwards' five years at Rock Hill and that portion of my own long and happy pastorate at Chester, we were most intimately and affectionately related as brethren and co-workers. In union meetings, associational gatherings and enterprises, in many series of revival meetings in country and towns, in co-operative study and reading of Greek and Hebrew, and by way of exchanging visits, consultation about our labors and duties, we were as nearly as possible one in spirit, purpose and effort. I do not see how brethren could be more congenial and fraternal than we were during those five years spent together in our Lord's service. I could write a volume upon our toils, happy experiences, delightful relations, and pastoral episodes.

Brother Edwards was highly endowed intellectually, the best blood flowed through his veins, he was of studious turn and habits of mind, was a thorough scholar in his attainments, and withal a high-toned, pure-minded Christian gentleman. He was born with a tender heart, greatly susceptible of sympathy and love, and was made all the more tender by the discipline of saving grace. As a preacher he was a fine thinker, an impressive, persuasive speaker; and as a pastor and friend, most thoughtful and kind. He was mighty in prayer, and taught me valued lessons of earnest devotion, by day and by night, as we linked together, time and again, our hearts and hands in special meetings at Rock Hill, Chester, Harmony, Blackstocks, Catawba, and other places. In my labors in Chester, Florence, and at other points, I had many sweet experiences and associations with my brethren in the ministry. But none could have been more precious than those that obtained, with their unbroken and undisturbed existence, between Jesse Hartwell Edwards and myself for the years that we were thrown closely together in our Master's business. I have never known a man who seemed more desirous of winning souls to Christ than he was, nor one who rejoiced more sincerely whenever that end was achieved. That joy, too, he often had in the numerous meetings through which we went together. He was strong and successful in personal, private appeals; and when he would come back to me sometimes after a sally to rescue some perishing one and announce the victory, his countenance would seem transfigured and his smile as that of one who had just talked with the angels. A chief joy with him was to enlarge the resources of the Kingdom by establishing a new church or by regaining to fresh life and activity one that was well nigh dead. In the matter of soul-saving, Brother Edwards assuredly needed not to have sung, "Will there be any stars in my Crown?" If any one has them, I am sure that he will. Nor did he believe in ushering members in just to count, but sought for the evidences of conversion by the Holy Spirit, and after enrollment, he strove to give "unto every one his work."

Greenville, S. C.

News Notes

....The B. Y. P. U. Secretary was too busy last week to prepare his usual "copy" for this issue. Look for that department next week as usual.

....Pastor Greaves' tribute to "Two Worthy Servants of God" (page 4) is richly deserved, as hundreds of his fellow-students can gladly testify.

....Why take a Seminary course? President Mullins, of our Louisville Seminary, tells us this week. Let our young ministers read and heed what he says.

....Rev. Eugene I. Olive, of Fayetteville, is soon to give up his work of teaching and preaching there and thereabouts, in order to attend the Seminary this fall.

....On August 8 there were eight baptisms into the fellowship of Shady Grove Church (Chowan Association), which is shepherded by Rev. N. P. Stallings of Moyock.

....Rev. C. R. Angell, of Elizabeth City, has resigned his pastorate of Salem, Riverside, Berea, and Ramoth Gilead churches, and expects to attend Crozer Seminary this fall.

....Brother C. T. Tew, a native North Carolinian, who has a good pastorate in Mississippi, is spending his vacation in Atkinson, N. C. He reports his work in splendid condition.

....Bethlehem Church (King's Mountain Association) had twenty-three accessions during special meetings conducted the first week in August by Rev. J. W. Suttle and J. G. Graham.

....When a Baptist preacher goes wrong, the fact that he is a Baptist generally gets into the papers. This is not always true when the straying preacher belongs to some other denomination. Wonder why?

....Four Associations next week: Three Forks at Zionville, Aug. 24; Central at New Hope Church, Aug. 25; Western North Carolina at Murphy, Aug. 26; and Macon at Pleasant Hill Church, Aug. 26.

....Associations meeting this week: French Broad at Middle Fork Church, Aug. 18; and three on Aug. 19—Brushy Mountain at Mt. Zion Church, Haywood at Clyde, and Tennessee River at Cold Springs Church.

....We have pleasure in publishing in this issue an article on "The Task of State Missions." It is from the pen of one of the ablest State Mission-Secretaries in the South—Rev. W. B. Crumpton, D.D., of Alabama.

....At the recent Convention of the Baptist Young People's Union of America, held at Oakland, California, Rev. Frank L. Anderson was elected president, and Rev. Frank L. Hardy recording secretary. The next session is to be held in Chicago.

....See that the devotional note is prominent in your Associational meeting. The Martha type of Christian is just now in general favor; but the Mary type of Christian is also needed in our church-life today. Cannot the two types and traits be merged into one?

....Secretary Johnson needs our co-operation in the present State Mission campaign more, perhaps, than in any of the fifteen years he has led us to achievement and victory. Unless we rally strongly to his call, the fiscal year will close November 15 with heavy obligations unmet.

....This is Music Week at Ridgecrest, and next Sunday the seventh annual session of the Southern Baptist Assembly there comes to a close. We hope to give in our next issue a brief resume of the session, together with a word about the status and outlook of the Assembly.

....Cedar Fork Church, Mount Zion Association, has lately had an edifying series of meetings. Pastor L. E. M. Freeman, of Raleigh, was aided by Rev. B. V. Ferguson, of West Durham, whose preaching was of a high order and very helpful to the people. There were two accessions to the church following the meetings.

....Professor R. O. Sams, of Gaffney, S. C., has been secured as principal of the Mountain Park School, State Road, Surry County. His daughter, Miss Eva Sams, will teach music in the school. Superintendent C. W. Williams, who makes this announcement, and other friends and patrons of the school are to be congratulated.

....A Thomasville dispatch, August 9, to the News and Observer, says: "Dr. I. M. Mercer, the new pastor of the local Baptist church, preached his first sermon in the church Sunday morning. Sunday night he preached in the tent on the Methodist church lawn. Both sermons created a favorable impression. Dr. Mercer's family will arrive this week."

....Rev. I. N. Loftin assisted the pastor, Rev. H. P. Lamb, in a series of revival services at Great Hope, in Perquimans county last week. Mr. Lamb reports that the church was greatly revived and that the people greatly enjoyed Mr. Loftin's preaching. Nine new members were baptized into the fellowship of the church.—Elizabeth City Advance, Aug. 13.

....A Duke correspondent of the daily press wrote August 11: "Rev. S. W. Oldham, pastor of the Baptist church here, recently closed an interesting revival of eight days' service at Friendship Church near Bunn's Level. There were sixteen additions by baptism and one by letter. Mr. Oldham did all the preaching himself and feels that he left this church of 175 members in good working shape."

....Pastor H. G. Bryant has just closed a series of meetings at Bethlehem Church, Raleigh Association, Rev. F. K. Pool doing the preaching. There were twelve additions and the church was greatly revived. This was Brother Pool's first meeting, and Pastor Bryant says that he did some of the strongest preaching he has ever heard a young preacher do. Brother Pool goes to the Seminary in the fall.

....We thank Pastor George P. Harrill, of Franklinton, for this card: "After five years it was a real pleasure to go the second time to aid in a meeting at Midway, Wake County. The meeting closed Friday afternoon, August 6, with nine received for baptism. Rev. J. S. Farmer, Business Manager of the Biblical Recorder, has been pastor here for five years. The church has made decided progress within this time."

....Rev. Millard A. Jenkins, D.D., preached the sermon at Ridgecrest last Sunday morning to a most appreciative audience that crowded Fidelis Hall to its capacity. It was a discourse of uncommon spiritual power, and will be remembered for many a day. We rejoice in Dr. Jenkins' recovery of his health. Happy will be the church that secures him as pastor or as helper in evangelistic meetings. May his useful life be spared for many years!

....From Salemburg wrote Elder J. B. Newton, Aug. 13: "Rev. W. M. Kelly, of Kelly, N. C., aided me in a good meeting at Mintz last week. There are about ten to be added to the church at our next meeting as a partial result. Brother Kelly has assisted me in other meetings, and in every instance has endeared himself to my people."

....All who are going to the Yancey Association will please note this announcement by Moderator S. T. Hensley, of Burnsville: "All visiting brethren expecting to attend the meeting of the Yancey County Baptist Association at Cane River, N. C., September 2 to 5, 1915, will please send names to W. B. Wray, Chairman Entertainment Committee, Cane River, N. C."

....In a letter to our business office Brother W. P. Neister of Spencer sends this good word concerning our work in that city: "You may say for the Spencer saints that Dr. Carter is moving along nicely in the work. Our church will show a gain in membership. And considering that ours is a railroad town getting hit as hard as we were, we are getting along very well, thank you."

....We congratulate the Biblical Recorder upon reaching its eighty-first birthday. Despite its advanced age it was never more vigorous. The Baptist and Reflector is not far behind, being in its eighty-first year—Baptist and Reflector. These callow youths are making unnecessary fuss over their birthdays. Let them wait until they are eighty-eight!—Religious Herald, Vol. LXXXVIII, No. 32.

....We are glad to learn that the Baptist Church at Washington, N. C., has reached a very desirable state, a state of revival without a protracted meeting. We learn that Pastor Gay has baptized a number of times recently, baptizing two or three each Sunday night. This is a most desirable condition for a church to be in, and it is the proper state for a church, for there are lost people all the time, and they ought to be won at all seasons of the year.

....After nearly forty years of notable service in various high capacities—as pastor, Assistant Secretary of our Foreign Mission Board, Corresponding Secretary of our Sunday-school Board, and Senior Editor of the Christian Index—Rev. T. P. Bell, D.D., suffered a temporary breakdown last year, retired from active work, and set out in search of health. He spent a time in the Land of Flowers, and later went to a hospital in Philadelphia where he spent several weeks. He is now at Ridgecrest with his wife and daughter (who, by the way, sails for China in October), and we are delighted to see him looking so well,—better, in fact, than we have seen him in years. He is evidently quite himself again and we are predicting for him one or two more decades of fine service. Many thousands of his friends will wish to have him again sit in the newspaper sanctum and wield his strong and facile pen as of yore. The suggestion has also been made that he would fill most acceptably and efficiently the Chair of the Bible in one of our Baptist educational institutions. Certainly he is well fitted for such a chair, having been a lifelong student of the Bible, taught with diligence many great Bible classes, studied with care and advocated with power the doctrines of our faith, and withal kept himself up-to-date on the technical side of the Bible teacher's work. We shall esteem those fortunate who secure Dr. Bell's further services in the ripe years of experience and wisdom, whether he occupies the journalist's office or the professor's chair.

....From Aulander wrote Pastor M. P. Davis, Aug. 12: "Connaritsa Church, four miles from Aulander, closed an excellent meeting Aug. 7, with twelve additions—ten for baptism. Nearly all in this community are members of the church, and the additions were as large, if not larger, than we expected. Connaritsa is one of the coming churches of the West Chowan Association. Brother John F. Cole did the preaching, and he did it well. He pleased the church and the pastor by his strong gospel sermons. He is one of our very strongest preachers. He was loved by my people before, and this love is now much stronger."

....With the addition (76x36 feet, two stories high) now being made to its house of worship, Blackwell Memorial Church, Elizabeth City, will have a well-equipped structure about 172 feet square. The old heating plant is being taken out and a hot water system installed. These improvements are to be completed September 15, and the approximate cost will be \$8,500, the money already raised in cash and good pledges. We felicitate Pastor I. N. Loftin, who is spending his vacation at Ridgecrest, Superintendent E. F. Ayldett who is on a trip to the Pacific Slope, and their fellow-laborers, upon having an adequate plant for their thriving work.

....The Mount Airy News, Aug. 12, says: "Rev. J. H. Haynes of State Road was in the city and informs us of some good meetings with which he has been connected recently. At Mt. Zion Baptist Church, near Ararat, N. C., beginning the third Sunday in July, he held a ten days' revival meeting that resulted in an addition of thirty-five members to the church. Dr. T. J. Smith, of Westfield, assisted him during the last four days of the meeting. At Hill's Grove Mr. Haynes assisted Pastor Alex Collins in a meeting in which eleven were added to the church. At Rock Hill Baptist Church he assisted Pastor W. C. James last week and part of this week that resulted in a large number of additions to the church."

....The following dispatch from Morganton, August 11, to the Greensboro News will be found of sad interest to many of our readers: "John S. Patton, a prominent lawyer of Boston, died at the home of his brother, P. W. Patton, in this place yesterday, about one o'clock. Mr. Patton, his wife and two children, John Sidney Patton and Miss Margaret Patton, had just arrived the night before to spend several weeks here with relatives. Yesterday morning on arising from bed he was stricken with paralysis. From the first it was realized that his condition was critical and he continued to sink until the end. Mr. Patton was a Burke County boy and would have been sixty-eight years old within the next few months. In 1869 he went to Illinois and in 1871 he entered Harvard College, taking the four-year regular course, after which he took a three-year law course. In 1878 he located in Boston for the practice of his profession. In 1886 he was happily married to Miss Annie Kelly, of Boston, and two children blessed the union, as above named. Besides these, he leaves four brothers and four sisters: Prof. Jacob Patton, of Asheville; Rev. R. L. Patton and P. W. Patton, of Morganton; Will Patton, of this county; Mrs. Ben Moore, of this county; Mrs. Bryant Rhyme and Mrs. Kate Belmer, of Morganton, and Miss Lillian Patton, of Johnson City, Tenn. The body will be taken to Boston for interment, the funeral party leaving Morganton tonight for its sad homeward journey."

.... Pastor R. P. Walker of Ashboro Street Church, Greensboro, says in the August Baptist Messenger, of which he is editor: "When we returned from our vacation, which was spent in California among the relatives of Mrs. Walker, we were met at the depot by a large delegation of our members and were given a hearty welcome back home. Mrs. W. H. Matthews sent her handsome automobile to the train for us and in a few moments we were wheeled up in front of our home, where we found Misses Sallie Coble, Bonnie Howard and Frances Watson in full charge. The house had been 'set in order,' and a most bountiful dinner provided for us by them and others of our people. Masters Carey Howard and Bruce Jarvis were on hand to lend assistance, too. We can't find words to express our deep appreciation of such kindness. One man figures in all this a great deal whose name must not be left out—that man is Brother J. A. Coble. We have some of the best church people to be found anywhere. So we can only say with little Tim, 'God bless everybody.'"

.... In a brief story of the Yadkin Association recently held at Boonville, the Mt. Airy Times-Leader has the following to say concerning a distinguished Baptist well known in many parts of the world: "It was known locally, if not generally throughout the Association, that Rev. S. M. Brown, pastor of one of the Baptist churches of Kansas City, Missouri, and one of the editors of Word and Way, an influential Baptist paper published at Kansas City, would attend the sessions of the Association. This fact was of itself a great attraction for the people of Yadkin county. We do not think it an exaggeration to say that no man whether he lives in the State or out of it could draw so large a crowd to a religious meeting in Yadkin county as Rev. S. M. Brown. He is a native of Yadkin, of the Hamptonville section, and is known by practically every man, woman and child in the county, and to know him is to love him, because they are loved by him in return. He has given abundant evidence of his loyalty to his native State and county, and his love for the people of his home county. Thirty-eight years ago he went as a young man to Missouri where he has since continued to live and to work, but during those thirty-eight years he has made more than forty visits to his old home county—abundant evidence, the people believe, of his affection for them. He not only loves and is loved by the people of Yadkin county; he is equally as well loved throughout Missouri. He is not only a splendid preacher, but a sweet singer. He has so sung and preached himself into the hearts of the people that in every nook and corner of the State he is known as the 'sweet singer of Missouri!'"

THE COUNTRY TOWN SUNDAY-SCHOOL.

The above is the title of an inspirational Sunday-school book by Mr. Gus C. Edwards, of Clarksville, Ga. The book is principally taken up in giving the history of the progress of the Sunday-school of which the author of the book was superintendent. He shows how a Sunday-school may grow rapidly in a small community, and how fine work may be done in the village or country. The book is full of enthusiasm, and no doubt the personality of the superintendent is the life of the school. The book in cloth binding sells for seventy-five cents post-paid. Anyone interested in the rural Sunday-school, village Sunday-school, or any other Sunday-

school whatever, will find the book helpful. The book may be had by sending the price to the author at Clarksville, Ga.

J. S. FARMER.

Raleigh, N. C.

NEW FOUND ASSOCIATION.

The New Found Association convened with the Piney Grove Church, about eight miles from Marshall, August 12-15. It is made up entirely of rural fields, but in some of the churches there are buildings and equipment equal to the best of many of our towns and cities. We rejoice in the coming of a new day in this section. The recent Association gave evidences of a decidedly forward look on the part of both pastors and laymen.

It was a great pleasure to speak to them on the afternoon of August 13, on State Missions, following the report and speech by Brother P. T. McAfee. The matter of grouping the churches with a view to locating pastors in their midst was most enthusiastically entertained and adopted. Both the preachers and the laymen rose to their feet in an overwhelming voice in favor of the plan. An Executive Committee consisting of Brethren G. W. Wild, John A. Martin, and J. M. Plemmons was chosen to suggest a plan of grouping the churches, and to recommend the same to the churches composing each group. We regard this as one of the most important steps which any Association has taken recently. We rejoice that there is so much of the spirit of co-operation and progress among the churches of the New Found Association.

Brother R. H. Hipps, one of the most highly respected pastors in the Association, reports that there has been an increase along the line of missions, and that the spirituality of the churches is on an up-grade. The officers elected were Rev. B. B. Plemmons, Trust, N. C., Moderator, and Brother J. E. Martin, Leicester, N. C., Clerk.

J. D. MOORE.

Ridgecrest, N. C.

THE MECKLENBURG-CABARRUS ASSOCIATION.

The next session of our Association will meet with the Arlington Church about eighteen miles east of Charlotte on Tuesday after the second Sunday in September at 11:00 o'clock a. m. Persons coming from Raleigh can leave Raleigh at 7:10 a. m. and reach the Association about 1:30 p. m.

Trains leave Charlotte at 6:30 a. m., and a mixed train at 8:00 o'clock a. m. The visitors to the Association will get off at Allen Station, a short distance from the church.

All delegates will be met at the station if they will notify the clerk, S. F. Conrad, Charlotte, in time. We cordially invite all brethren who have an axe to grind, and who represent any work of our Lord, both in State, Southern Baptist Convention and nation. You are welcome to come. The prayer, "Lord have mercy upon me and my wife, my son John, and his wife, us four and no more," is not in our book.

S. F. CONRAD, Clerk.

Charlotte, N. C.

YADKIN ASSOCIATION.

The one hundred and twenty-fifth session of the Yadkin Association was held with Boonville Church, August 5, 6, 7, and 8.

Introductory sermon by Rev. T. C. Myers. Brother M. L. Woodhouse and Pastor W. V. Brown, former moderator and clerk, were re-elected.

An unusually large number of

visitors were present: F. B. Hamrick, Thomasville; F. P. Hobgood, Oxford; S. M. Brown, Kansas City, Mo.; Livingston Johnson, Raleigh; V. M. Swalm, Winston-Salem; C. C. Haymore, Mt. Airy; James I. Kendrick, Wake Forest; W. H. Wilson, Greensboro; C. M. Beach, Spray.

Miss Blanche Barrus, of Raleigh, and Mrs. B. K. Mason, of Portsmouth, Va., were here in the interest of the woman's work.

Excellent sermons were preached by Brethren Livingston Johnson and S. M. Brown. All the churches were represented by letter or delegates, and some progress has been made the past year.

It was one of the best sessions the Yadkin Association ever held and we hope to see the churches awake to their duty.

The next session will be held with Sandy Springs Church.

S.

Boonville, N. C.

ORDER OF BUSINESS, CENTRAL ASSOCIATION.

The Central Association meets with New Hope Church, six miles from Raleigh August 25. The following is a brief resume of the order of business:

Wednesday, August 25.

- 1:45 p. m.—Biblical Recorder.
- 2:15 p. m.—Sunday-schools.
- 2:45 p. m.—Baptist Ministers Relief.
- 3:15 p. m.—Woman's Work.
- 3:25 p. m.—Temperance.

Thursday, August 26.

- 10:15 a. m.—Laymen's Movement.
- 10:45 a. m.—State Missions.
- 11:30 a. m.—Orphanage.
- 12:00 noon—Condition of the Churches.
- 2:15 p. m.—Home Missions.
- 2:45 p. m.—Education.

Friday, August 27.

- 10:15 a. m.—Foreign Missions.
- 10:45 a. m.—Executive Committee.

JOHN E. RAY,
Moderator.

Raleigh, N. C.

TEACHER TRAINING IN BAPTIST COLLEGES AND SCHOOLS.

During the last school year there were 843 enrollments for the various courses in Teacher Training in our Baptist colleges and schools. Dr. P. E. Burroughs gave us the awards in the Recorder of July 28. I give below the enrollments reported for last year.

It is but justice to say these enrollments include the Bible departments of our colleges. Many students did the work entitling them to seals for diplomas or recognition certificates, but they failed to call for them. This accounts for a part of the great difference between enrollments and awards. Another reason for the difference was because of a dropping out of the classes before finishing the courses. It is hoped a better showing will be made next year.

The enrollments reported to us were as follows: Wake Forest College, 153; Meredith College, 74; Chowan College, 85; Boiling Springs School, 25; Dell School, 23; Fruitland Institute, 20; Leaksville-Spray Institute, 12; Mars Hill College, 139; Mitchell Institute, 9; Sylva Institute, 11; Cherokee Academy, 11; South Fork Institute, 25; Winterville High School, 7; Yancey Institute, 29; Round Hill Academy, 10; Mountain View High School, 10; Mountain Park School, 13; Buie's Creek Academy, 67; Piedmont High School, 64; Thomasville Orphanage, 76.

This includes enrollments from all schools under denominational control except three, and two owned by Baptists but not under denominational control. We hope these five will join in with us next year.

E. L. MIDDLETON.

Raleigh, N. C.

MEETING AT ANGLIER.

Rev. C. A. Upchurch assisted me in meetings at Angier, closing August 12, with twenty-four baptized, two by letter, two received for baptism. It was our greatest meeting at Angier. Our people were greatly pleased with Brother Upchurch. Early in the meeting we outgrew our meeting-house and moved to the Overby Warehouse, which was filled.

School opens August 24. Correspondence has been unusually heavy and prospects are that we shall have a good opening. Eight men and four women, with college training, all active Christians, give us the strongest teaching force we have ever had.

Arrangements are being made to add three more rooms to the academy, giving more room.

Our township voted bonds for the purpose of inducing the extension of the Carolina Central Railroad from Lillington to Buie's Creek, Coats, Benson, and Mount Olive and work has begun on the surveying.

J. A. CAMPBELL.

Buie's Creek, N. C.

EIGHTEEN ADDITIONS AT UNION.

I hope it is of interest to the readers of the Recorder to learn of the revival at the Baptist Church at Union, Wilbar post office.

Sunday, Aug. 8, was the closing of a nine days' meeting conducted by the pastor, G. W. Sebastian, and assisted by W. F. Carlton. Under the preaching of these splendid men of God were fifteen conversions and eighteen additions to the church.

This church was organized in 1911 with fifty-four members. It now has a membership of 110.

Brother Carlton left us on Friday to go to the church at Yellow Hill, of which he has been the pastor for the last year. Brother Sebastian is to join him Tuesday. We are listening to hear of many souls being won to God at Yellow Hill.

C. H. COLVARD.

Wilbar, N. C.

REVIVAL AT MARMADUKE.

On the first Sunday of this month Rev. C. T. Plybon, the beloved pastor, began a series of meetings at Marmaduke Baptist Church.

The attendance was good and deep interest was manifested in the able sermons that were preached with much earnestness.

It was the most successful meeting the church has ever experienced. There were thirteen additions to the church by profession of faith, two by restoration, and the entire church revived.

MARTHA A. BENNETT.

Warrenton, N. C.

A TWO MONTHS' REVIVAL.

We have been in a revival state for two months or more. We have held some meetings around and in the town and one at the Methodist church. We have been receiving members and baptizing nearly every Sunday for the two months. I have already baptized sixty-four and have twelve or fifteen others received for baptism, also received twelve or fifteen by letter, etc. Many other letters will come soon and many are asking for prayers.

G. P. HAMRICK.

Canton, N. C.

Sunday School

August 22.] [International Lesson.

ASA'S GOOD REIGN.

2 Chronicles 15: 1-15.

Golden Text.—Draw nigh to God and he will draw nigh to you.—James 4:8.

The story of Asa's good reign is told us in chapters fourteen, fifteen, and sixteen of Second Chronicles. Each chapter covers a period in his life: the first is the era of construction; the second is the era of reform; and the third is the era of decline.

I.—The Era of Construction.

(1) **Accession.** Upon the death of Abijah, his son Asa came to the throne. "In his days the land was quiet ten years."

(2) **Piety.** "And Asa did that which was good and right in the eyes of the Lord his God."

(3) **Cleansing.** He took away the altars of the strange gods, and the high places, and brake down the images, and cut down the groves."

(4) **Command.** Asa "commanded Judah to seek the Lord God of their fathers, and to do the law and the commandment."

(5) **Fortifications.** "He built fenced cities in Judah." The era of peace was the time for strengthening the defenses of the nation. "So they built and prospered."

(6) **Army.** "And Asa had an army of men that bare targets and spears, out of Judah three hundred thousand; and out of Benjamin that bare shields and drew bows, two hundred and four score thousand; all these were mighty men of valor."

(7) **Victory.** After a decade of peace there arose a dark cloud on the southern horizon. Zerah the Ethiopian approached with a million men and three hundred chariots. Of course everything was consumed in his path until he reached the border of Judah. Asa met him in the Valley of Zephathah. He cried to the Lord for help, and through divine power he smote the invaders and drove them with heavy loss beyond his border. Much spoil was captured and the victors returned in triumph to Jerusalem.

II.—The Era of Reform.

(1) **The Prophet Heard.** When Asa and his men returned from battle they were met by the prophet Azariah who encouraged them, cautioned them to be faithful, and urged them to be strong, "for thy work shall be rewarded." Respectful and earnest heed was given to the prophet.

(2) **The Idols Removed.** Hearing the words of the prophet and assured of popular co-operation, Asa "put away the abominable idols out of all the land of Judah and Benjamin and out of the cities which he had taken from Mount Ephraim, and renewed the altar of the Lord which was before the porch of the Lord."

(3) **The Strangers Attracted.** Not only did the men of Judah and Benjamin cleave to King Asa in his work of reform, but many of the faithful throughout the country joined him in his noble work. "They fell to him out of Israel in abundance, when they saw that the Lord his God was with him."

(4) **The Offering Made.** At a great gathering in Jerusalem in the fifteenth year of Asa's reign a great number of sacrifices, including 700 oxen and 7,000 sheep, were offered unto the Lord.

(5) **The Covenant Formed.** So important was it that the people be loyal to Jehovah that they now en-

tered into a very solemn compact that they would seek the Lord with all their heart and that any rebel against the Most High should be destroyed. The covenant was made with a loud voice and with trumpets and cornets. In consequence there was general joy throughout the country "and the Lord gave them rest round about."

(6) **The Queen Removed.** The mother of Asa was an idolatress, nor could her lofty position save her from the wave of reform. She was deposed from her queenship and her idol was cut down, stamped and burned by the brook Kidron.

(7) **The Vessels Dedicated.** "And he brought into the house of God the things that his father had dedicated, and that he himself had dedicated, silver, gold, and vessels."

III.—The Era of Decline.

The last five years of Asa's reign and of his life were marked by "alternate shade and sunshine."

(1) **League with Benhadad.** When Baasha, king of Israel, came up against Judah and started to build a fortification a short distance from Jerusalem, Asa foolishly stripped the temple of many of its treasures and sent them to the Syrian king, Benhadad, in order to secure his services against Baasha. The agreement was made, as Asa wished, and the Syrian king smote the king of Israel and drew him out of conflict with Judah.

(2) **Imprisonment of Hanani.** When the faithful seer, Hanani, told Asa that he should have relied upon Jehovah instead of the Syrian king, told him he had done foolishly and predicted that henceforth he should have wars, "then Asa was wroth with the seer, and put him in a prison-house; for he was in a rage with him because of this thing."

(3) **Oppression of the People.** Sad to say, one wrong follows close upon another. "And Asa oppressed some of the people the same time."

(4) **Reliance on Physicians.** "And Asa in the thirty and ninth year of his reign was diseased in his feet, until his disease was exceeding great; yet in his disease he sought not to the Lord, but to the physicians." Relying too exclusively upon human skill, he passed away.

Asa was a good man, and his faults were few, though some of them glaring. When, therefore, he died there was great lamentation for him in Jerusalem and throughout the country.

"PASTOR RUSSELL AGREES WITH THE SERPENT."

Be sure to read it. The finest tract yet written against Russellism, in my judgment, is from the pen of Rev. D. A. Ellis, D.D., the gifted pastor of the La Belle Place Baptist Church, Memphis, Tenn.

"Pastor" Russell was billed to lecture in Memphis, at one of the large theatres, on a Sunday afternoon. For that Sunday, under the caption "Pastor Russell agrees with the Serpent," Dr. Ellis devoted the columns of his church paper to false statements from Russell's book completely overthrowing them with Bible answers. Dr. Ellis arranged for men of his church to station themselves at the doors of the theater building and hand out these papers as the people were passing in to hear the lecture. Several thousand copies were handed out. When the Russellites discovered what was being done the excitement ran high for awhile. "Pastor" Russell got a copy of the paper. On his return to Brooklyn he wrote Dr. Ellis a very spicy letter which indicated that the article in the church paper had gone to the spot.

During my meeting with Dr. El-

lis, some weeks ago, I urged him to put the material from his church paper with "Pastor" Russell's letter, into tract form. The tract is now ready. It bristles with intense interest. This tract should be scattered by the tens of thousands. It will do much to offset a false system of teaching, which denies every Bible doctrine that is dear to the hearts of God's children. Write Dr. D. A. Ellis, 462 Edith Place, Memphis, Tenn. (The price is five cents per copy, or \$1 for 100 copies.)

J. H. DEW, Evangelist.

Ridgecrest, N. C.

REVIVAL AT BACK SWAMP CHURCH.

July 25 marked the beginning of a glorious week in the history of Back Swamp Baptist Church, which is located near Lumberton, N. C. On this day Rev. W. M. Huggins of Port Barnwell, N. C., began a revival meeting which in every sense of the word can truly be called a revival. It was carried on for eight days.

Mr. Huggins has a keen, clear-cut knowledge of the equipment necessary to run a meeting.

The greater portion of the evangelist's texts were taken from the book of Romans. He beautifully portrayed the teachings and admonitions of the Apostle Paul in his letter to the church at Rome. He made them strikingly applicable to the church of to-day.

While there were only six additions to the church, it can be said that on the whole the church was never more thoroughly revived. It seems to me that it was stirred to its foundation.

Mr. Huggins is possessor of a strong personality. He won the hearts of all the people. He has a peculiar magnetism which held his audience spell-bound for thirty minutes twice each day. Even the small children loved him and were ever ready to greet him. It seemed that he had the power to stir their innocent souls.

The music during this meeting was the best it has ever been at this church. Mr. W. H. Rowe of New Bern, a great singer, as well as choir director, accompanied Mr. Huggins. Mr. Rowe knows how to make everybody sing. It would have seemed a breach of courtesy to have failed to sing when he asked it. His solos were unsurpassed for their marked simplicity and beauty of melody. He has the power to move the hardest-hearted sinner when he proclaims the gospel in song. He sang for us at each service. Miss Eunice S. Britt served as accompanist.

The congregation contributed \$75 to these laborers, which only partially compensated for their efforts.

Lumberton, N. C.

REVIVAL AT CEDAR GROVE.

I met our beloved pastor of Elizabethtown, Rev. J. M. Fleming, in Lumberton some days ago. Rev. J. H. Hildreth of Sanford had been with him in a meeting at Cedar Grove Church, but could not remain until the close of the meeting. At the pastor's request, I helped close the meeting, preaching to the people at Cedar Grove two days. The people were very kind in speaking of my visit and the work I did among them. It was a joy to be in the community and among a number of old friends. I enjoyed being in the home and with the family of Brother B. W. Fleming.

Following this meeting I am at Clarkton in a union meeting, Dr. Sam J. Porter doing the preaching. It is the best I ever heard.

D. J. CLARK.

Elizabethtown, N. C.

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PASTORS' DIRECTORY FOR JULY.

Ordinations.

Carlton, A. Lee, Warsaw, July 1, 1915.

Resignations.

Beaver, C. E., Black Mountain.
Orr, O. L., West Asheville.
Watson, J. W., Chadwick, Charlotte.

Removals.

Fulbright, J. O., from Lenoir to Carthage.

Mercer, I. M., from Rocky Mount to Thomasville.

Reeves, Jere, from Roberdel to Nelson, Va.

Stoudenmire, A. T., from Gastonia to Buffalo, S. C.

Deaths.

Beamer, W. H., Mount Airy, July 5, 1915.

Jervis, C. E., Leicester, July 29, 1915.

Lloyd, Luncford, A., Macon, July 11, 1915.

Whiteside, Z. T., Rutherford County, June 11, 1915.

SUMMER NORMAL SCHOOL—INTERIOR CHINA MISSION.

For several years it has been the custom of this Mission to hold a Summer Bible School for training native evangelists and teaching church members. It is the hope of those in charge of the school to enlarge, year by year, the curriculum until the schools will be able to offer just about the same course our Seminary offers in the homeland. The terms will extend through the months of July and August.

This year an extra course was offered in connection with the Seminary work. This course we called a Summer Normal Course. This Summer Normal Course was planned on the same basis as Normal School work for public school teachers in the homeland. This, our first year's work, was satisfactory to those taking the course. Some ten or twelve, took this work. Two of this number were students doing extra work to help them in their regular course. The others were teachers in our village or country schools. Regular class work was done with examination at the close, covering the work. It is our hope in the future to use this examination as our method of selecting our teachers. The work at present is very elementary as our school work has hardly begun. By and by this Normal Course will be built up to extend over a course equal to the high school work in the homeland.

As to the importance of the course we feel it is as important as our school is important. Just here is the foundation of all our school work. From these schools must come the material for our college work. As in the homeland our colleges succeed just in proportion as the public schools succeed, so shall it be in Interior China. We are earnestly striving to follow up our evangelistic work with these schools, which shall take care of the children of Christians and those interested or friendly to the teachings of our Lord. Evangelism will never do its full work here until we can have a place for daily training of these who, in the future, are to be our Christian leaders. Give us the children of China and we will take China.

Therefore we shall never be satisfied until we have a school in every village throughout our Mission field, 300 miles in length and 156 miles in width. To do this we must have efficient teachers. These teachers must be trained. The realization of this need has called forth this Normal Training Course which shall train

men from year to year, who will go forth to stand by our Chinese pastors and evangelists in the great work of bringing salvation through Christ to a perishing race.

WILSON FIELDER.

Kaifeng, Honan, China.

Doubt is not something to be proud of. It is an enemy to be fought.—Selected.

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Sixty-third session begins Sept. 15. For free catalogue and illustrated circular address

J. A. MOREHEAD, President.

Richmond College

As a corporate name includes two standard co-ordinate colleges, viz: 1. Richmond College for Men, J. C. Metcalf, M. A., Litt. D., Dean; and 2. Westhampton College for Women, May L. Keller, Ph. D., Dean. One million dollars has recently been spent for new fireproof buildings. Equipment throughout is of the best. Degrees everywhere recognized as standard. Session begins Sept. 16. For booklet of views and catalogues address the Deans or

PRESIDENT F. W. BOATWRIGHT,
RICHMOND COLLEGE, VA.

New Cure for Pellagra Found.

Emingham, S. C.—Robert G. Hicks of this place writes: "Before my wife started taking your medicine she was a skeleton and only weighed 35 pounds. She had almost completely lost her mind, and could not eat anything or do anything. Now she can eat anything, can walk 3 miles. I believe she would have been dead had it not been for your medicine. You have my prayers and best wishes."

There is no longer any doubt that pellagra can be cured. Don't delay until it is too late. It is your duty to consult the resourceful Baughn.

The symptoms—hands red like sunburn; skin peeling off; sore mouth, the lips, throat and tongue a burning red, with much mucus and choking; indigestion and nausea, diarrhoea or constipation.

There is hope: get Baughn's big free book on Pellagra, and learn about the remedy for Pellagra that has at last been found. Address: American Compounding Co., Box 587 V. Jasper, Ala., remembering money is refunded in any case where the remedy fails to cure.

Note—In case you have any doubt as to the merit of this treatment you are at liberty to write to the Advertising Manager of this paper, who did not accept this advertisement until an investigation was made that satisfied him that we had cured hundreds of cases of pellagra.

For Greatest Satisfaction Use DOUBLE SERVICE Automobile Tires

Guaranteed 7,000 Miles Service Absolutely Punctureproof

Double Service Tires are made double the thickness of the best standard make tires.

This 100% greater wearing surface naturally gives them much more mileage and service. The average of 12 miles of tough

and one inch surface tread rubber makes these tires absolutely punctureproof. These tires excel all others for use in the country over rough and rutted roads as well as on hard pavements. They are as easy riding and resilient as any other pneumatic tire—the air space and pressure being the same.

They are the most economical and "care free" tires made and are used where tires must be depended on and tire troubles cannot be tolerated. Many Double Service style tires are in use in the U. S. government and European War service.

Our output is limited to a certain amount, but for a short time we offer the following reduced special prices as an introductory offer:

Tires Tubes		Tires Tubes	
30x3 in.	\$ 8.00 \$2.30	36x4 in.	\$17.45 \$4.65
30x3 1/2 in.	10.50 2.10	36x4 1/2 in.	22.50 5.60
32x4 in.	12.50 2.20	38x4 1/2 in.	25.50 6.75
32x4 1/2 in.	15.75 4.20	38x5 in.	33.00 8.20
34x4 in.	15.70 4.85	38x5 1/2 in.	26.30 6.60

All other sizes not included in above list also furnished. Non-skids at 10% additional.

Terms: Payment with order at above special prices, a 10% discount allowed on orders for two or more tires. All personal checks must be certified.

Try these tires now and be convinced of their very high qualities. Sold direct to the consumer only. Descriptive folder upon request. Write for it.

Double Service Tire & Rubber Co., Akron, O. Dept. E



SAVE Money on COAL

Others are doing it by using Clinchfield, the coal that burns like a hickory back-log, slowly, steadily and with intense heat that radiates into every nook and corner of the room. If you have been throwing away your money on coals that burn up like shavings, wasting their heat in a long flame up the chimney and in dense smoke and troublesome soot, try Clinchfield this season and note the big saving and bigger satisfaction.

Clinchfield is hard, clean, lumpy, easily kindled and holds fire over night, saving labor and kindling bills. By far the most economical and satisfactory fuel for open grates, stoves and residence furnaces of all types. No trouble from clinkers and choked flues.

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Desk 13 Spartanburg, S. C.
"THE COAL OF HIGH HEAT VALUE"

SUMMONS BY PUBLICATION.

North Carolina—Wake County.
In the Superior Court.
The University of North Carolina—a corporation

vs.
Andrew Markham and Annie Markham, his wife, and the Heirs of Jane Stallings, deceased, if any there be.

The defendant heirs of Jane Stallings, deceased (if any there be), will take notice that an action entitled as above has been commenced in the Superior Court of Wake County, the object of which is to escheat according to the laws of North Carolina, to the University of North Carolina, a certain parcel of land in Raleigh, Wake County, North Carolina, situated on the Northeastern corner of the intersection of East Davie and Swain Streets, said land adjoining lot of the residence of Andrew Markham on the East, and the land of V. C. Royster on the North, Swain Street on the West and East Davie Street on the South. The plaintiff herein is informed and believes that Jane Stallings, the last owner of said parcel of land, died having no heirs and that, therefore, under the laws of the State of North Carolina the said parcel of land has been escheated to the University of North Carolina, and the said action has been instituted for the purpose of having judgment entered to this effect.

And the said defendants—if any there be—will further take notice that they are required to appear at the term of Wake Superior Court, beginning September 12, 1915, being the court provided for the first Monday after the first Monday in September, to be held at the courthouse of Wake County, Raleigh, N. C., and answer or demur to the complaint in said action, or the plaintiff will apply to the court for the relief demanded in said complaint.

This twenty-fourth day of July, 1915.

MILLARD MIAL,

Clerk, Wake Superior Court.



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CAREY J. HUNTER & BRO., STATE AGENTS,

RALEIGH, N. C.

Woman's Missionary Union

Edited by Miss Blanche Barrus, Corresponding Secretary, Raleigh, N. C.

THIS WEEK'S VISITORS.

Mrs. W. H. Reddish, of Wadesboro, was a recent visitor to the W. M. U. office, and brought most encouraging reports from their W. M. S. Among other good news, they are supporting Miss Nan Trantam, of South Carolina, in the Training School this year,—and next year she will be sent as a foreign missionary by the church and society of Wadesboro.

Mrs. B. A. Hocutt, of Clayton, paid us a hasty call last week. Mrs. Hocutt has recently taken up the work as W. M. U. Superintendent of the Johnston Association, and is busy planning for the annual meeting to be held at Benson in October. We bespeak for her the help of every society in this undertaking.

Mrs. J. F. Mitchiner and Mrs. Banks, of Franklinton, were also welcome visitors. They are members of Perry's Chapel, hostess society of the Central Woman's Missionary Union meeting this year, to be held September 4 and 5. Perry's Chapel is one of our best societies, and judging from the cordiality and enthusiasm of these two members our delegates may expect a royal welcome.

OUR TRAINING SCHOOL GIRLS.

We are rejoiced to announce that Miss Alda Grayson, of Rutherfordton, will go to the Training School this year, as one of our scholarship girls. Miss Grayson is a graduate of Meredith College, of the class of 1912, a young woman of beautiful character, a devoted mission worker, with all the necessary qualifications for this important training. After the Training School course, she will take medical training, preparatory to going as a foreign missionary.

Miss Pearl Johnson, of Pittsboro, who graduated from the Training School this year, as the "scholarship girl" of the Piedmont Association is under appointment from the Foreign Mission Board, and will sail for China in October. Miss Johnson also belongs, "by right of adoption", to the women of West Chowan, who have taken her as their special missionary.

Miss Minnie Middleton, who is also a scholarship graduate of this year, is spending the summer at her home in Warsaw. She has also received an appointment from the Foreign Mission Board, and will go to China next year. Our W. M. U. workers all over the State will rejoice in the gift of these noble young women, and congratulate our Board on sending such splendid representatives.

Miss Miriam Schell, another dear Training School graduate, after a short rest in Asheville, has accepted a position to teach in the Stocton Valley Institute, Helena, Tenn. All these young women have endeared themselves to many of our North Carolina workers, who will follow their careers lovingly and prayerfully.

THE ASSOCIATIONAL MEETINGS.

We are receiving interesting letters from the Vice-Presidents, and others, about the Associational meetings, both past and future. The July meetings have been largely attended, and many of the reports are very encouraging.

The officers have had the pleasure of attending six of these meetings, and have greatly enjoyed this opportunity of getting in closer touch

with the Associational work and workers. Mrs. Mason, our Y. W. A. leader, reports a most enjoyable visit to the Sandy Creek at Aberdeen on July 15. Miss Briggs attended the South Yadkin on July 20-21, and the Piedmont on July 26, while Mrs. Jones had the pleasure of attending our largest Associational gathering, the West Chowan. Mrs. J. J. Roddick, of Winston-Salem, represented the Central Committee at the meetings of the Yadkin and Surry. Our workers from all these points have written most enthusiastically and appreciatively of the help received from these members and representatives of the Central Committee. The Corresponding Secretary had the pleasure of attending three meetings, the Beulah, the Buncombe and the Haywood. There were a number of encouraging features, but the two that deserve special mention were the deep interest in young people's work, and definite plans for the organization of new societies. In the Buncombe every W. M. S. represented pledged to organize at least one new society during the coming year. A similar plan was launched in the Haywood. This is a great undertaking, but these women are thoroughly in earnest, and will no doubt succeed.

In every meeting we have been much impressed with the earnestness and faithfulness of the Associational Vice-Presidents, who are each year planning more wisely and largely for their work.

AN ENCOURAGING LETTER.

Out of many good letters received recently, this paragraph deserves special mention: "I have just received an encouraging report from the President of Southern Woman's Missionary Society (a country church in the Sandy Run). Their aim for this quarter was twenty-five dollars, —ten for the Training School, and fifteen for State Missions. They have only ten active members, but they are so enthusiastic and helpful."

MISS MARY WASHBURN,
Vice-President.

ANNOUNCEMENTS.

Pilot Mountain.—The Woman's Missionary Union of the Pilot Mountain Association will hold their annual meeting with the Mayodan Baptist Church, September 15, 16. Delegates from Mt. Airy and surrounding churches will be entertained over night in Winston-Salem and are requested to send their names to Mrs. J. J. Roddick, that homes may be assigned them.

Central.—The annual meeting of the Woman's Missionary Union of the Central Association will be held at Perry's Chapel, September 4, 5, beginning September 4, at 9:45.

Delegates wishing entertainment will please notify Miss Emma Perry, Franklinton, N. C. Delegates coming by rail from towards Raleigh will come over on Friday p. m., so that they will be there in time for the meeting on Saturday. Delegates will be met at Franklinton.

MRS. J. W. WHITFIELD,
Superintendent.

Creedmoor, N. C.

Brunswick.—The annual session of the Woman's Missionary Union of the Brunswick Association will be held at Southport Baptist Church on

August 26, 1915. I wish to urge that every Society have a representative at this meeting.

MRS. I. D. HARRELSON.
Winhabow, N. C.

MISSIONARY RALLY.

On the third Sunday in July the people of Cove Creek Baptist Church met together for an all-day Missionary Rally.

The service was opened by Rev. J. M. Payne, after which Mr. Smith Hagaman delivered an address on missions.

Rev. D. Glenn, of Bristol, Tenn., preached a thrilling missionary sermon at eleven o'clock. At the close of the service—a collection was taken that amounted to \$21.

After partaking of the delicious dinner that was spread on the beautiful grass near the Church, the people re-assembled for the afternoon program, which was conducted by the Woman's Missionary Society and was as follows:

Song—"Onward Christian Soldiers."

Devotional exercises—Mr. Smith Hagaman.

Song—"From Greenland's Icy Mountains."

Paper on Missions—Mrs. D. F. Horton.

Reading—"What's in a Name?"—Mrs. M. M. Mast.

Song—"I'll Go Where You Want Me to Go."

Reading—"Systematic Giving"—Miss Rose Edna Brown.

Reading—"How Mission Work Benefits the Individual"—Miss Mary Swift.

Song—"Rescue the Perishing."

Address—"Woman's Work"—Rev. D. Glenn.

Song—"Blessed be the Name."

It is needless to say that this was one of the most inspiring and beneficial occasions I have ever attended. The splendid people of this church are fast waking up to the great need of more missionary zeal in their church.

I hope that we may hear of many other all-day Missionary Rallies during the next year in the Three Forks Association.

ROSE EDNA BROWN.
Blowing Rock, N. C.

Young Woman's Auxiliaries

Leader: Mrs. C. E. Mason, Charlotte.

Who knoweth whether thou art com-
ing to the Kingdom for such a time as this
—Esther 4:14.

OPEN DOORS.

Text—Rev. 3:8—"Behold I have set before thee an open door, and no man can shut it."

In our study of missions we talk much of "open doors" in far-away lands—"the open doors of China," etc. We also have much to say about the "open doors of America", but too often we fail to see the handwriting of God across the archways. We may even be trying, by legislative action, to close doors God has opened.

I—The Open Door Before the Church.—"Behold I have set before thee an open door." Doors are opened to admit men, not to keep them out. Some doors are opened to admit us into lands across the sea. Others are opened to admit to us the heathen nations from across the sea. The same God opens their doors to us and our doors to them.

II—America, the Open Door of Opportunity. The first settlers of America saw an open door before them and prest into it in search of (1) Political freedom, (2) Religious

liberty, (3) Opportunity for unhindered development, (4) Homes to shelter them.

The many millions of foreigners who are pressing through our open doors today come for the very same reasons.

III—Who Can Shut These Doors? "Which no man can shut." Can we shut them by legislative enactment, our own selfish hostility, by repudiating our responsibility?

IV—The Stranger Within Thy Gates. We are told that these strangers are undesirable. Are they undesirable because they are:

Poor? They are of the class that formed the tide of immigration to this country 300 years ago, and that formed the companionship of Jesus Christ 1900 years ago.

Ignorant? They have fine minds and are very teachable, and not half so ignorant as many of those to whom we send the gospel in non-Christian lands.

Low in Moral Standard? They have come to learn from us. Shall we disappoint them?

Not needed? They form the backbone of our army of tollers, and are the producers of our wealth.

A problem? We do not shrink from other problems.

Unchristianized? Christ has waited long for us to take His message to them. Now He is sending them to us.—D. W. Scott, in the Missionary Review of the World.

Sunbeams and Royal Ambassadors

MISS ELIZABETH BRIGGS, Supt.

"TRAINING THE CHILD IN MISSION THOUGHT AND GIVING."

Unless the children of today are brought to the Master, and trained for His service the outlook is dark indeed for coming generations. If every child now living could be brought under Christian influences, receive a Christian education, and be sent out to live and work for Christ, what a marvelous transformation this world would experience!

Phillips Brooks said: "He who helps a child, helps humanity with a distinctness, with an immediateness, which no other help given to human creatures in any other stage of their human life can possibly give again." Here is a challenge to all who believe that the world needs hope, that humanity needs help, that God needs human agents to carry out His plans, that Christ needs the child.

But in what way can we train our children in missions, and how can we interest them to the extent of their wanting to give to missions? First, we think the parents should teach the children the Bible in the home—teach them to love God's Word. I find we can appeal to children by telling them of the conditions of the child-life in other countries and of those living in our own land, whose parents are not Christians, that have not the advantage of the Sunday-school, and Sunbeam Band. Then the Sunday-school teacher has an excellent chance to tell the pupils of the mission work, and create in them a longing to help others. She can help them to cultivate an unselfish spirit. Then the Sunbeam meetings are one of the finest ways of teaching the children the Bible and training them in missions and giving. Children love the Sunbeam work. They like to sing, and recite. Our programs must be interesting and bright. I find the programs in "Royal Service" excellent, and I trust those of

us who are Sunbeam leaders carry out these programs and also the Bible study in each month's "Royal Service." Once a month try to carry the children on a flower hunt, picnic or something of the kind. These outings will give us a chance for personal touch with them.

Some of the men and women who are shaping China today are those who, as children, received religious training in Christian homes. I will speak of only two. Sun Yat Sen and Dr. Li Bi Cu. Where did Sun Yat Sen get his principles of freedom and equality? These were instilled into his heart by a missionary, a follower of Jesus Christ and in China for the direct purpose of teaching how Jesus came to save the world. Dr. Li Bi Cu is one of China's new women. Her mother was rescued from the streets, where she had been thrown to die when only a day or two old, and taken to a mission school where she was cared for, educated and trained as a Bible woman.

We should train the children not only for what they can be and do in the future when they are grown up, but we should teach them to use now what they have learned for the benefit of others. Let us teach our children as they become Christians to try to win souls for Jesus. We must not only train them to work, but also teach them the joy and privilege of giving. I believe we should take collections not only every Sunday in the Sunday-school class, but also at the Sunbeam meetings. And a good way is to teach them self-denial. Perhaps if we older ones practiced this more our apportionments would not be nearly so hard to raise, and we would know of a truth that "It is more blessed to give than to receive."

If the children of the world need Christ, it is unjust, unfair, unchristian to deny our children a share in the labor and the reward.

Is there anything more beautiful than the generosity of a child who has learned to give to others because of its love for Christ? The churches that are systematically training their children to give have a great future before them.

Are any of us afraid if we train our children to feel the personal responsibility for the children of far off lands that the Master may want them some day to go to these lands to tell of Christ? Ah! my sisters, we should look on this as a divine favor, and consider it an honor for Christ to call one of our boys or girls to serve Him in a land of heathen darkness.

Our prayer should be for fully equipped leaders of Sunbeam Bands and Junior Societies. We need also to pray that our eyes may be opened to the great task of love before us in the trust of the children—

"Jesus wants a tiny hand
In the harvest field
To the touch of fingers small
Giant hearts may yield."

Jesus said: "Suffer the children to come unto me and forbid them not, for of such is the kingdom of heaven." I trust all of us have a Sunbeam Band in our church. If there is one here who has not, I want to beg you to organize one just as soon as you go home. The children will be glad to go to these meetings. And do not be afraid to take up the leadership of this work. God does not always use the most competent, but He can use those best who are the most willing. Do not let us fail to get the children interested in Christian work and giving to missions.

MRS. L. B. WHITE.
Clyde, N. C.

SOUTH YADKIN NOTICE.

The next annual session of the South Yadkin Association will meet with the First Baptist Church, Mooresville, N. C., September 2, 3 and 4, 1915.

We wish to urge that every church be represented at this meeting. Our slogan—Every Delegate Present.

All who will attend the Association please send me their names at once or before August 18.

T. L. CASHWELL,
Chairman Entertainment Com.
Mooresville, N. C.

Thursday Morning.

10:00 a. m.—Devotional.
10:30 a. m.—Organization.
11:00 a. m.—Report on State of the Churches.
12:00 a. m.—Adjournment.

Thursday Afternoon.

2:00 p. m.—Ministerial Education.
General Education.
Ministerial Relief.
Pastor's Support.

Thursday Evening.

8:00 p. m.—The Introductory Sermon.

Friday Morning.

9:30 a. m.—Devotional.
10:00 a. m.—Orphanage.
11:00 a. m.—Foreign Missions.
12:00 a. m.—Adjournment.

Friday Afternoon.

2:00 p. m.—Sunday-school Work.
Woman's Work.
Biblical Recorder.

Friday Evening.

8:00 p. m.—State Missions.
Home Missions.

Saturday Morning.

9:20 a. m.—Hymn and Prayer.
9:30 a. m.—Miscellaneous.
10:00 a. m.—B. Y. P. U.
10:30 a. m.—Laymen's Movement.
11:00 a. m.—Temperance.
11:30 a. m.—Devotional.
11:45 a. m.—Adjournment.

SANDY RUN SUNDAY-SCHOOL CONVENTION

The next meeting of the Sandy Run Sunday-school Convention will be held with Wall's Church on the fifth Sunday and Saturday before in August.

Saturday, 11:00 a. m.—Introductory sermon by Rev. Z. D. Harrill; alternate, Rev. J. R. Matheny.

Queries—Who are responsible for the success of the Sunday-school? Rev. J. R. Matheny and A. L. Smart. (2) For the lack of interest in the Convention, would it be best to discontinue the Convention? Rev. Z. D. Harrill and Rev. H. D. Harrill.

Scriptures—(1) 2 Timothy 2:15.—J. G. Gayham and C. M. Teal. (2) John 3:5—D. J. Hunt, and Rev. T. C. Holland.

B. B. SMART, Secretary.
Bostic, N. C.

IN THE OLD DOMINION.

We have just closed a three weeks' campaign of gracious blessings in Mecklenburg and Charlotte Counties, Va. The first week we were at old Antioch Church in Charlotte County. This church is situated amid some of the most interesting and historic memories of the Old Dominion. Here it was that Patrick Henry, the famous son of an obscure Baptist preacher, immortalized his inherited spirit of independence and from his Baptist parentage gained in his birth and early training those traits of sturdy love for the freedom of soul and body. Here in this county, too,

the equally famous John Randolph of Virginia was born, lived, and died. The old church sits on the side of the road, which was the original highway blazed out through the virgin forests by Lord Cornwallis and his British troops during the Revolutionary War; it is still known as the King's Road.

Here at this historic church we began a meeting the latter part of July, the weather was extremely hot and uncomfortable, but the crowds came. The church membership were loyal and we had a real old-fashioned revival of religion. Forty-one converts were brought into the Kingdom, four of them going to a nearby Methodist church, the old church was thoroughly revived and happy. Our host at this meeting was the Hon. B. D. Adams, one of the brainy and progressive members of the Virginia Legislature. He has been honored by his State with several important offices and is a staunch Baptist, true to his convictions on every moral question.

Our second meeting was at Bethel Church, in Mecklenburg County. We were here last year, and had a great ingathering then. The Lord gave us a special feast of good things at Bethel, in the revival of the church, and nineteen were added to its membership, all by baptism. Bethel Church has a splendid future under the leadership of her vigorous young pastor.

The first day of August we began a meeting at Wylliesburg, swinging back into Charlotte County. We found here a loving and willing people. For a week, through threatening weather and several counter attractions, such as picnics, and other things in nearby neighborhoods, they poured but to church. Several days there were as many people outside of the house as within, and they gave us a splendid hearing. God opened up the way for a glorious revival here also.

The church membership entered into the spirit of the meeting and oh how they sang and prayed.

Some of the most soul-searching prayers we have ever heard came from the hearts of those brethren. Forty-five new members were added to Wylliesburg Church, and among them quite a number of men who were restored to the fellowship of the church, after being out for several years.

Rev. W. T. Halstead, a North Carolina boy, is pastor of these excellent churches. He graduated at Richmond College two years ago, and is already showing remarkable gifts as a preacher and pastor. He has a strong hold on the respect and affections of his people, and is growing in the gifts and graces of a Christian manhood. He has that rare charm of a distinctive and strong personality without the dominant egotism so noticeable oftentimes. We rejoice with him in the great blessings God is showering upon him and bespeak for him a life of unusual success in the Kingdom.

L. T. REED,
Evangelist.

Elizabeth City, N. C.



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The Biggs-Sanitarium, Asheville, N. C.

TO A WILD BRIER ROSE.

Wild brier rose, sweet brier rose,
Along whose veins the blood of
beauty flows,
Standing so modestly down by the
hedge,
Quietly smiling, fair summer's
pledge!

Thy purity guarded by many a thorn
And jeweled with dew-drops morn
after morn,
Thy sweetness still kept for Nature's
own few
And given so freely to whom it is
due!

The linnet and lark and happy wood-
thrush
Chant peans of praise in the June
day's hush,
As they hover around thy low dwell-
ing-place
And smile back the smile of thy
joy-lit face.

I, too, would linger near thy green-
shaded bower,
And feel the soft touch of thy limit-
less power;
More potent than scepter of high-
throned king
Is the stem that steadies thy pink
petal-ring!

Wild brier rose, sweet brier rose,
Ours of whose heart a gentle frag-
rance goes,
Blushing and smiling in conscious
content,
And speaking thy message from para-
dise sent.

—O. A. D.

THE INFLUENCE OF A CHRIS-
TIAN HOME.

The longer I stay away from home
and the farther away I get, the more
I am convinced that the impressions
made on the youthful mind by a
praying mother, who kneels by the
hearth-stone, are sure to last longer
than life, and will always be a guid-
ing star in the darkest night.

If the home life is pure there is
sure to be evidences of it in the
lives of those who go out from it
into the world. The greater per-
cent of crime can be traced directly
to some defect in the home training
of the criminal.

If I wanted to learn the true char-
acter of a woman I would sooner
ask the cook than the preacher. Wa-
ter must be forced to rise above its
source, so from the same reasoning
it is safe to conclude that church
life cannot normally get above home
life.

The actions of parents make deep
impressions on the child's mind. Two
children are heard quarrelling by
their fond parents, and when asked
by them why they act so rudely re-
ply: "We were just playing 'papa
and mamma.'" People who do not
quarrel at home seldom quarrel with
their neighbors.

How closely children follow in the
footsteps of their parents! Mother,
have you not on starting across the
room, turned to see that your lit-
tle babe had started to crawl after
you? Father, did you never, on go-
ing out for a walk turn and see
that Johnnie had started after you;
and as you close the yard gate in
front of him he looks up at you
and says: "Papa, won't you let me
go." Your children expect to go
where you go, so be sure to go
the right way.

An eastern boy once started for
the West. His father bought him
a ticket for him and gave him some
money for expenses, but as the train
prepared to start he gives him more
money, saying: "I want to be sure
you have enough to carry you safely
through." Fathers and mothers,
your sons and daughters are starting
out on life's journey, are you careful
to see that they have plenty of good

advice and instructions to carry them
safely through?

In a crowded city a cow is seen
following closely after a wagon
through all the whirl and tumult
of one of the business streets, what
is there about the wagon that calls
her onward? It is her young calf
which is lying in the rear end of
the bed. At the same time a child
is seen playing in the street, not
knowing its apparent danger, and
its parents not seeming to care. This
child is really an orphan, although its
parents live just across the street.
Shall we take example of the dumb
creature? I am sure we could profit
by so doing.

The advancement of this nation
depends largely on the way the pa-
rents raise their children. There
has never been a time when we
needed good Christian men for lead-
ers, more than now, and the home
influence will count more than any-
thing else in the development of
good sound principles in the rising
leaders.

I was brought up in a good Chris-
tian home in which was a mother
who served God daily and who taught
her children to fear Him. I at-
tended school at a college where
Christian influence prevailed. I
learned to love and obey God and
served Him faithfully for a few
years. I left home and friends to
come West, and here I soon fell
among worldly men and their in-
fluence soon led me away from my
duty to God. Gradually I weakened.
The ever present and persevering
consciousness of the home life was
lost, soon forgetting mother, home,
and God.

I have wandered away until the
space between seems almost impass-
able.

My life is now full of misery and
I am tired of sin and stray-
ing and long to be back in
the full joys of salvation. The
advice of mother and my beloved
teacher, come to me in plead-
ing tones, calling me away from the
mouth of hell. I want all Christian
people who read this confession to
pray that I may be placed at the post
of duty, for I realize that there and
only there I shall find the full joy
of complete salvation. In closing,
let me say, that I know by experience
that the words of a mother will
never fade from memory.

R. L. GREENE.

Richmond, Oregon.

...The Morven correspondent of
the Wadesboro Ansonian, April 17,
says: "The annual sermon at the
Morven High School is always an in-
teresting day and the people were not
at all disappointed yesterday when
Rev. W. H. Reddish of Wadesboro
delivered the sermon. At ten-thirty
o'clock the first song was sung, af-
ter which Rev. J. P. Boyd introduced
the preacher in a few well chosen
words, which brought silence to the
large audience. Then the speaker
began his wonderful sermon, one of
the main thoughts being 'I have
found myself.' He held the great
audience spell-bound for about forty-
five minutes. Many have said this
was one of the best sermons ever
delivered here, and this is saying
much, for Morven has always had
the distinction of having fine com-
mencement sermons."

For ambition there is no rest, for
passion there is no fruition of joy;
precedence often ripens no fruit save
envy and bitter sorrow. But where
the hand does honest and honorable
work, there the heart doth sing, and
the laborer at his forge or furnace,
the workman who polishes his wood,
or perfects his iron, knows that honest
toll lends a certain peace that
wealth cannot increase nor poverty
take away.—Newell Dwight Hillis.

LETTERS THAT INSPIRE CONFI-
DENCE.

I wish very much that every rea-
der of the Biblical Recorder could
spend sufficient time in my office to
read the thousands of letters which
I have received from all parts of the
country. I have printed several
hundreds of them in a booklet,
but I wish you could see the
originals, for I would like for you
to realize the wonderful results
which they report in the relief of
dyspepsia, indigestion, persistent
headaches, rheumatism, gall stones,
kidney, bladder and liver diseases,
uric acid poisoning and other condi-
tions due to impure blood.

Before I was cured by Shivar
Mineral Water and purchased this
Spring, and before I received all of
these letters from sufferers, I didn't
take very much stock in advertise-
ments like this. I therefore cannot
blame you if you doubt, but, my
friend, I am absolutely convinced
that the Shivar Spring is the great-
est restorative mineral spring ever
discovered, not excepting the famous
Spas of Europe. I have shipped
this water to thousands of sufferers
in all parts of the United States,
and they almost invariably report
either permanent restoration or ben-
eficial results. That is why I make
the guarantee offer contained in the
following letter. Sign it now and
send it in:

Shivar Spring.

Box 8J, Shelton, S. C.

Gentlemen:

I accept your guarantee offer and
enclose herewith two dollars for ten
gallons of Shivar Mineral Water. I
agree to give it a fair trial, in ac-
cordance with instructions contain-
ed in booklet you will send, and if
the results are not satisfactory to me
you agree to refund the price in full
upon receipt of the two empty demi-
johns which I agree to return
promptly.

Name

Address

Shipping Point

(Please write distinctly.)

Note:—The Advertising Manager of the
Biblical Recorder is personally acquainted
with Mr. Shivar. You run no risk whatever
in accepting his offer. I have personally
witnessed the remarkable curative effects of
this water in a very serious case.

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EVERY Baptist who receives this paper is
urgently requested to remember that he is
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NEW COUNTRYThe Treasurehouse and Won-
derland of Eastern America.

A wonderful Railroad through a won-
derful country! Such is the exclama-
tion of surprise and delight with which
visitors view the beauty and grandeur
of the Appalachian Wonderland from
trains of the Carolina, Clinchfield
& Ohio Railway. This wonderful
new Line has been built at an
enormous expense of time, engineer-
ing skill and capital, as a quick-service
short-line, cutting off two days in time
of freights between the Central West
and South-East, by a direct route
through the Great Appalachian Moun-
tain barrier. The dream of our fore-
fathers—a direct route from "Cincinnati
to the Sea"—is at last an accomplished
fact and in its accomplishment the Na-
tion has acquired a treasure-house of
surpassing richness in undeveloped
wealth of forests, fields and mines. A
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of standing hard-wood timber in the
Eastern half of the Continent! Farm,
stock and orchard lands of surpassing
productiveness! The loftiest mountain
peaks! The deepest canyon! The most
beautiful water falls and picturesque
river gorges! The grandest scenery! The
highest altitudes and the most delight-
ful and invigorating climate in Eastern
America! These are but a few of the
superlatives with which nature has en-
dowed this hitherto inaccessible region
whose beauties and treasures are now
unlocked by modern transportation fa-
cilities.

On July 1, 1915, the passenger and
freight service over the Carolina, Clinch-
field & Ohio Railway was inaugurated
between Elkhorn City, Ky., where con-
nection is made with the Chesapeake
& Ohio Railway, and Spartanburg, S. C.,
where connections are made for all
points in the Southeast. The Line tra-
verses Eastern Kentucky, Southwestern
Virginia, Eastern Tennessee, Western
North Carolina and the Piedmont re-
gion of South Carolina, crossing four
great mountain chains, the Cumberland,
Clinch, Great Smoky and Blue Ridge,
which comprise the loftiest section of
the Appalachian System.

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ding for men—for brains, brawn and
capital—in terms of wonderful oppor-
tunity. With unlimited resources of
forest, soil and mine; with close prox-
imity to the populous consuming
centers of the East, South and Central
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acquired transportation facilities, this
great new country, the latest and rich-
est addition to the wealth of the
Nation, bids highest for human
enterprise and endeavor. Unfettered
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offers almost unlimited opportunities
to both capital and labor.

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turing features. Address the Informa-
tion Bureau, Carolina, Clinchfield &
Ohio Railway, Johnson City, Tenn.—
Adv't.

ANNOUNCEMENT!

The NEW ATLANTIC HOTEL

Morehead City, N. C., Is Now Open.

Under the management of Mr. R.
P. Foster, who operated the Hotel
with much success and to the entire
satisfaction of its patrons last sea-
son.

Mr. Foster is well known to nearly
every citizen of this State and his
previous experience in the hotel busi-
ness insures excellent service and
courteous attention to all guests.

Every railroad in this territory
will sell excursion tickets to More-
head City during the present sum-
mer.

CONSULT YOUR TICKET AGENT.

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When writing advertisers, please
mention this paper.

Obituaries

Limitations of space, promptness in publication, and fairness to correspondents require in this department small type and adherence to a rule of long standing in the Recorder office: "Obituaries, sixty words long, are inserted free of charge; when they exceed this number, one cent for each word should be paid in advance." Where this regulation is disregarded, the editor will understand that he is authorized to abbreviate.

BRYANT.—Mrs. Bettie Bryant died July 30, aged forty-eight years. She was a member of Ross Church. The night before she died, though very weak, yet she sang distinctly, "I Am Going Home to Die no More." Burial service by pastor.—R. B. Lineberry, Colerain, N. C.

WILSON.—W. T. Wilson died real suddenly near his home in Bertie County on July 34, being seventy-five years of age. He was a member of Ross Baptist Church. Burial service conducted by Dr. W. L. Davis, of Windsor. He had two daughters and three sons, one of the daughters only living with her father. To this daughter, our sympathy is especially extended.—R. B. Lineberry, Colerain, N. C.

BONHAM.—Mrs. Hattie Bonham died July 3, at the home of her daughter, Mrs. J. R. Lawrence, near Colerain, N. C. Mrs. Bonham was a member of Immanuel Baptist Church at Camden, New Jersey, where she had lived till her daughter married and moved South. She was sixty-eight years of age. She had been a great sufferer from cancer, but the writer never has seen anyone so cheerful in patient endurance of suffering. Her patience should be a great blessing to all who know her, because she was so pleasant notwithstanding the affliction.—R. B. Lineberry Colerain, N. C.

FAUCETTE.—Just as the sun was gliding the eastern horizon, the death angel entered the home of Mrs. R. J. Buffalo, Wake County, and called her sister, Mrs. Julia E. Faucette, so quickly, so gently, she obeyed the summons no one knew she had slipped away to her Father's house till she was called to breakfast.

After a faithful, useful life of more than seventy-six years, she longed and prayed so earnestly, so often, "Please, Father, let me go home." May 24, 1915, found her ready and waiting for her prayer to be answered.

In her girlhood days she professed faith in Christ and joined Cane Creek Baptist Church, Orange County. In 1863 she became the wife of Elmore M. Faucette, and moved her membership to Mars Hill Baptist Church, Orange County. No eulogy is more appropriate than to say, "She did what she could."

During more than fifty years, she was ready to help every good word and work. Mars Hill will miss "Sister Faucette." For five years she lived a childless-widowed life, which intensified her love for God and her church.

"Sublime is the faith of a lonely soul, In pain and trouble cherished; Sublime is the spirit of hope that lives, When earthly hope has perished."

Her funeral services were conducted, by her pastor, Rev. J. R. Green, in Mars Hill Church, and her body was laid beside her husband's in the cemetery at Cedar Grove, Orange County; her spirit has found rest, home and loved ones, which is heaven.—Sister Cornelia.

BROTHER FRANK PEARCE.

On July 8 Brother Frank Pearce, of Colerain Baptist Church, died in a hospital in Norfolk where he had gone for an operation. His death, to the writer, seems to deserve more than a passing notice. He will be missed unusually in the home because of the kind and gentle home life; in the neighborhood and business world those who have known him speak of him only to praise him; and in the church, though extremely quiet, his influence is beyond estimation.

He made a comfortable living for his family by honest, diligent toil. His oldest daughter, Miss Mary, was educated at the State Institution for deaf and dumb. His next daughter, Miss Ella, was educated at Meredith, and makes a most excellent teacher. The third daughter, Miss Gladys, was educated at Chowan College. She is also a teacher, being employed at Thomasville Orphanage last year. The fourth daughter, Miss Allie Ann, graduated at Meredith last May and bore especial commendation from her teachers. The only boy, Frank, Jr., has just taken his preparatory work at Winterville High School, and took a nice stand in his work there. There are two younger girls in Colerain school.

Last year, when sending a little box to Miss Allie at Meredith, the writer heard Mrs. Pearce say that she had been sending boxes like that to children off at school every year for twenty years. I thought then what father and mother has been more faithful or has a happier record in the lives of the children—so treated than Mr. and Mrs. Frank Pearce.

The mother and children sorely miss him, but the recollection of his life is a rich legacy to them. I count myself the richer to have known him.

R. B. LINEBERRY.

Colerain, N. C.

A GOOD MEETING AT RILEY'S CREEK.

Our meeting began on Saturday before the fourth Sunday in July and continued for eight days. There were seven for baptism and the church was greatly revived. Rev. W. B. Rivenbark did the preaching, and his sermons had the old-time ring. He preached the gospel pure and simple.

Any pastor or church needing good reliable help can write to Brother Rivenbark at Teachey, N. C.

T. J. BAKER.

Teachey, N. C.

ERUPTIONS CAN BE STOPPED

by internal blood purifiers because they are caused by blood disorders. However, Eczema, Tetter, Ringworm, Itch, Scaly Patches, etc., cannot be cured because they are parasitic skin diseases. It takes a positive skin remedy like Tetterine to destroy the germs and heal the surface. Dr. W. S. Fleider, Electric, Ala., says: "I never use anything else but Tetterine in all skin troubles." 50c at druggists or by mail from Shuptrine Co., Savannah, Ga.

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Special Low Round Trip Rates via Seaboard Air Line Railway. The most BEAUTIFUL Mountain Section of North Carolina.

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Good for all kinds of pain. Used to relieve Neuralgia, Headache, Nervousness, Rheumatism, Sciatica, Kidney Pains, Lumbago, Locomotor Ataxia, Backache, Stomachache, Cursickness, Irritability and for pain in any part of the body.

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At all druggists. 25 doses 25c. 50c. MILES MEDICAL CO., Elkhart, Ind.

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LOCAL TRAINS ON CONVENIENT SCHEDULES.

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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.

Electric-Lighted Sleeping Cars Between Raleigh and Norfolk.

(In Effect April 11, 1915.)

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

Leave Raleigh:

9:30 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 Chocowinity and Norfolk.
6:00 a. m. Daily, except Sunday, for New Bern via Chocowinity.
2:20 p. m. Daily, except Sunday, for Fayetteville.
2:50 p. m. Daily, except Sunday, for Washington.
8:15 a. m. Daily for Varina, Lillington and Fayetteville.
7:10 a. m. Daily, Varina, Duncan, Star and Charlotte.

Arrive Raleigh:

From Norfolk, Elizabeth City, Washington, Wilson and Greenville.
7:05 a. m. Daily; 11:35 a. m. daily, except Sunday; 9:10 p. m. daily.
From Charlotte 1:20 p. m. daily.
From Fayetteville 11:15 a. m. 7:20 p. m. daily, except Sunday and 6:55 p. m. Sunday only.

Leave Goldsboro:

10:25 p. m. Daily.—"Night Express." Pullman sleeping car for Norfolk from New Bern.
6:55 a. m. Daily.—For Beaufort and Norfolk.—Parlor car between New Bern and Norfolk.
3:40 p. m. Daily for New Bern, Oriental, and Beaufort.—parlor car service.

For further information and Pullman reservation, apply at City Ticket Office, Bland Hotel, Raleigh, N. C.

J. F. MITCHELL, Trav. Pass. Agt. Raleigh, N. C.
B. W. BRANNON, City Ticket Agt. Raleigh, N. C.
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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.—3:52 a. m.—Through train for Asheville, 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. 129.—4:05 p. m. for Greensboro, handles Free Chair car Raleigh to Charlotte. 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.—3:30 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.—4:50 a. m.—For Goldsboro, makes connection for Wilmington, New Bern, Morehead City. Also connects with A. C. L. at Selma for points South and North.

No. 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. Handles free chair car service from Charlotte to Raleigh.

No. 22.—7:35 p. m.—For Selma and Goldsboro, through train 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.

H. F. CARY, O. F. YORK, G. P. A. T. P. A. Washington, D. C. Raleigh, N. C.
W. H. TAYLOR, P. T. M. Washington, D. C.
E. H. COAPMAN, Vice-President and General Manager, Washington, D. C.

WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

Acknowledgments

Raleigh, N. C., August 18, 1915.
 State Missions.—W. M. S., Midway, \$2.00; New Hope, 5.50; W. M. S., New Hope, 4.65; First, Asheville, 50; Smith's Grove, 3; First, Belmont, 2.17; Bayboro, 4.65; Ar-laka, 5.54; Ridgeway, 1.75; Sunbeams, Warsaw, 10; Antioch, 1; Whittier, 1; Apex, 12.35; Ruhama, 30; West Buncombe Asso., 4.05; Cane River, 47.06; Thanksgiving, 1.17; Liberty, 1; Jackson, 16; W. M. S., Blowing Rock, 4.05; R. A., Ridgecrest, 3; W. M. S., Turkey, 25; Brush Creek, 1; Cedar Grove, 2.95; Lea Bethel, 3; Mrs. Mollie Chappel, 1; Sharon, 2.13; Bear Marsh, 3; Cliffside, 15; Western Prong, 5.71; Bethle-hem, 2.50. Total this week, \$246.48. Pre-viously reported, \$6,916.73. Total this year, \$7,163.21.

Foreign Missions.—Midway, \$1.25; S. S., North Winston, 5.25; Piney Forest, \$1.20; Friendship, 7.36; Zion Hill, 3; Antioch, 1; Whittier, 1; Holly Springs, 2.50; Apex, 12.35; Liberty, 1; R. A., Ridgecrest, 2; W. M. S., Turkey, 1.50; W. M. S., Beulah, 6.35; Lea Bethel, 10; Brown Memorial, 18.41. Total this week, \$74.67. Previously reported, \$33,579.64. Total this year, \$33,654.31.

Home Missions.—New Hope, \$5.00; W. M. S., New Hope, 5; 1st., Asheville, 62.74; Piney Forest, 2.25; Friendship, 2.86; Sun., Marion, 13; Y. W. A., Grove S. S., .50; Sun., Grove S. S., .50; Spray, 25; Zion Hill, 2; Antioch, 1; Whittier, 1; Apex, 9.25; Liberty, 1; R. A., Ridgecrest, 2; Sun., Clinton, 3; Sun., Turkey, .75; W. M. S., Turkey, 1; W. M. S., Beulah, 3.05; Lea Bethel, 2; Brown Mem., 24.45. Total this week, \$157.35. Previously reported, \$21,812.84. Total this year, \$21,980.19.

Education.—New Hope, \$2.00; 1st., Asheville, 40; Friendship, 3.51; Whittier, .50; Brown Mem., 6.56. Total this week, \$52.57. Previously reported, \$4,286.96. Total this year, \$4,339.53.

Sunday-Schools.—Midway, \$3.75; New Hope, 5; 1st., Asheville, 10; Whittier, .50; Thanksgiving, 1; S. S., Warsaw, 2.50; S. S., Whiteville, 10.30; Lea Bethel, 1. Total this week, \$35.05. Previously reported, \$1,029.45. Total this year, \$1,064.50.

Ministerial Relief.—New Hope, \$7.00; S. S., North Winston, \$5; 1st., Asheville, 15; Peachtree, 2.25; Friendship, 4; Spray, 10; Whittier, .50; Thanksgiving, 1.24. Total this week, \$44.98. Previously reported, \$1,934.48. Total this year, \$1,979.47.

Judson Memorial.—W. M. S., New Hope, \$3.00. Previously reported, \$2,997.58. Total this year, \$3,000.58.

Total all objects this week \$ 624.11
 Previously Reported 71,826.65
 Total this year 72,450.76

Wake Forest Church Building Fund.—Mt. Zion, \$1.00; S. S., Delway, 1.45; S. S., King's Mountain, 2.56; Ballard's Bridge, 1.50; S. S., Sharpsburg, 1.50; S. S., Cherryville, 5.00; S. S., Spring Hill, 4.00; S. S., Yanceyville, 1.25; D. W. Herring, 1; A. L. Shutt, .50; Elkin, 10; Winston, 10; E. J. Britt, 25; S. S., Pleasant Grove, 1; S. S., Mt. Carmel, .65; S. S., Creedmore, 3.55; S. S., 1st., Morganton, 3.25; Mt. Adair, 1; S. S., Rose Hill, 5; D. W. Morgan, E. City, 3.50; S. S., Locust Field, 3.40; S. S., Oak Grove, 2.40; S. S., Mt. Vernon, 1; S. S., Conway, 11.34. Total this week, \$100.85. WALTERS DURHAM, Treasurer Baptist State Convention.

If thou wouldst conquer thy weakness, thou must never gratify it. No man is compelled to evil; his consent only makes it his. It is no sin to be tempted, but to be overcome.—William Penn.

THE TROUBLE IS NOT INSIDE.

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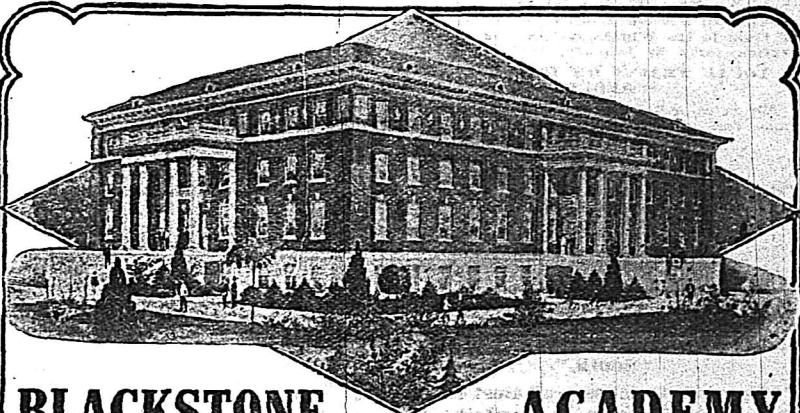
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Biblical Recorder Company
(Organized 1901.)

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The gospel cannot require anything less of us than a perfect obedience or righteousness, because nothing less would be for us real redemption and moral freedom. But it does not undertake to produce righteousness by requiring or demanding it. It comes to us not law foremost, but God foremost, making not obedience the condition of God in us, but God in us the condition and cause of obedience.—Dr. W. P. DuBose.

All virtue consists in having a willing heart. God will lead you as if by the hand, if only you do not doubt, and are filled with love for Him rather than fear for yourself.—Fenelon.

Invigorating to the Pale and Sickly.
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The New Home Missions.—By H. P. Douglas. Price, including postage, paper, 40 cents; cloth 60 cents. There are some things in this book with which we do not absolutely agree. Classes using it will necessarily have to be a little careful. Nevertheless, we believe that advanced classes will find this book to be an excellent one, dealing especially with the social gospel at home.

The story of home missions since 1890 has a geographical process over against an economical background is told in the opening chapters. "The New Home Missions" is intensive and social in its aim. So "The New Home Missions" carries back to the most venerable sections of the church, to Theological Seminaries, to prominent city Baptists, to well established congregations. Practical suggestions are included in this book under such chapter headings as—An Adequate Program for the Country, The City and the Stranger, Social Knowledge and Justice, Re-statement of Race Problems.

We heartily recommend this book for advanced classes.

No gentle word is ever spoken that Christ's voice does not also speak; no meek deed is ever done that the unsummoned Vision does not there and then appear.—Henry Drummond.

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RUSSELL H. CONWELL, Founder and President
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Home Circle

SUMMER-TIME ADVICE.

Homely phrase of our Southland bright—
Keep steady step to the flam of the drum;
Touch to the left—eyes to the right—
Sing with the soul though the lips be dumb.
Hard to be good when the wind's in the east;
Hard to be gay when the heart is down;
When "they that trouble you are increased,"
When you look for a smile and see a frown.

But
"Keep sweet and keep movin'."

Hard to be sweet when the throng is dense,
When elbows jostle and shoulders crowd;
Easy to give and take offense
When the touch is rough and the voice is loud.
"Keep to the right" in the city's throng,
"Divide the road" on the broad highway.
There's one way right when every-thing's wrong,
Easy and fair goes far in a day.
Just
"Keep sweet and keep movin'."

The quick taunt answers the hasty word—
A life-time's chance for a "help" is missed.
The muddiest pool is a fountain stirred,
A kind hand clinched makes an ugly fist.
When the nerves are tense and the mind is vexed,
The spark lies close to the magazine;
Whisper a hope to the soul perplexed—
Banish the fear with a smile serene—
Just
"Keep sweet and keep movin'."
—Robert J. Burdette.

A BIRD WITHOUT A VOICE.

"I wish I could sing like a bird," said Ruth Brown.
"Which of the birds would you choose to be like?" laughed her Aunt Bess, who sat in the low rocker by the window, mending.
"Oh, I don't know," replied the little girl. "Any bird sings nice enough for me."
"You wouldn't like to roar like the ostrich, would you, or caw like the crow?" said her aunt.
"Now, Aunt Bess, you are laughing at me. You knew what I meant, didn't you?"
"Why, yes, Ruth, I believe I know. But do you know that there is a bird that cannot sing a note?"
"No, indeed, I never heard of it, replied Ruth.
"I think you have heard of it, and have seen many pictures of it, too, my dear; but you've forgotten about it having no voice. We are so used to the sweet, clear, ringing notes of our many birds that it is hard for us to think of any bird having no voice. Yet away across the ocean is found a large bird which cannot sing, because it has no voice. Do you know what bird builds its big nest on the roofs of houses, or even on chimney tops, in Holland, Ruth?" asked Aunt Bess.
"Oh, yes, the stork, isn't it? But can't it make a sound, even if it can't sing?" said Ruth.
"No, the only noise storks ever make is a cracking sound, produced by striking one mandible against the other."

"Well, isn't that strange?" said Ruth. "Among the animals it is the long-legged, long-necked giraffe that has no voice, and the stork has a very long neck and legs, too."

"Haven't you often seen the picture of a stork standing on one leg with his head uplifted? Well, whenever a pious Mohammedan sees a stork standing like that—which, by the way, is a favorite position with the bird, he says: 'See, he is praying. May Allah answer his prayers.'"

"How funny!" cried Ruth. "Why should he think the bird would be praying?"

"It is this way. These eastern people are very superstitious, and they believe that storks are human beings—men from some far-off lands who have taken on themselves the form of storks. All Mohammedans think very highly of storks, and if any person shoots or injures these birds he will be severely punished."

"I'm glad the storks are protected," said Ruth. "I've read that even in Europe, in Holland and Norway, they are protected by law."

"So they are, Ruth, and so they should be, for they are great scavengers. They clear gardens of all kinds of insect pests, and do untold good in the lands they visit. Did you know that in the town of Fez, on the coast of Barbary, there is a stork hospital?"

"No, is there really, auntie?"

"Yes, really. Moreover, the hospital is a fine building, and is used for the sole purpose of nursing sick storks and cranes."

"That is lovely for the birds, but why did they go to the expense of building a hospital?" asked Ruth.

"Because of the superstition that makes them believe that storks are men in bird form," replied her aunt. "As soon as the cool autumn winds begin to blow, the storks leave Europe and go south to a warmer climate, where they are heartily welcomed. I have read of how a boy's kindness to a stork saved his life."

"Is it a story, auntie? Do tell it," said Ruth.

"In a little house in far-off Norway there lived a poor widow and her only child, Conrad. Every spring a stork came and built her nest on the roof of the tiny home. There she laid her eggs and raised her young, and when the chilly winds of autumn came she flew away to the sunny South returning the next spring. From the time Conrad was a little boy he had watched every year for the coming of the big bird, which he fed daily. Both he and his mother grew very fond of their feathered guest. Conrad would whistle in a peculiar way, and the stork would fly to him for food. Thus the bird and the boy became fast friends."

"When Conrad was old enough he went to be a sailor. On his first voyage, when the ship touched Africa, he and all the crew were taken prisoners by pirates and sold as slaves. Weeks went by, months and years passed. The poor, lonely widow in her northern home mourned for her sailor boy as dead. But poor Conrad was working in chains under a cruel task-master, away in Africa. How often he thought of dear old Norway, of his beloved mother, and of the little cottage home! Should he ever see them again? There seemed no hope."

"One day a stork circled above his head, and Conrad, thinking of his old-time pet, whistled the bird-call of the olden days. To his surprise and joy the bird came to him. He saw that it was his old friend. What joy it was for Conrad to feed his pet! Why, it was like seeing one from his own land, from his very home. Now a plan came to the lonely, discouraged slave. When the stork is ready to fly northward in

the spring I'll tie a message to its leg. It will go to my dear old home, and perhaps mother will see the note," he said. This he did, hoping that all would go well with his friend on its long northern journey.

"When spring came to the little Norway village the old stork came as usual to the roof of the tiny house that had been its home so long. Conrad's mother welcomed it and fed it for the sake of her boy who had loved it. Then she spied the paper wound around its leg, and taking it off she read the message her boy had sent. Quickly the wonderful news spread through the village that Conrad was living, but a slave. Then the minister said, 'We must save Conrad.' Someone went around and collected money and everyone gladly gave what he could, and the matter was laid before the king, and he was asked to help. When the king heard the story his eyes filled with tears, and before many days a great warship, fully manned, sailed away to the African coast to rescue the young slave. Before the summer closed it returned, bringing Conrad back to his mother's cottage. How merrily the church bells of the little village pealed a welcome! How the people rejoiced and gave thanks together on the day of Conrad's return!

"On the top of the church and on his own house Conrad placed the figure of a great stork, to show all who came to the village that God had saved his life by means of a bird. But the neighbors all said that if Conrad had not been kind to the stork when it first came it might have gone to some other roof, and thus his chance of rescue would have gone."

"Oh, Aunt Bess, is it a true story?" asked Ruth, whose eyes shone big and round as she listened.
"Yes, dear, the best of it all is that it is a true story. On the quaint village church the stork may still be seen, as well as on many houses. And often in the long twilight hours do the boys and girls gather about some dear old lady to hear the story of Conrad and the stork who once lived in that village."—Baltimore Advocate.

SOME FLOWERS.

An amiable man—Sweet William.
Comes with early dawn—Morning-glory.
A bird and a riding accessory—Larkspur.
A flower between mountains—Lily-of-the-valley.
A farewell sentiment—Forget-me-not.
A dude and an animal—Dandelion.
A part of the day—Four o'clock.
The result of Cupid's arrows—Bleeding-heart.
What it takes to make a kiss—Tulips.
A yellow stick—Golden-rod.
A dairy product and a drinking utensil—Buttercup.
What Cinderella wore—Lady's slipper.
A wild animal and an article of apparel—Foxglove.—Exchange.

Look upon hopefulness as a Christian duty, and in spite of all drawbacks of temperament, age, and health, of home and outward circumstances, of sorrow, loss, and trouble, strive courageously to cultivate hopefulness; resolve, in spite of all failures, not to acquiesce in habits of dejection. Cultivate hopefulness though sorrow seem to freeze your heart; and undismayed search for the secret of joy, for joy is the promised fruit of the Spirit.—Bishop Ryle.

Spice Box

"When is the ocean treacherous?"
"When it is full of craft."

"Mother, am I really the image of you, or was that lady that called on you just tryin' to hurt my feelings?"

"My dear, a burglar fired a revolver at a Boston man and the bullet struck a button, saving his life."

"Well, what of it?"
"Only this: A man could shoot at me with a shotgun and never hit a button."

Officer (to wounded Irish soldier)
—So you want me to read your girl's letter to you?

Pat—Sure, sir; and as it's rather private will you please stuff some cotton wool in your ears while ye read it?

A showily dressed man got on a car and sat down beside a woman whom he thought he knew. So he ventured a remark that the day was pleasant.

"Yaw," she replied.
"Why for wear a veil?" he asked.
"So I don't attract attention."

"Id is de province of shentlemens to admire," he replied.
"Not when dhey pe married."

"But I'm nodt."
"Is dot so?"
"Oh, no, I'm a patchelor."

"Vell, led me see," said the woman, removing her veil; "I am your mudder-in-law."

A young couple were engaged to be married. "Mabel, there is something I ought to tell you about myself," said Tom, soberly, as they were strolling in the moonlight. "What is it, Tom?" asked the girl. "Well, Mabel—I hate to tell you, but I don't think I would be doing right not to," and he glanced anxiously at the pale face of the promised bride. "The fact is," he continued, hesitatingly, "Mabel—I—I am a somnambulist." "Never mind, Tom," cheerfully replied the girl. "I am a Congregationalist, but we'll go to your church one Sunday and mine the next."

A country clergyman, on his round of visits, interviewed a youngster as to his acquaintance with Bible stories.

"My lad," he said, "you have, of course, heard of the parables?"

"Yes, sir," shyly answered the boy, whose mother had instructed him in sacred history. Yes, sir.

"Good!" said the clergyman. "Now, which one of them do you like best of all?"

The boy squirmed, but at last, heeding his mother's frowns, he replied:

"I guess I like that one where somebody 'loafs and fishes.'"

"Oh, I am almost tired to death!" said the woman who spends half her time addressing club meetings. "Our political economy club has been in session all day passing resolutions and drawing up petitions demanding a law regulating the price of bread. Only think! Three dollars worth of flour costs, when baked into bread, \$13. It's outrageous. We'll all be bankrupt. The bakers must be made to feel the power of the law. You should have been at the meeting."

"I couldn't come, I was too busy," said the calm-faced woman.

"Busy on a club day? What on earth at?"
"Baking bread," said the calm-faced woman.