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Christ's Call to the Capable

By S. J. PORTER, D.D.

He is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel: For I will show him how great things he must suffer for my name's sake. (Acts 9: 15, 16.)

Out of the past three tributary forces have united to form the volume of our present day civilization. These three streams rising in different sources flowed parallel for many centuries before their final commingling. First, there was the Hebrew civilization which had its origin in the little country of Palestine, and developed around the idea of Jehovistic religion. The second was the Greek civilization which sprang up in another small country, and had its development in the direction of science, philosophy, and general culture. The third was the Roman civilization, which began in another narrow land still further to the west, and became the expression of law, order, and centralized power. The dispersion of the Jews, the spread of the Greek language and ideals, and the world-wide domination of Roman power resulted in the breaking up of these heretofore isolated civilizations, and in bringing them together into one common, ever-widening stream which has flowed on through the centuries down to this day. At the exact confluence of these streams stood one man who in a way altogether unique so completely represented these three civilizations that he was the exact resultant of them all. This man was Saul of Tarsus, afterwards known as the Apostle Paul. To use his own words, he was of "the stock of Israel, of the tribe of Benjamin, a Hebrew of the Hebrews, as touching the law a Pharisee." No Jew could produce a finer record than he. As a Hebrew he was the equal of Moses, David, or Ezekiel, and had been a pupil at the feet of Gamaliel, the greatest of the Hebrew teachers. In fact he was the very flower of the Hebrew life and religion.

At the same time, he was a Greek, having been born in Tarsus, the capital of Cilicia, and "no mean city," whose schools of literature and philosophy rivalled, and, in the opinion of some, even surpassed those of Athens and Alexandria. Brought up in this influential, Hellenistic center, he so thoroughly imbibed the Greek culture that he might well be called the ideal representative of the Greek life. Indeed of this Greek citizen who will say that as writer, orator, strategist, and persuader of men he was not the peer of any of the mighty giants of that land.

But, while he was a Hebrew by race, a Greek in regard to his birth place and training, he was at the same time a Roman citizen. Nor was this citizenship bought as was the case with many who, had been slaves, but he boasted of the fact that he was born free, and as a Roman he possessed the true imperial spirit and cosmopolitan purpose. As a Roman, judging by his influence upon the world he is not out-measured by Julius Caesar, Cicero, Seneca, or any of their compeers. Here, then was a man who represented all that was best and strongest in the world at that time, embodying within himself, as did scarcely any of his contemporaries, the spirit of Hebrew religion, the genius of Greek culture, and the ideal of the imperial Roman power. It required centuries to produce such a man as this,—the flower of the ages, the apex of the mighty three-sided pyramid of world civilization. Of this man the enthroned Christ declares, "He is a chosen vessel unto me."

This capable, divinely picked man was chosen for two things: To do, and to suffer. He was chosen to bear the Name, and to suffer for the Name. Indeed, a man of such splendid powers and fine equipment finds not his worthy task except as he finds it in relation to the Name which is above every name. In what splendid fashion Paul gave himself to his task a large part of the New Testament is devoted to telling. With an enthusiasm which leaped into abandon he campaigned the nations, planting the new religion in the most strategic places. Into the centers of the three great civilizations he entered and with mighty courage proclaimed his mission:

Jerusalem, the home of the Hebrew civilization, was the world's religious capital, and of this city

the temple was the holy center. Into the sacred precincts of this noble edifice he entered with the result that all the people were stirred up, the city was tremendously moved, and he himself was arrested, but he did not lose the opportunity to make known his message, both to the religious masters and the inquisitive multitude.

Athens, the capital of Greece, was the intellectual metropolis of the world—"the mother of arts and eloquence." The hub of Athens was Mar's Hill. Here was the very highest place of human wisdom, the very perfection of human art, the very center of human culture. But even here "in the midst of Mar's Hill" Paul stood and addressed the "men of Athens" with the result that some mocked, some said, "We will hear thee again of this matter," while others "clave unto him and believed."

The capital of the world was Rome. The glory and dread of Rome was the imperial palace. Having been chosen and commissioned to bear his Master's name before the nations and the kings, Paul failed not to enter this shrine of worldly power where with dauntless constancy he proclaimed the name that was more imperial than the emperor's, with the result that his presence and his message "were manifest in all the palace and in all other places." He would not be satisfied to work feebly about the edges of things. He struck hard at the centers. He invaded the three world centers. The temple at Jerusalem, Mar's Hill at Athens, and the imperial palace of Rome. Sent to bear the name of his Lord before the kings, he faltered not on his mission.

The doing of these things demanded an intrepid zeal. In deputing him to his task Christ had said, "I will show him how great things he must suffer for my name's sake." Freely rendered, this verse reads, "I will show him what a strenuous life he must live for my name's sake." Christ showed Paul how strenuously he would have him live, and then Paul showed Christ how strenuously he could live. Here is his terribly intense record: "In stripes above measure, in prisons more frequent, in deaths oft. Of the Jews five times received I forty stripes save one, thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep; in journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren, in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness." Contemplating this coronal of heroism one can not but recall the strenuousness of the hero Master. Christ never did things by halves. He went to the limit, and beyond the limit. For example, when he fished he did not fish around the edges, but launching out into the deep he fished until the nets broke and the boat began to sink because of the enormous catch. When he fed the hungry throngs he did give them a mere crust, but they all ate—thousands of them—until they were filled, and twelve baskets of fragments were gathered up. When he forgave he forgave divinely. He forgave the woman who was a sinner, and the thief who was dying under condemnation. When he prayed he prayed all night and until the blood flowed. When he loved, he loved unto the end and unto death. He himself set the example. When James and John came to him asking for places of exaltation in his kingdom he answered them by asking, "Are ye able?" and then told them of the terrible cup and the fierce baptism which they must share with him, if they would share with him the kingdom; and they answered, "We are able."

He is calling to-day for those who are capable. He wants prepared men, strong men. Never before in the history of the world was there greater demand or greater opportunity for men of conscience, conviction, and power. It is no time for play. It is the time for work—real, big, hard work. It is the time for work because there are great tasks to be done. There is not much to be gained now by feebly fingering the fringes of things. The larger the task the louder the challenge. Let him who is afraid go back home. Let him who is courageous go forward. We must get

at the center of things, and from these centers work out until the circumferences are touched and claimed. And there must be no diluting and shading down of the message. Paul made it strong and poignant in the Hebrew temple, on Mar's Hill, and in Caesar's palace. In the great aggregations of intellectual, commercial, social, and political power, the true word about Christ must be spoken, but it can not be spoken by him who opiates his conscience, compromises with evil, or is willing to sell his soul for advantage. To a company of soldiers starting for the Spanish-American war a flag from a number of ladies was presented with the charge, "Carry this banner and place it on Moro Castle." Christ to-day calls the capable ones to go and make Him king over all the schools and universities, over all chambers of commerce and political conventions, over all governments and nations, over all creeds and systems and religions. Here is the command of the king: "Bear My Name and suffer for My Name." When the command came to him Paul said, "I consulted not with flesh and blood." The really capable man under such a call from such a source rises above the weakness and terror of temporal advantage to live the life worthy of himself, and of the task, and of the Master who calls.

San Antonio, Texas.

The Authority of Christ

In a lecture on "The Authority of Christ," President Patton of Princeton Seminary, laid down four propositions in establishing Christ's authority: "(1) If Christ is divine all the theology of the New Testament follows by obvious consequence; Christ's pre-existence and the preparation in the Old Testament is understood; the atonement is an adequate motive for the incarnation, the eternal purpose of God is explained, and Paul is vindicated. (2) If Christ is only human there is no authority in His ethics. He is said to have revealed God in the totality of His being, but this comes with bad grace from those who do not find God in the cosmos; We owe Him the Fatherhood of God; but it is already revealed in the Old Testament. He is venerated as the founder of a Kingdom, but if this is all I can understand those who make his die a disappointed man, and if he only introduced a new spirit of service he must be content to rank with Spencer. (3) He is said to be a great ethical teacher but stripped of the sentimental halo thrown about the human Jesus. I can understand how some find His teaching lagging behind the present century on alms, labor, revenge, divorce. Moreover, you only accept of Christ what you like and like what you accept. Hamlet would be good without Shakespeare, and so the teachings of Christ without Christ. And if Christ is only human even your human Christ is in danger. Only what Christ says is to be heeded, and of that only such things as make against His Divinity, because the rest is the product of the hero-worshipping evangelists. (4) The Divinity of Christ is the principle of unity between the ethics and the theology of the New Testament. If Christ is only an ethical teacher Paul is greater. But Christ as the Son of God made history if He did not write it; He laid the foundations of a kingdom in blood; He brought life and immortality to light."

Be as careful of the books you read as of the company you keep; for your habits and character will be as much influenced by the former as by the latter.—Paxton Hood.

The swimmer who ventures into the outer circle of the whirlpool finds that his own resolve not to go further presents a very weak resistance to the water's inevitable suction.—Marcus Dods.

God-haunted our lives are, until they give themselves to God, as the brain of a sleeper is haunted by daylight until he opens his eyes and gives himself a willing servant to the morning.—Phillips Brooks.

The virtue that comes out victorious in the crisis must have been nourished and cultivated in the humdrum moments.—Alexander MacLaren.

Editorial

What is Conversion?

The question raised finds answer in Isaiah (31:6)—"Turn ye unto Him from whom ye have deeply revolted. O children of Israel."

Conversion means, at bottom, just simply "a turning." And it is two-fold; First—turning from a state of revolt; Second—turning unto Him from whom they had revolted.

These are the rock-bottom principles of conversion. Here it is inculcated back in the old dispensation—long before the radiant coming the Son of Man. It is a universal duty demanded of all people in all ages.

In a sense, we may say that every transgressing Christian is converted when he returns to the path of duty. Thus, in our Authorized Version, Jesus says to Peter, "When thou art converted strengthen thy brethren." This refers to his turning again with bitter tears from his disgraceful denial of the Lord.

But conversion, in its strict and proper sense, refers only to "that first and radical change by which the soul enters upon its state of salvation." It is the human side of the new birth; the divine side is regeneration. Thus on the very threshold of the new life we find God and man working together, each voluntarily, both for the same end.

And right here there is a gross misconception concerning the plan of redemption. Two extreme views are held; on the one hand there are those who think that this change of heart is all of man—a mere conversion; on the other, there are those who maintain that it is all of God absolutely—a regeneration without the consent of the one regenerated. By these errors thousands have been deceived and lost.

The truth lies between these two extremes. In the salvation of a soul both divine and human agencies must be employed. "A fair breeze does not propel the vessel unless man spread the sails." "Sunshine on the sand produces nothing unless man sow the seed." So the Spirit of God unfailingly operates through and with human instrumentality in saving man.

So, then, if man is ever born again, he must do his part toward turning the current of his life. "If he is ever regenerated, it must be in and through a movement of his own will." So often is the will of man appealed to in the Scriptures that seems hardly necessary to cite any of the numerous passages here.

This human part of the soul's salvation is conversion. Now, let us notice it in its two relations—turning from sin and turning to God. In other words, conversion includes repentance and faith—familiar words, but alas! too little understood.

The powers of the whole man must be exercised in order that these two duties may be performed. The psychologists tell us that we are endowed with the three-fold faculties of intellect, feeling and will. We shall see that each of these faculties has a distinct part to play in both repentance and faith.

I.—Intellect.

The right use of the intellect insures clear, keen perceptions. It lays the ground-work for the graces. Of itself, it is not all-important, but it paves the way for that which is.

The office of the intellect in repentance is merely to recognize one's true condition. Thus the sinner sees himself a sinner—a sinner guilty before God, corrupted by his iniquities, and helpless in all his defilements. It is readily seen that this is not full repentance, but it is an unflinching pre-requisite part of repentance.

Similarly, the intellect prepares the way for saving faith by recognizing the Bible as a true Book. This embraces mental assent to the truth of Biblical history, doctrine and prophecy.

Religion is more than recognition, but we must

recognize before we can receive. Still, it is not to be denied that even this intellectual element, single-handed, has done the world a vast moral good. But more remains to be done.

II.—Feeling.

Here the emotions are stirred. The work of the intellect is following by a moving within the heart—the seat of affection.

In this stage repentance assumes the form of genuine sorrow for sin. The sinner sees not only that he is guilty, but that he has sinned against a loving and just God, done that which is hateful to God and in itself corrupting to the last degree. Out of this perception springs the sorrow of heart. Now, the sinner is "near the kingdom" but still he is without. If he goes no further, a gloomy remorse and despair will be his sad lot.

Notice also what the feelings have to do in our progress towards saving faith. While the intellect declares the Bible is true, the stirred emotions agree to its message of grace and power as applicable to present spiritual necessities. A great advance has been made, but the summit has not quite been attained.

We may say that while a great many people have religion intellectually, there is perhaps an equal number who have it extended no further than their emotions. Oh, that all who start would go on to the end!

III.—Will.

This commands resolute action—the last and all-important phase of repentance and faith to which the other stages, important as they are, are only preparatory.

Thus, on the basis of recognition of sin and sorrow for it, the will rises and manifests itself in a deep inward turning away from sin. The feelings revolt at its disgusting nature and terrible consequences, and the will demands severance from it.

And in the search for pardon and cleansing, the will turns to Christ and implicitly trusts in Him. All the faculties of the man are given over to Christ and Christ is taken within as the life-principle of the soul.

Ah, here, on this holy ground where the intellect recognizes and the feelings are stirred and the will acts—here God meets the struggling soul and crowns it with saving joy.

The Dead Line in the Ministry

Three facts concerning the dead line in the ministry merit consideration: First, it is often imaginary, sometimes real; second, the minister himself is generally responsible for its existence; third, the path of duty never crosses it.

I.

It is often said that a minister has crossed the dead line, when he may be on the very summit of Heaven-directed labor. Hence, the rubbish of popular misconception first needs brushing aside.

Manifestly, it is not the line of age. The narrow sentiment which would reject a man before twenty-five and retire him at fifty, is clearly erratic.

Nor of apparent failure. False standards of success may shelve a minister long before his work under God is complete.

Nor of unpopularity. John Foster said he was never asked twice to occupy the same pulpit; yet, as Dr. Parker observes, "Who will deny that John Foster was an able minister of the New Testament?"

Nor of physical disability. Paul had the hindering "thorn in the flesh." Richard Baxter preached powerfully when he could scarcely rise before his audience. Robert Hall fought against great physical odds, and became the "Demosthenes of the modern pulpit."

Neither is it the line of necessary ignorance. Unquestionably, many illiterate men have been called to perform special work, and have done it with thrilling success.

Nor yet of unrhetoical preaching. Faults in gesticulation, lingual peculiarities, natural eccen-

tricities of manner and rugged terms of expression have all been founded in faithful and effective ministers.

II.

On the other hand, all the causes of ministerial death are to be found in the minister's own heart. Streams of blessing cannot issue from a frozen fountain. One can never expect a rich harvest from the untilled soil of his soul. A petrified spirituality in the preacher's bosom can never generate a holy contagion among his people. Here and here only, is the Alpha and Omega of the clergyman's failure to meet the true end of his calling.

This spiritual frigidity begets a hostile brood which waylays the minister's path, to rob him of his influence and usefulness, to leave him bruised, bleeding and forsaken by the wayside.

There is indolence. This undermines on all sides the preacher's fertility. His life is a dream, his pastoral work a drudgery, and his sermons are like old bread—"hard to cut, hard to eat, and hardest of all to digest."

There is formality. His people gather about him like shivering pilgrims about the glowing hearth; sad indeed, if the expected blaze turns out to be only the sparkle and glitter of iciness.

There is also self-conceit. Some preachers are like the early English author, whose manuscript was refused by a London publisher because there were not enough capital I's in his office to print it—their egotism unfits them for ordinary use.

Disloyalty to the truth, however, popular, is infallibly fatal. Mixing truth with error is manufacturing sweet poison, and the heterodox preacher who does it whets the blade for his own throat.

In many other ways, according to ministerial temperament and environment, the dead line becomes manifest, but in every case it diverges from a cold, barren, apathetic heart.

III.

Then it is clear, that, as a rule, crossing the dead line is an act of the preacher's will, and not the decree of a merciless fate. If he will only follow it, the mariner's course lies far enough from the angry rocks and treacherous shoals. It was not the rough path of duty, but the easier way beyond the stile which led the pilgrims into the clutches of Giant Despair. The minister who yields to carnal charms, and heeds the fickle din of popular opinion, and wavers before every wind of doctrine, either has already crossed the dead line, or is dangerously near its dark borders. But for the true, faithful minister, who, eagle-eyed and lion-hearted, seeks truth to defend it, and detects error to crush it—for him there is not, there can never be, a dead line.

Contributions

Breadth versus Efficiency in Religion

By VICTOR I. MASTERS, D.D., Editorial Secretary.

Interdenominational comity is desirable, but some things are more desirable. Liberty of conscience is one of these things. We do not worship denominational loyalty, but we see no reason why we should fall down and do obeisance before this confessed advocate of the destruction of denominational loyalty. Genuine interdenominational comity does not stand on the street corners to be observed of men, does not shout its prescriptions for religious backwardness from the housetops, does not propose to find the perfection of comity by destroying the basis of need for it.

Interdenominational comity is not such an essential factor to the evangelization of America today as intradenominational efficiency. Proper comity of denominations will take cognizance of conscientious scruples as to Scripture teaching. We believe, aside from this, that the spirit of loyalty to one's own group is a good thing. But, granting for the moment that group loyalty is of negligible value, further that conscientious scruples as to Bible teaching, if perchance some other religious groups do not accept some of these teachings, are weaknesses to be discredited and frowned out of court by condemnatory or patronizing terminology. Still there remains the principle that led Paul to eschew the eating of meats offered to idols that he might avoid offending weak consciences.

If modern religious latitudinarianism has had such a clear vision of spiritual realities that it can with cocksureness waive aside as childish and narrow the great doctrines of the Scriptures held by various Christian bodies, except where they all may agree, at least it should show respect for what it may regard as the weak consciences of

the denominationalists, many of whom would assuredly, on giving up the faith of their whole lives, tend strongly toward giving up all Christian faith whatever!

On what meat has this Caesar fed that he doth grow to such enormous size? The denominations have done about all that has been done to save the people and lift up society in America. They have inspired and been well in advance of every moral reformation. They have in reality been at the bottom of the quickening of the social conscience in making it demand justice between man and righteousness in society. What assurance does this new congeries of movements offer that its self-appointed work of yoking together the workers of various denominations to the tasks this Caesar has discovered, will bring more quickly the Kingdom of our Lord?

To adopt the language of Dr. Wm. E. Hatcher, of Virginia: "They who put away the truth in order to be united, will lack the might of the truth to make their unity perfect and keep it going. Overtures for co-operation which insiduously look to the undermining of any distinctive principles, for which Baptists stand, must be treated with the utmost courtesy, but at the same time must be rejected with the utmost candor."

Baptists have certain distinctive principles that they cannot give up without disloyalty to Christ. Aside from such principles, there ought not to be any denominations at all. We believe that the people of the Lord ought to be one in spirit. United in spirit, their formal union is of almost infinitely less moment. But even formal union may be desirable. So much do we think so, that we would not dare oppose it, except on the ground that we do, namely, that no religious body may rightly be asked to give up distinctive principles of Scripture teaching conscientiously held. By what authorization do these new would-be leaders of the concerns of Zion challenge the principles that lead men to loyalty to what they believe to be of the Lord and to be true? Is an outward religious conformity worth so much?

We hear about the evils of denominational imperialism. To our own thinking, there is hardly any denominational imperialism, though this may be a real evil, that equals in cool assumption the imperialism of those undenominational forces, who, while they habitually ignore the plans and purposes of the long developed religious agencies of the denominations, set about the task of reconstructing for the denominations the religious institutions in America that have been generations in the developing, and on a plan that means the undoing of those institutions.

Speaking of narrowness and intolerance, it is not given to every man to see it, but we scarcely know any intolerance that is equal to that of the ultra-liberalists who discount a definite and firm belief as an evidence of narrowness and bigotry.

Southern Baptists are not done with this liberalism. It is a fire by which the Lord is trying us. Our only fear is that there are some of our people who may be misled because we have been blame-worthy for not having trained and enlisted them more diligently and effectively in the ways and work of the Lord. When the religious liberalists confronts us with our lack at this point, we may question the seemliness of his doing so, but we are also chastened and humbled in spirit.

The Lord strengthen us so that in this day, when everything in life is intense and when problems arise on every side to perplex, we may be so loyal and devoted to the truth and to the work of the Master, that we shall not be stampeded by plausible liberalists. We must always keep our minds and hearts open to receive the truth and to adjust ourselves to the needs of our own day, but, to quote again the splendid words of Dr. Hatcher: "Overtures for co-operation which insiduously look to the undermining of any distinctive principles for which Baptists stand, must be treated with the utmost courtesy, but at the same time rejected with the utmost candor."

As for the religious movements, they seek no advice at our hands. If they would hear us, we would suggest that they must be content, as we of the denominations, to be as those who would serve, rather than as those who would exploit the children of light to the end that they may set up a great religious trust that the world may open wide its eyes and behold.

As for us, we pray God that Southern Baptists may so be in the spirit of the Master that they shall always realize that the Kingdom of heaven cometh not by observation.

We sincerely rejoice in the blessing of God upon other Christian bodies besides our own, and our Baptist hearts leap for joy at every stand our brethren of other Christian families make against unrighteousness and their every victory in Christ. But this good will, this fellowship of spirit, does not make us discredit the family idea in religious

grouping, any more than our gratitude for good neighbors makes us clamer against maintaining our own homes or in favor of social communism.

Baptists have had wonderful success in evangelizing the lost by going and attending to their own business. Southern Baptists have for a long time led the Christian bodies in America in the success of their evangelistic efforts. We have had a distinctive message for society, have presented it with conviction, and men have heard and heeded. When Baptists have turned from this belief in their distinctive mission, they have ceased to grow and their preachments have fallen on unheeding ears.

May the God of our fathers give us wisdom, reverence and spiritual perception to hold us true to His word in this day. "Hold fast to that is good." A fidelity to truth that not only heard God rather than men, but was willing to be persecuted rather than forsake God's truth, has been in Baptists the condition upon which God has smiled upon the work of their hands and given them success. May we in this day of our strength and relative popularity be preserved from a fatness of heart that would make us forget the condition of our successes and the rich blessing of God upon our spiritual body!

Home Mission Rooms, Atlanta, Ga.

Harvest-Time in China

By CHARLES A. LEONARD.

The Chinese have a great feast of rejoicing at harvest time. The wheat is now ripening and in nearly every home there will soon be gladness and rejoicing. The past few days some of us have seen harvesting in the harvest-field of the Lord that has made our hearts greatly rejoice. As relates to the work in China, there was never a time when the people here and at home should praise God so much, renew their courage, and go forward.

In all North China, so far as I have been able to learn, there is no work so fruitful and hopeful as that of our own Pingtu field. When the work first began there the people were hostile to the missionaries, and the Christians bore great persecution. Now the attitude has changed, though there is still some persecution.

Last Sunday two new pastors were ordained at Pingtu. The examination was conducted on the preceding day by Bro. Carey Newton, of the Seminary at Hwanghien. The two new pastors, Mr. Li and Mr. Ki, stood an excellent examination and could not have been surpassed by our ministers in America in their clear statements of Baptist doctrine and practice. They are excellent young men, are held in high esteem by all, and will wield a great influence for the Lord. It was an important event, for the churches are very cautious in calling Chinese pastors. The church at Chefoo also recently ordained a pastor. Our work having advanced to such an extent that these three strong men could be set apart as shepherds of their people, we should rejoice greatly. The ordination service at Pingtu was preached by Dr. C. W. Pruitt, of Chefoo, who was one of the early laborers in the Pingtu field.

Ordination having taken place Sunday morning, in the afternoon new members were baptized. One of the new pastors administered the ordinance. As at the morning service so in the afternoon, the large church was packed to the doors with earnest Christians and enquirers, and even in the doors and outside the windows crowds stood and listened. The brethren and sisters sang and rejoiced as forty-three new disciples of our Lord were led down into the water and were buried with Him in baptism.

On the following day we all went out to Ku Tswang, a village twenty miles east of Pingtu, where a new church was to be organized. In the party, some walking and others riding donkeys, horses and mules, were representatives from nearly all our churches. The brethren came out to meet us on the road and gave us a warm welcome. Many had come together in the village and it reminded me of similar gatherings in America.

In the center of the village is a large threshing-floor. There being no single room large enough to accommodate the crowd, a large mat-shed was built at one side of the threshing-floor, and adjoining a three-room house in which the women were seated, so they would be separated from the men, as is Chinese custom, but could hear and see through the windows and doors. Under the mats were arranged a table and benches. After the church was organized Brother Newton preached the sermon. The crowd was so large it could not be accommodated in the rooms and under the mat-shed, so Brother Newton stood on his chair in order that the people outside could see and hear and spoke forth the words of our

Lord while men and women listened with great earnestness. The church was organized with ninety-five members. Of this number thirty-two had just been examined and received, and were at noon baptized in a neat baptistry which the people had made at the side of the old well on the threshing-floor. Of the thirty-two baptized thirteen were over sixty years old. Of these seven were over seventy and three over eighty years.

One thing that impressed me in this village, aside from the fact the people are so ready for the gospel, is that though it is some distance from any leading thoroughfare, the people are far advanced in many ways. A large number, both old and young, had cut their queues. In the home of the man who entertained the missionaries were foreign lamps and chairs, on the walls large maps of China and other countries; also good pictures of Washington and Napoleon, both of whom the Chinese admire. In the yard were beautiful flowers and a large jar of gold fish. The hospitality of the Chinese people as a rule cannot be surpassed anywhere.

The way a brother of this Mr. Yu in whose home we were entertained came to know the Lord is interesting. While another brother of his was at Tsingtau, the German port on the coast of this province, he became a Christian and brought a Bible home. He gave the Bible to his brother who became much interested in it and believed its teachings. He heard there were men who preached this doctrine, so hunted them up for further knowledge and later attended an enquirers' class at Pingtu. He then began preaching the Gospel everywhere he went and was doing nearly as much work as a regular evangelist long before he was appointed to this office, which he now holds. It was through the reading of the Word alone that he was converted for he testifies that the Lord forgave his sins and made him a new creature before he ever talked with any missionary or other Christian about his soul. The printed Word is a great instrument in transforming the hearts of these people, and when we remember that our Baptist Publication Society at Canton is greatly in need of funds we should come to its aid.

Another man who was recently baptized was asked where he heard the Gospel and he said he had read a Bible he had bought, and as a result became a Christian. One of the most promising young men in the Boys' Academy at Pingtu read a Bible in order to compete in an essay contest on the difference between Buddhism and Christianity and was converted.

In addition to the forty-three baptized at Pingtu Sunday and thirty-two at Ku Tswang on Tuesday, there have been a number of other baptisms in the Pingtu field the past few months. At Shang Tswang, where for many years the work was not encouraging, there have in the past six months been thirty-six additions, and at another village, Wu Tswang, forty-six were received and baptized two weeks ago. So we see how God is blessing his work out here. Of course there are often discouraging features, but the results of the work are such that make one feel like praising the Lord continually and advancing along every line.

Laichowfu, China, May 24, 1912.

Why Take a Seminary Course?

By REV. E. Y. MULLINS, D.D., President Southern Baptist Theological Seminary.

This article is addressed to the young minister who has finished his college course or who is in the pastorate and is considering training for his life work. He ought to take a Seminary course, because—

1. He owes it to himself to fit himself to do the best work possible.
2. He owes it to the churches which in future he may serve to render them the best service in his power.
3. He owes it to the Kingdom of God to prepare himself for leadership.
4. He owes it to the denomination to become thoroughly grounded in its fundamental principles.
5. He owes it to the world of lost men and women whom he is called to serve in proclaiming the gospel of salvation.
6. He owes it to his Lord and Master who called him into the ministry and commanded him to fit himself for the work.

Where there is a will there is a way. If the heart and conscience and judgment agree with the above, then the thing to do is to get ready for a seminary course. Our next session begins October 2 and continues eight months. I shall be glad to correspond with any one who is interested.

Louisville, Ky.

Jesus and Missions

By ROBERT E. PEELE.

"Compassion" is natural to Jesus. To see suffering was for Him to suffer. He felt with and for others as though their distress was His. It was His: "Himself took our infirmities and bare our sickness." The sight of a multitude greatly moved the Son of God. He knew and felt the woe of every individual. He saw sin with God's eye and felt it with God's heart, and could not look upon it with any degree of allowance, yet so loved the sinner as to take the consequences of his sin.

The multitude obscures the individual with us and so we never pity the great throng. We wonder and admire and are lost in amazement. Our sympathies are drowned by the muchness of suffering. Not so with Jesus. His heart could hold the world's sorrow. His view was not partial, but complete. If we could see more we would feel more and do more.

Jesus saw the multitude as sheep scattered and torn, and He saw the wolf who was seeking to devour them. Is sin a delusion when Jesus takes this view of it? Jesus knew the cage was desperate and He knew His ability and willingness to save to the utmost, but He also knew that unbelief was a bar to His grace, and herein was His agony. Rejection killed Him. But he was more than a match for death: He conquered it on its own territory. Death could not hold Him. Not only so, but it could not hold the sinner. The sin of the sinner put Him to death, but He slew sin and death and thus set the sinner free from their power. The only way for a sinner to be lost now is to die again, or reject His Deliverer. This is the second death. No man is lost until he deliberately rejects the crucified and thus crucifies to himself afresh the Son of God, trampling under his feet the all-cleansing blood. On the one hand, what an obligation this puts upon us, and on the other hand, how dreadful the warning.

The fact that Jesus was so hopeful of the sinner, should encourage the sinner to hope for himself; specially, with such a Saviour.

1.—The Qualifications of a Missionary.

He must be a man of prayer. Who prays well works well. The man who prays for laborers makes himself one. He must live in the companionship of Christ. To be close to the Saviour means to possess His saving power. We are powerless when we follow Christ afar off and this is not the worst of it, we usually get into trouble. He must be specially called and set apart to the work. He must be endowed with power to speak and work for God.

2.—The Gift of Power.

Power is capacity. Our natural resources are stimulated and multiplied. There are flood times in the growth of the soul. They are called out by emergencies. They are not continuous, because sufficient unto the day is its strength, and, because we might forget the source. This power never fails because the source is Infinite: "The water that I shall give him shall be in him a well of water springing up into everlasting life." Giving does not impoverish Him any more than shining impoverishes the sun or evaporation impoverishes the ocean.

This power puts a man at his best, and is the great need of the church and the individual today. The fields were never so white to harvest and laborers of the right sort are still few. But many or few the work will be done. The question is, will you take a part in it?

The power Christ gave was the power to do good. Christ did not come to destroy, but to construct. Destruction with Him was only the cleaning off of the rubbish. He came not to condemn, but to save. Condemnation is the result of rejecting His light and life. The salvation He brought is for body, mind and soul. Sickness, row, pain and death are the result of sin which Christ came to take away.

This power is as easily appreciated. To visit the fatherless and widow, to clothe the naked and feed the hungry is the first business of the church; and when this is done properly, done in a way that helps them to help themselves, it is still the best preparation for the gospel.

The power given the apostles was adapted and limited to their individualities. He gives according to our several ability and does not put on us more than we are able to bear. To every man his work, not somebody else's work, and whatever our hands find to do, or can learn to do, and is thereby capacitated to do, let us do with our might.

The apostles were ordinary men. They became great because they recognized their gifts as from God, and held themselves and all they were and

possessed as belonging to Him. We may be called to apostleship and fall into hell: "How art thou fallen, O Lucifer, son of the morning!"

Who was this that had such power to give? He said, "Pray the Lord of the harvest to send forth laborers into the harvest." He then sends them forth. Was He the Lord of the Harvest?

3.—The Use of Power.

The gift of power is the obligation to serve. Not to use is to lose. Wealth, influence, talent, grow as we use them; and we need not abuse them to lose them. Simply neglect them and they wither away. What we do with what we have measures what we are. Our disposition of our powers is a test of character. Discover your capacity and make the most of it.

Christ is our example in this respect also. What He did with power is what we should do with it. His was a ministry of beneficence and education. Not only so, but He also delegated His power to others: "All power is given unto me in Heaven and in earth. Go ye, therefore, and teach or educate all the nations." The highest test of a man's resources is his ability to put himself in others, to inspire them with his own inspiration.

Home Missions is the basis for foreign Missions. The mission wheel must have a hub and the spokes and rim must be formed on it and proceed from it and rotate around it. But a hub without a wheel is no good. We begin at Jerusalem, but we dare not stop till we have reached the utmost part of the earth.

Christ is the great missionary. He was rich yet for our sakes He became poor that we through His poverty might be made rich. He made Himself of no reputation and took upon Himself the form of a servant. We are ambitious for reputation, when we should be only ambitious to serve. We are anxious about compensation when we should be only anxious for those who are starving for the bread of life.

You cannot starve men who have meat to eat that the world knows not of. God will command the ravens and poor widows to feed such men. Aye, He will sustain them without food, if necessary. We are taking care of ourselves instead of seeking first the Kingdom of God and His righteousness, and God is not blessing our selfish service.

But God's faithful servants will not have an easy time. They will be like sheep in the midst of wolves. There is no hatred so bitter as that against the truth. When men love darkness rather than light no one is so hated as he who forces the light upon them and thus exposes their shame. Where light does not purify it putrefies. Where it does not cause us to grow it burns us up.

The church is not opposed with violence today because it is not aggressive. The world, the flesh and the devil are defiant and there seems to be no David to champion the cause of truth. The church has gone into winter quarters and like Hannibal at Capua, is being enervated by inactivity. It is flirting with the world and is being shorn of its strength like Sampson in the lap of Delilah. There is one hope, Sampson did not lose his head, but his hair. So the great head of the church still lives.

No struggle should be so fierce as that against sin; no battle so uncompromising as the good fight of faith. Let there be no truce in this warfare.

4.—Consolation For the Persecuted.

Those who will live godly in Christ Jesus must suffer persecution. Christ did not bribe His disciples to follow Him. He forewarned them of difficulties and dangers. He told them to count the cost before entering into His service. To anticipate the enemy is next to overcoming him. To know the plans of the opposing general is to almost insure victory.

Think of God-like men going out to heal the sick, deliver the captives and raise the dead being flogged and slain for their beneficence. What an awful revelation of the desperate wickedness of the human heart! More than awful is the fact that the wickedness was perpetrated by the churchmen and moralists of that time. Unregenerate human nature is the same in the church or out of it, and wickedness is never so desperate as when done in the name of religion. The form of godliness that denies its power is the deadliest thing outside of hell, and as corrupt as the bottomless bottom of perdition itself.

Love to God and man that gives itself to the uttermost for both God and man is a principle that cannot be counterfeited.

But while Christ hides no danger He does not fail to console. If they suffer He suffers with them. If they toil they are workers together with God. To suffer with Him is to reign with Him; and to labor with Him is to find rest in the ser-

vice of love. His grace and strength are supplied according to our need.

If the sparrows are the object of His care and the very hairs of our head are numbered, how much more does He value us as the children of His Father, who is in heaven!

The apostles were not sent out alone but two by two, and one was the complement of the other. He did not mismatch them.

P. S. The above is substance of Chapter XII of my "Common People's Christ" to be published in about two months in book form at twenty-five cents per copy. Those desiring a copy will kindly send me postal card to that effect. No money till book is ready. Single copy, by mail, thirty cents.

R. E. PEELE.

Burgaw, N. C.

Riches in Giving

By J. S. CORPENING.

He Himself said, It is more blessed to give than to receive.—Acts 20:25.

The world's greatest giver, the model for all, was Jesus the Son of God. "The Son of Man came to minister and to give His life a ransom for many." All the riches of His being He poured out for mankind. Paul called His sacrifice the "unspeakable gift." So these words are both a revelation and an experience. He set the standard for service and teaches that the highest joy comes from lowliest service. These words are a radical reversal of human standards. "To have and to hold" is the world's basis of satisfaction; to this end the world is rushing and contending. Yet dissatisfaction reigns in human hearts. These words of Jesus teach a higher blessedness, happiness, not in possession, but in giving. Possession may be a curse, but possession for larger usefulness is the true riches.

A High Quality of Service.

1. A high quality of service is here implied. Jesus rendered this service for mankind. To this high service Paul had attained, pouring out his life in unselfish service. The equality of service marks the extent of the blessing. To this kind of service we are all called.

Jesus had absolute control over his destiny—the only man who ever had this power. "I lay down my life that I may take it again." He willingly "emptied Himself" that we might become the servants of all. There were temptations along the way. Satan offered Him a jewelled crown. The struggle in Gethsemane was unto blood. But He went a little further and won the victory. So each Christian must win out for himself that he may willingly serve the Lord. In 1884 King Humbert in Rome, ill in bed, was informed that cholera had broken out in Naples. He had been invited to attend a banquet the next day at Manza. He wired: "Banquet at Manza; cholera at Naples; I am going to Naples. If you don't see me again, good-by." In two hours he was on the way to Naples to direct affairs until the plague was broken. So our service should be voluntary. "For God loveth a cheerful giver." To this end "God is able to make all grace abound toward you."

Service must have a worthy purpose. It is said that Warren Hastings vowed that he would restore the fortunes of his family. To this end he gave his life, but his soul was corrupted. To what end in life are you struggling? Unholy aims will mar your blessing and may wreck your life. Fathers may wear out their lives to accumulate property that may be a curse to their children. Jesus came to save the lost. All selfishness should be excluded from this service. In 1867, after President Jefferson Davis had been incarcerated in Fortress Monroe for two years, an effort was made to have him released on bail. There was great astonishment in some quarters that Horace Greely and Gerritt Smith should have signed Jefferson Davis' bond for \$100,000. It is said that they signed the bond for his release that they might heal the wounds of the South, thinking it intolerable cruelty to keep him in prison, and believing that there should be an era of good feeling toward the South. The response to their deed was hearty. "Mercy is twice blessed. It blesses him that gives, and him that takes." In this way we can share Christ's blessing to us with mankind. Perhaps this was Paul's aim when he wrote: "I fill up on my part that which is lacking of the afflictions of Christ in my flesh for his body's sake." The only thing lacking in the sufferings of Christ is message-bearers and blessing-bearers for all mankind. Livingston, Yates, and W. T. Stead filled up this lack in their lives and became benefactors of the race.

Service should be wholly from love. "If I be-

stow all my goods to feed the poor, but have not love, it profiteth me nothing." It must be love that shares the blessing, the giver's heart with the gift. This makes sacrifice acceptable to God. Yet many by their neglect lock all the doors of blessing. Love obeys the Lord in sacrificial service. "Walk in love, even as Christ loved you, and gave Himself up for us, an offering and a sacrifice to God for an odor of a sweet smell." It is said that such was the love of the Venetians for St. Mark's Cathedral that the same question was put to all explorers, travelers and conquerors: "What new offering bring you for San Marco?" "What new offering of love do you bring for our Lord's work?"

"Not what we give, but what we have,
For the gift without the giver is bare."

A Declaration of Blessedness.

2. But not only is the quality of service stressed, but a declaration of blessedness based on service is made. "It is more blessed to give than to receive." The world's idea of happiness is indulgence; heaven's basis is service. And the happiness is different and a higher quality. The best of the world is less than least of God's blessing. "I had rather be a doorkeeper in the house of my God than to dwell in the tents of wickedness." A traveler says that the valleys in Tibet are higher than the highest point of Mount Blanc. Such is the superiority of heaven's blessedness over the happiness the world gives. This is confirmed by Christian experience. After the report of the disciples upon their return from a missionary journey, it is said, "In that same hour He rejoiced in the Spirit." Paul expressed this note of joy in Philipians written from his jail in Rome. The happiness of the host of missionaries marks the blessedness of giving all in service. This is the Lord's promise to all who serve in sincerity. "He that hath pity upon the poor lendeth unto the Lord and his good deed will he pay him again."

The permanence of the blessedness in service marks its high quality. The Lord's treasure-house in Matt. 6:19-21 and the story of the two-talent servant and the one-talent servant in Matt. 25:22 indicates that the main increase is in character. Life of the one-talent man was shriveled and lost. The life of the two-talent man was enlarged unto holy character which gained promotion and the perfect joy of the Lord. A healthy Christian life must be sacrificial and will issue in conscious happiness in the Lord. Time makes sad havoc with us and of our dreams. The young, with their strength, freshness, and poetry, will fade as the beautiful roses now blossoming. But a glorious change may be in progress within us, bringing permanent strength and peace beyond this world. The choice essence of life will not perish. The supreme excellence of a sacrificial life goes up finally as a sweet odor to the throne of God. Such is the high plane upon which the Lord exalts service. The victory of a saving gospel for humanity was certainly part of "the joy set before him." Paul calls this blessing "the glorious gospel of the happy God." Have we discovered this blessedness of service? An old man's delight on the farm was his Irish potato patch. He looked with eagerness to the day when he could grabble potatoes. His son invited him to spend a season in his mountain home. He wrote at once to have him a potato patch planted. When he arrived he was delighted with the potato patch and soon went to grabble potatoes. Finding none, he waited until the blooms came out, then tried, but found none. He declared that if no potatoes were found in two weeks he would cut such vines down. The time passed, he found no potatoes, and began to slay the vines. But he soon found in the deep rich soil of the mountains the finest potatoes he had seen. He had not gone deep enough to find potatoes. So it is often with the Christian life. We do not go deep enough into spiritual service to discover its blessedness. "It is more blessed to give than to receive."

Ridgeway, S. C.

Impressions of My First Board Meeting

By C. J. THOMPSON, Field Secretary.

The Foreign Mission Board is composed of twenty-one men in Richmond, Va.—preachers, business and professional men—and one Vice-President from each State.

The meeting of the Board in Richmond, July 10 and 11 was the semi-annual meeting, at which the Vice-Presidents are requested to be present. It was a full meeting. It was a time when all the fields in which the Foreign Mission Board is doing work with their various interests and problems are considered.

It was my first meeting with the Board. I

found it interesting, informing and impressive. Every item of interest considered received careful and businesslike attention. Men of great business and professional enterprises on hand left everything and for two days gave their time and counsel to the interest of Foreign Missions.

As the various fields in which our Board is conducting mission operations were considered, not a discouraging note was sounded. Every condition as we look out upon the foreign fields is inviting and in some of them the unprecedented opportunities are inspiring indeed, and will, we believe, stir the hearts of the most indifferent when fully known. This is particularly true in the new Chinese Republic, where one-fourth of the human race has within these last months been passing through a complete transformation politically, socially, educationally and religiously. It is acknowledged to be perhaps the greatest movement in human history, and present the greatest missionary opportunity of all ages.

Two of the most important things that claimed the attention of the Board during this meeting were: First. These increasing and inspiring missionary opportunities on the foreign fields and the great number of young men and women applying to be sent out as missionaries on the one hand, and on the other hand no reasonable hope of a sufficient increase of mission funds during the present year to send these men and women out. Second. How to enlist the ten thousand Baptist churches in the Southern Baptist Convention which are not giving a cent to missions, and also the larger per cent of members of the other churches that contribute nothing to missions.

We are made to feel that truly Southern Baptists never had such a task and such grave responsibilities as at present. Two of the three essential human factors for the evangelization of the world ready, the open fields and men and women ready to go; but the third, the means to send them lacking. God knows that Southern Baptists have the money. Are we not facing a crisis?

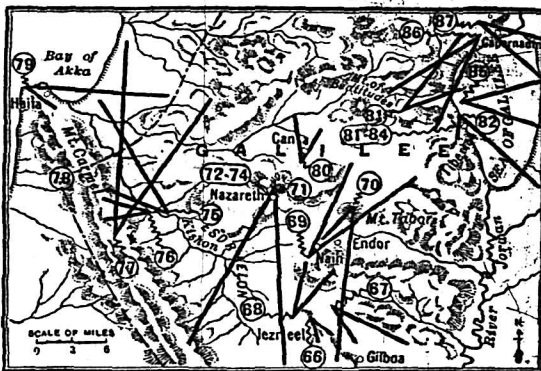
Raleigh, N. C.

A Journey Through Palestine

By JESSE LYMAN HURLBUT, D.D.

XXXIV.

Last week we visited Gideon's Spring, on the slopes of Mount Gilboa. We will now descend to the plain of Esdraelon and look upon a scene which Jesus must have looked upon many times and one that gave His many illustrations for His teachings. Note the lines numbered 67 on our map, which show that we shall be looking south-east.



MAP PATENT NO. 656,509 BY UNDERWOOD & UNDERWOOD
Position 67.—"By the Side of Still Waters," on the Plain of Jezreel.

Here we find a peaceful spot in the valley of a small stream that meanders with many windings through the plain. We are looking southeast and in the distance to the right is a shoulder of Gilboa. Near us are flocks pasturing on the stream's banks, drinking from its waters, resting by its side. We can see that the sheep and the goats are kept apart (Matt. 25:32, 33). Here is a shepherd of Palestine with his staff in his hands. That shepherd knows each sheep and each goat. He is responsible for them all, and if one is lost he must make it good to the owner. If you could look closely on his staff, you might find that it was all notched from end to end, for keeping the tally of his flock. He has led them down to drink, and now he is just leading them up to feed on the grassy plain. He does not drive his flock, as shepherds do in our land; he walks before them, gives a peculiar call, and they follow him, forsaking this field for the one he has chosen. The sheep here are worth two dollars or so apiece. The wool business in this part of Palestine is today one of the most important industries in the land. Ten thousand tons are shipped annually from Beirut. The industry has always been familiar to the people's

minds. The work of the shepherd is something they all understand.

How much there is here to call to mind what David said (Psalm 23) and what our Lord said (John 10:1-18) about the shepherd and his flock! Did David compose that exquisite poem while he was a shepherd at Bethlehem with true poetic insight, beholding the spiritual law in the natural world? Or was it written late in his life from his palace on Mount Zion, as he recalled those earlier days when he sat among his sheep, with no thought of the royal destiny awaiting him? One quality of David which made him great was his popular sympathy. He had been born among the people, not in the purple. He never forgot that he had been a shepherd, nor was he ashamed to recall it in his poetry. He knew the wants, and longings, and aspirations of the common masses, and he knew how to arouse their enthusiasm. He found the land under a foreign yoke, dissevered and discordant. He linked together the Twelve Tribes as one man; he threw off the Philistine chain from Israel, and then bound it in turn over Philistia; in one generation he established an empire of ten times the territory held at his accession. But for the autocratic rule of his son, and the childish folly of his grandson, the throne of David might have held a place in the history beside the thrones of Rameses, of Sargon, of Cyrus, among the great monarchies of the East.

We shall now climb up again to a village called Zerin on a north-west spur of Mount Gilboa. Zerin is the ancient Jezreel, so often named in the books of the Kings, and from it we shall look on Gideon's battlefield. See the number 68 on our map and the lines that branch north.

Position 68.—Gideon's Battlefield and Hill of Moreh, North From Jezreel.

Our guide sits on his horse here on the summit which is filled up with rocks in wild disorder. On this very height King Ahab built his summer palace, where the cool breezes blow over the plain, straight from the western sea (1 Kings 21:1). We are now looking toward the north. How ample the Plain of Esdraelon looks from our elevation; but we shall take a wider sweep of it by and by. That mountain in the distance is Little Hermon, which Bible readers recognize as "the hill of Moreh" (1 Kings 21:20,) and the natives here call Jebel el Duhy. But our interest centers on these fields at the foot of the height, divided by ditches for irrigation. This was once Naboth's vineyard (1 Kings 22:37) bought with blood, and for which a still higher price of blood was paid in the generation afterward. Turn back to a day when this rough ridge was covered with castles, and palaces, and houses. Do you see Queen Jezebel looking out of her window across this plain? Do you see King Ahab in his chariot viewing the vineyard which he had longed with tears to possess, and which is now his own? Do you see Elijah standing gaunt and grim and threatening in his presence? Now let that scene dissolve into another, fifteen years later. Ahab sleeps in his sepulchre at Samaria (1 Kings 22:37); but what is that bloody corpse lying on the ground of Naboth's vineyard? It is Ahab's son, slain by the arrow of Jehu, and thrown over the wall on the spot where Naboth's blood cried for vengeance, fifteen years before (2 Kings 9:24-26). Who is that old woman with scornful, painted face, wearing a crown over her widow's hood, up yonder at the window as Jehu rides by? It is Jezebel, meeting her doom, resolute and regal to the last (2 Kings 9:30-37)! These rocks before us seem to be red even yet, spotted as they were with the blood of Naboth, and Jehoram, and Jezebel!

Use the stereographs (67) "By the side of still waters, on the plain of Jezreel" and (68) "Gideon's battlefield and Hill of Moreh, north from Jezreel."

NOTE.—In this department Dr. Hurlbut will take his readers to one hundred places in Palestine, two each week. By means of remarkable stereoscopic photographs, you cannot only see for yourself these one hundred places, in life-size proportions, but also you can get distinct conscious experiences of being in these places. Six stereographs \$1.00. Less than six stereographs in one order, twenty cents each. The twenty-six stereographs for three months are \$4.33. The one hundred stereographs for the year, in a cloth-bound, gold-lettered case, with a guide-book by Dr. Hurlbut, of 220 pages (containing full descriptions of each place) and a series of seven locating maps, is \$13.75, scarcely more than an economical tourist spends for two days on an actual trip. Mahogany-Aluminum Stereoscope, \$1.15. Express charges paid. Send orders to the Biblical Recorder, Raleigh, N. C.

Beware how you regard as trifling faults which appear of little consequence. You weigh them, and think them nothing; but count them and you would be frightened at their number!—St. Augustine.

God has so arranged the chronometry of our spirits, that there shall be thousands of silent moments between the striking hours.—Martineau.

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News Notes

.... Mount Zion Church in Caldwell County has just experienced a revival culminating in twelve additions.

.... Mr. Spurgeon B. Moore, of Globe, becomes principal of Funston Institute at Winnabow, in Brunswick County.

.... Dr. P. T. Hale visited Morehead City recently and carried away about \$400 additional pledges for the Seminary Endowment.

.... Elder M. A. Adams has just closed a meeting with Pastor C. E. Edwards at Piney Grove Church in Jones County, resulting in seven additions.

.... There were seven additions to our church at Hobucken in Pamlico County in a meeting last month, Pastor J. D. Howell being aided by Rev. T. B. Davis, of Morehead City.

.... Pastor F. A. Prevatt has been aided by Rev. R. P. Blevins in three recent revivals. The first was at Second Church, Dillon, S. C., when thirty-seven were added to the church. The second was at Pembroke, N. C., resulting in five additions. The last was at White Pond Church, closing with twenty-nine additions.

.... The old bell at Wake Forest goes on duty next week for another College year. May it ring in and ring through the best year in its history!

.... A neighboring minister writes that Pastor Trueblood is starting off well at Beaufort and the indications are that things will be brought to pass under his ministry.

.... Mr. John D. Rockefeller has presented his pastor, Dr. W. W. Binstard, of Euclid Avenue Baptist Church Cleveland, Ohio, with a handsome automobile.

.... There were seven additions to Lower Creek Church, near Lenoir, during the recent meetings in which Pastor J. G. Benfield was aided by Rev. C. M. Rock, of Greenville.

.... Dr. William E. Hatcher, one of the most noted preachers of our time, died suddenly last Saturday, August 24, at Fork Union, Va. Fuller notice of this great and godly man will appear later.

.... A week's meetings conducted by Pastor J. G. Weatherman at Walnut Grove Church, near Poor's Knob, closed Sunday, August 18, with twenty additions, nineteen of whom were admitted by baptism.

.... We are sorry to learn that Elder W. B. Avery, one of our faithful missionaries in the Neuse-Atlantic Association, continues quite sick. Many will pray for his restoration to health and service.

.... There were eighteen additions (fifteen by baptism) to Bethel Church near Hays post-office on August 18 at the conclusion of a protracted meeting conducted by Revs. W. W. Myers and A. B. Hays with the assistance of Rev. Eli Long.

.... Rev. E. L. Wells, pastor at Edenton, N. C., who counts Louisville his home, is "with us on a vacation. His church is ready to erect a \$20,000 building. Last Sunday he supplied at Colesburg. He will be here over another Sunday.—Baptist World.

.... On last Sunday Dr. J. J. Hall closed his pastorate of eight years with our First Church at Fayetteville where he has rendered splendid service and been greatly blessed. He goes next week to Atlanta, the headquarters for his new work.

.... We are sorry to see that the New York Observer, one of the oldest Presbyterian papers of the country, and which suspended publication some six weeks ago, has been sold by the receiver to the Christian Work and Evangelist, an interdenominational paper.

.... As a result of a protracted meeting at Lone Pine, a mission point at the head of North River, in Carteret County, in which Missionary T. J. Ragland was aided by Rev. Theo. B. Davis, a church was organized with a membership of seven-teen.

.... Rev. R. P. Blevins, recently ordained, succeeds Rev. L. Parks Gwaltney as pastor at Wilkesboro where he will preach twice a month. He will also preach once a month at Lewis Fork Church. We wish for this promising young brother great success.

.... We heartily join a good brother of Wilmington, who, in a personal letter, strongly commends Judge Carter for the decisions, fines, etc., he has made in the recent term of court in that city. He is making a clean sweep of the blind tigers, fines ranging from \$100 to \$3,000, and promises to be with us for the next three terms of court to see that road sentences are passed and no more fines accepted. The good citizens are standing by him." This is good news indeed.

.... "Our Church Messenger," published monthly in the interest of the First Baptist Church of High Point, Dr. W. C. Tyree, pastor, is the most handsomely gotten up local church paper we have seen. We wish and predict for it much usefulness.

.... From Blacksburg, S. C., writes Rev. C. W. Payseur: "I am in the struggle of my life—building a \$12,000 brick church, including ten Sunday-school rooms up-to-date in every way. This is the fourth church I have built during the eight years I have been in the ministry."

.... Elder T. M. Jordan, of Calvert, recently wrote some articles for his county paper—The Sylvan Valley News—strongly condemning dancing, Sabbath-breaking, theater-going, card playing, whiskey drinking, and all sorts of corruption. Certainly we live in a sinful age.

.... Brethren N. E. Green and N. T. Pollard were recently ordained to deaconship in the First Baptist Church of Durham. Pastor John Jeter Hurt conducted an impressive service being aided by Rev. J. T. Riddick, of the Second Church, Durham, and Dr. T. W. O'Kelly, of the First Church, Raleigh.

.... Elder P. H. Fontaine, of Wooddale, wrote on August 23: "Last Sunday I baptized thirty-two at Mountain Creek. Two more have been received for baptism, and two have been restored to the church. I think others will join. Bro. J. B. Weatherspoon, of Oxford, N. C., did the preaching during the meeting."

.... Pastor H. M. Croom, of Catawba, wrote on August 17: "We have enjoyed a series of meetings (one week) at New Bethany Church, Iredell County. Ten baptized last Sunday evening in Catawba River. We had, and appreciated, the help of Bro. T. S. Crutchfield part of the time. He very much endeared himself to us."

.... Dr. Elmer B. Atwood, of El Paso, Texas, begins September 1st his work as State Secretary of Missions in New Mexico. Rev. C. J. Thomas becomes General Missionary with headquarters at Clovis, N. M. The election of a State Evangelist and Sunday School Secretary is postponed till the meeting of the State Convention at Alamogordo in November.

.... The clerk of Three Forks Association, Brother Smith Hagaman, of Vilas, feels that a better day is dawning for that body. In regard to his own church he adds: "Our church—Forest Grove—takes a collection for missions every meeting and the Sunday-school takes a collection each Sunday for the Orphanage and we all like the plan very much."

.... Rev. T. J. Hood, of Goldsboro, R. F. D. 4, writes that he has been preaching twice a day ever since Wednesday after the fourth Sunday in June except two days and the Lord has blessed him wonderfully; there having been 107 accessions to the churches where he has been in meetings. His work is moving along nicely and he asks the prayers of Recorder readers.

.... From Prague, the home of Huss the martyr, writes Mr. C. E. Crossland, a former Field Secretary of our Sunday School Board: "It is a distinct pleasure to be a guest in the home of the talented and enthusiastic young pastor Novotny, and to study first-hand the condition and problems of these people whom we should consider Baptists. I also had the pleasure of addressing them, Brother Novotny acting as interpreter of course. It is my purpose to meet as many of our Baptist folks in Europe as possible as I visit the various countries."

.... Pastor C. A. Caldwell, of Henry, R. F. D. 2, makes this announcement: "The King's Mountain Association meets with Mt. Zion Church, three miles from Cherryville, on September 19. All visiting brethren will be met at Cherryville with a conveyance if they will notify A. L. Putnum, Cherryville, R. 1. Please state the day and train on which you expect to arrive."

.... We hear that Evangelist P. G. Elsom, of Hendersonville, has just closed a fine meeting with Pastor I. C. Gillispie at Popular Springs Springs Church, near Shelby. Nineteen joined the church in a week and the church got a great blessing. Brother Elsom is now in a meeting at Mt. View Church, near Spartanburg, S. C., aiding Pastor Walker. Fifty have professed and twenty-three joined the church and the work goes on."

.... The Recorder has received the following invitation: "Mr. and Mrs. Joseph Henry Jenkins request the honor of your presence at the marriage of their daughter, Mattie Jane, to Mr. David Ezekiel Henderson, on Thursday, the twenty-ninth of August, nineteen hundred and twelve, at two o'clock, Baptist Church, Aulander, North Carolina. At home after September twentieth, 121 Broad street, New Bern, North Carolina."

.... While on a fishing excursion recently, near her home at Colfax, La., Miss Mabel Benton was drowned. She was a lovely girl of thirteen years. When the sad accident occurred her father, Rev. Bruce Benton, was on a visit to relatives in Union County, this State, where he was also engaged in some revival meetings. To the bereft parents and other loved ones many hearts will go out in tender sympathy.

.... Prof. B. Y. Tyner, formerly principal of Wingate School, has been elected head of the Educational Department of the State Normal and Industrial College of Virginia, located at Fredericksburg, and he and Mrs. Tyner will leave for that place in September. Professor Tyner has taken a special course in Columbia University, N. Y., and has a diploma from that institution in the course he will teach. He is splendidly equipped for his work.—Monroe Journal.

.... Pastor Chas. A. G. Thomas, of the First Church, Salisbury, is soon to begin a series of Sunday evening sermons on Elijah, the prophet of Fire. The subjects will be as follows: (1) Entertained by the Birds; (2) Scraping the Bottom of the Flour Barrel; (3) The Shadow of Death in the Home; (4) Faint Hearted Yet Faithful; (5) Facing an Angry King; (6) The Battle of the Gods; (7) Praying For Rain; (8) The Man With the Blues; (9) The Hidden Hosts of God; (10) Going to Heaven in a Whirlwind; (11) A Letter From the Dead; (12) After a Thousand Years in Heaven Elijah Visits the Earth.

.... Elder J. B. Newton, of Salemburg, writes: "My two churches, viz., Concord and Sharon, have been greatly blessed by having Rev. W. M. Kelly, of Kerr, and Jno. M. Duncan, of Roseboro, to do the preaching. At Concord Brother Kelly did good work. He is a good man and a good preacher. Never better order during any man's preaching. Several bright converts were baptized at close of the meeting. Jno. M. Duncan ably did his work at Sharon. He is well equipped for pastoral work, but has not yet accepted any charge. He has been in demand for evangelistic work since his graduation at the Southern Baptist Theological Seminary last session. The church was greatly revived and some as noble young men as the country has were baptized into the fellowship of the church."

... Mrs. George W. Greene left Ridgecrest last Sunday evening for her far-away port of duty at Canton, China. She was accompanied by her daughter, Miss Valeria, who was recently appointed by our Foreign Board, to assist Mrs. Greene for half time in her Girls' School at Canton while pursuing special studies. They will be joined at Chicago by eight other missionaries of our Board who are bound for the foreign field. They expect to reach their destination about October 1. The prayers of many friends follow them.

... Rev. Charles L. Greaves, of Hawkinsville, Ga., occupied the Ridgecrest platform last Sunday morning, preaching an excellent sermon. By the way, Brother Greaves is doing not only fine work as pastor but also as a writer. For example: the Baptist World has lately published two or three of his series; the current Uncle Remus Magazine contains a fine poem from his pen; and The Progressive Farmer lately concluded a very valuable series of seven articles by him on "The Country Church." We consider Bro. Greaves one of the leading young ministers of our denomination.

... We thank Miss Laura K. Lazenby for the following note: "The brethren all over the State will rejoice with us, the First Baptist Church of Statesville, that we now have a pastor, Dr. Chas. Anderson, of Russellville, Ky. He took up the work July 1, and with beautiful zeal and tact is getting the situation well in hand. Brother Anderson, coming from another State, is at some disadvantage, not knowing the brethren in North Carolina, but it will be only a short while until he will be "onto our ways of doing," and will make himself felt, not only in Statesville and the South Yadkin Association, but all over the State."

... Dr. John Clifford made recently his thirty-third appearance before the Paddington Bench to show cause for the non-payment of the Borough rates. "We are," he said, "about the only respectable resistance body in existence. We do not smash windows, and we are not threatening to lynch Cabinet ministers in the streets, neither are we refusing to obey the statutes passed by Parliament. We protest against paying for the education of the children of Free Church people by those who despise the church of their parents and the ministers and teachers chosen by the parents. We are on the right track; on the lines of justice and fair play, and this protest will be maintained."—Exchange.

... Dr. J. B. Gambrell, of The Baptist Standard (Texas), has this to say in a recent issue of that paper: "Among printers and editors there is a strong prejudice in favor of writing that can be read. A very considerable proportion of the copy that comes to this office is an assault with intent to write, but the amiable intent fails. It is a wriggle, a blur, sometimes interlined or crossed over or written so indistinct that only the Almighty or a mind reader could possibly know what is meant. 'Some of it we try to print by guessing at it, and some of it we throw away. When you write to a paper, remember that newspaper men are not mind readers.' There would be no difficulty in getting a hearty 'Amen!' to that from the editorial offices from Maine to California and from the Gulf to the Lakes. One great difficulty we have in this office is with proper names. We are not always sure whether J with a wiggle spells Jones or Jeremiah, and our decision sometimes is based almost entirely upon the length of the wiggle. The process is not always satisfactory and the result not infrequently leaves

something to be desired as to accuracy. Please!—Please!—write out names or persons and places very fully and carefully.—Zion's Advocate, Maine.

... In a recent issue of the Ex-ways interesting, devotes the following: "When the Triennial Conventaminer (New York) Dr. David Spelling paragraph to Dr. Richard Furcer whose Philadelphia notes are al-tion met in Philadelphia in 1814 to organize our American Baptist Foreign Missions Society, whose first missionaries were Adoniram Judson and his wife, Ann Hazeltine Judson, they elected Richard Furman, D.D., all the way from South Carolina, as the first president. He was also made chairman of the committee 'to draft a constitution which should give definite character and aims to the body.' He also preached the opening sermon on the occasion. These facts indicate that a hundred years ago Dr. Richard Furman was an especially representative and honored man in the Baptist denomination in this country. Dr. William Cathcart says of him: 'Probably no minister of any denomination has ever exerted a wider, more varied or more beneficent influence.' Furman University, located at Greenville, South Carolina, bears his conspicuous name. Of this institution Dr. Edwin M. Poteat, a former revered Philadelphia pastor, is now the president, and Dr. Marshall V. McDuff, who did such a grand work at Asbury Park, New Jersey, is the field secretary. At the commencement of this University in 1914 some notice will certainly be taken of the centennial anniversary of that occasion, when the great man, whose name their University bears, had so much to do in organizing our American Baptist foreign mission work."

Letters

WAKE FOREST LETTER.

The session of the Wake Forest Summer Law School came to a formal end this morning, when its commencement exercises were held in Memorial Hall. The young gentlemen of the class entered the hall in a body headed by the professors of the school. The College pastor, Rev. W. N. Johnson, presided. The President of the College made the baccalaureate sermon, his text being: "Thou art not far from the Kingdom of God" (Mark 12:34), with the theme, "The Lawyer and the Kingdom." Professor Gulley followed in an address on the "Ideal Wake Forest Lawyer." The Scripture was read by Professor Edgar Timberlake.

The class numbered thirty-five, of whom thirty will apply for license before the Supreme Court on the 26.

The College pastor has been absent most of the summer, but much of his time has been occupied in work for the proposed church building for Wake Forest. His family has spent the summer at Mars Hill.

The prospect for a good opening of the College session on Tuesday, September 3, is excellent. If possible, prospective students should arrange for their rooms before coming. The pressure is likely to be strong upon the available spaces. New men would do well to bring with them certificates for admission, if they have not been already sent in. We shall welcome with all heartiness the incoming tide of youthful strength and enthusiasm, determined more than ever, and we believe, better prepared than ever, to direct it into right channels for the service of the Kingdom.

WILLIAM LOUIS POTEAT.

Wake Forest College, August 25, 1912.

CHALEYBEATE SPRINGS MEETINGS.

The Chaleybeate Springs Church closed a meeting last Friday in which Rev. Chas. C. Smith, pastor of the Edgemont Church, Durham, did the preaching. There were seven received for baptism up to the close of the meeting, and it is hoped that there will be others. Pastor Smith is a strong Gospel preacher and leaves the people with more determination to do right, and the church with a stronger faith than before. Brother Smith will always have a warm place in the hearts of those who have heard him.

The Edgemont Church in Durham is indeed fortunate in having him as pastor, and we shall hear large things from that church in the near future.

J. S. F.

FRENCH BROAD ASSOCIATION.

The French Broad Association closed its one hundred and fifth session yesterday at noon. Reports showed gains of from twenty to seventy-five per cent over last year's giving. Marks set for next year also show determination to go forward. The pledge system has been dropped, and the amounts voted by the Association for the different objects were apportioned by the executive committee and their report read and adopted before adjournment yesterday.

The introductory sermon was preached by the writer. Rev. A. J. Sprinkle was re-elected moderator, and Prof. W. P. Jervis was elected clerk. Attendance was good, and all were well entertained by the good people of Peek's Chapel.

Brethren Livingston Johnson, G. E. Lineberry, J. M. Arnette, and M. L. Kesler were with us, the first three of whom spoke in the afternoon of the first day's session, and hurried away to try to make three other Associations this week.

Next year the Association will meet with the Madison Seminary Church, two miles from Marshall.

W. E. GOODE.

Marshall, N. C.

GOOD MEETING IN THE GREEN RIVER ASSOCIATION.

Our meeting at Montford Cove Church, in the Green River Association, began July 31 and continued to August 9, resulting in fourteen conversions and thirteen additions, among whom was the good old miller, near sixty years old. He was grinding at the mill but was not left. His conversion was child-like and very evident, for he wore a smiling benediction amid streaming tears of joy and likes to talk of his new-found hope. Another conversion was that of a strong young man who had spent three years in the army. His intense anguish of spirit reminded us of the young man possessed of denounced spirits spoken of in the New Testament. But when the troubled spirit was pacified he "sat clothed in his right mind." The other conversions showed the same marks of reality. It was the pastor's first experience in baptizing, but succeeded with the 230-pound miller fairly well.

Rev. J. L. Jenkins, of Albemarle, formerly pastor of the Baptist church at Southport, did the preaching. His earnest and intelligent presentation of the Gospel message had its effect, not only in the conversion of souls, but in a number of restorations and in the deepening of the spiritual life of the church.

Our second meeting was held at Bethel beginning August 10 and continuing to August 21. Brother Jenkins was with us for only one week, but in that short time very much endeared himself to the people. As in the previous meeting his preaching was forceful and convincing. The visible results of the meeting were the addition of sixteen members, fourteen

of which joined by experience and were baptized on Wednesday, the last day of the meeting. But quite a number were reclaimed to fellowship with Christ. One good Methodist woman was baptized into the fellowship of our church. Another came under the watch-care of the church and will become a member as soon as she gets her letter. We have rejoiced together in fellowship with Christ and one another, and God has blessed our feeble efforts and revived us once again. To Him our hearts rise in gratitude and to Him be the glory. Our next meeting begins at Glenwood the fourth Sunday in August. Pray for us.

F. M. HUGGINS.

Union Mills, N. C.

GIFT TO MEREDITH.

Dear Recorder:—I wish to acknowledge in your columns the generous contribution of five hundred dollars for the Meredith endowment by Mr. C. G. Bailey, of Advance, in memory of his mother, Mrs. Eliza Foster Bailey, who was for many years a faithful and devoted member of Fork Church, in Davie County. Mr. Bailey is a prominent Methodist, but he reveres the memory of his old Baptist mother, and wishes to place a tablet in honor of her on the wall of our chapel. This tablet will be erected with pleasure.

A number of our brethren might do well to follow Mr. Bailey's example by perpetuating in this manner the name of some worthy friend or relative, at the same time helping forward the endowment movement.

R. T. VANN.

Raleigh, N. C.

FLAT RIVER ASSOCIATION.

The late session of this old body was interesting and important in many respects, but chiefly as showing how easily the work can be dispatched in two days with full time for the discussion of all objects claiming attention.

We met at 10 o'clock with a sermon and other religious exercises occupying three quarters of an hour, organized at 10:45, heard two reports with three quarters of an hour allotted to each, and adjourned for dinner at 12:30. The visiting brethren representative of the Boards said that we gave them all the time needed,—just as much as any other association in the State. We had one report on Missions—State, Home and Foreign, and allotted two hours and forty minutes to discussion. Bro. W. A. Devin spoke on Foreign Missions; L. Johnson, on State, Kester on Home, and C. J. Thompson on Foreign. But that which gave the greatest interest and pleasure was the Digest of Church Letters. These showed an increase of contributions to State, Home and Foreign Missions, and the Orphanage of twelve per cent over the contributions of last year. When it is recalled that the contributions of all the churches of last year were at least fifty per cent in advance of those of the previous year, twenty-five of these visited by laymen reporting an increase of 95 per cent, the advance this year is the more remarkable and the more gratifying, for it was feared by some that there would be a decline of gifts this year from the high water mark of last year. It seems, therefore, that the Laymen's Movement secures not only immediate, but permanent results.

I am careful to state these facts for the encouragement of the Committees in the various associations appointed by the Convention in Winston last December.

F. P. HOBGOOD.

Oxford, N. C.

Nothing is more simple than greatness; indeed to be simple is to be great.—Emerson.

DR. THOMAS HUME AND REV. JOHN C. HOCUTT.

Sunday morning, August 11, was a memorable service for our church. It was a memorial service in honor of Dr. Hume and Rev. J. C. Hocutt, both of whom were among the former pastors of the Burlington church. Professor Collier Cobb and Rev. George V. Tilley, of Cuthbert, Ga., were among the speakers. Professor Cobb quoted leading educators of the North as saying that the two foremost scholars of the South in their generation were Dr. Crawford H. Foy, now of Harvard, and Dr. Hume. All the speakers bore loving testimony to the greatness and goodness of both Dr. Hume and Mr. Hocutt.

The almost sudden death of Bro. Hocutt has greatly stirred all this section of the State. At one time or another he has been pastor of most of the churches in the vicinity of Burlington and Chapel Hill. At the time of his death he was pastor at Graham and Haw River, and had secured a lot and was on the point of building a chapel in West Burlington. He was never more enthusiastic nor active nor successful in his ministry than up to the last week of his life. He preached in the Burlington church in the absence of the pastor the last Sunday morning in July and died next Sunday morning at almost the same hour.

Others more familiar with his life will write about it, but I wish to record that I have never before heard so universal and unqualified testimony to the worth and the goodness of any man. Few have ever lived more beautifully than he; and few, being dead, will continue to live in so many lives that they touched and blessed while they lived. A prominent attorney said: "His life was a sermon, and it did me more good to meet him on the street than to listen to the sermons of many other preachers." S. L. MORGAN.

Burlington, N. C.

MISSION WORK AMONG THE DEAF.

Dear Recorder: Since my last letter I have made sixteen visits, making a total of forty-two in my mission work among the deaf of the State, which I started in January last. The total attendance was 344. Eleven Bible Classes and Sunday-schools were organized, and are making satisfactory progress in their work. We are grateful that our hearing brethren everywhere are giving us all the assistance and encouragement they can. Nine joined the church by baptism and seventeen by letter. Almost 50 per cent of the deaf are of the Baptist faith.

Now, brethren, suppose you haven't been given an opportunity to hear a single sermon in twenty or more years and are now given one, how would you feel? So is the case with scores of our deaf people. They left school where they enjoyed religious services years ago and had been staying at their home because they thought they couldn't get any benefit from going to church where their hearing brethren went on account of their deafness. You ought to have seen how they looked when they attended my services.

Wherever I can find a sufficient number of deaf mutes in one place I organize a class, and have one of the capable deaf lead the class. Where there is one or two deaf mutes in one place, I would ask our brethren in the church to invite them to their meeting, and write notes of the services, and assist them all they can. There are a great many deaf people who think they are isolated from their hearing brethren in church because of their deafness.

The deaf as a whole are trying to lead a righteous and Christian life. There are a few who are lost through

ignorance. It is our mission to save them.

If we could put all the deaf who spend their lonely Sundays at home to attend their class in church, take what little benefit from it; train them in church life and services, it would mean great happiness to the deaf, and greatly upbuild His Kingdom. That is what we are aiming after and shall bend all of our energies in that direction. I know of no mission work which presents to the Baptists of the State a more important and necessary work than the mission work among the deaf.

May we ask for your help and prayers?

Yours in His work.

O. W. UNDERHILL.

Raleigh, N. C.

FORTY-TWO BAPTISMS AT OLIVE CHAPEL.

We have reached the conclusion of one of the most successful meetings ever conducted at Olive Chapel. Forty-two persons were received into the church by baptism and two were restored.

We were fortunate to have with us Dr. Smith, of Chapel Hill. I will venture to say there is no pastor in North Carolina of his age with such a young and energetic spirit. He is a man of simplicity, power and wide experience. He came to us filled with enthusiasm and as anxious to proclaim the truth as any young man.

The church was in good spiritual condition and there are several reasons why it was thus: First, our pastor has done faithful, sympathetic, earnest, and intense work. He has stirred the zeal of his church and especially the young people.

But, second, we do not believe that anything has meant so much to our church as the Sunday-school work. It was this Sunday-school that first reached the standard of excellence prescribed in the requirement for the A 1 Sunday-school. Within the Sunday-school the greatest factors were the organized classes.

Third, There is still another part of our organization which has equally been felt. The B. Y. P. U., even though it has recently been organized, is reaching not only the young people but is stretching out its powerful influence among the old.

It was by the power of our preacher, the earnest work of our pastor, the great influence of the Sunday-school and B. Y. P. U., and, greatest of all, the mercy of the Holy Spirit that we had such a glorious meeting.

L. B. OLIVE.

Apex, N. C.

TUCKASEEGEE ASSOCIATION.

The Tuckasegee Association met with Savannah Church August 15. The introductory sermon was preached by Rev. J. M. Bennett. His text was Ephesians 4:1, which he discussed under two heads: the nature of the call and how we may walk worthy of the vocation wherewith we are called. The sermon was grand and all who heard it were made to feel that they wanted to count for more in the Master's service.

After the organization the reports were read on the various objects of the Association and discussed. The addresses were much above the average. Most of the churches came up with their pledges and resolved to do greater things the coming year.

The Association closed Sunday with a sermon by Rev. J. M. Bennett. This brother is doing a great work here. He is not only developing his own church but neighboring fields are feeling his influence and power. We hope he may labor here yet for many years.

S. E. GARNER.

Raleigh, N. C.

APPRECIATION OF DR. J. J. HALL.

Resolutions adopted by the First Baptist Church of Fayetteville:

Whereas, Our highly esteemed and honored pastor, Rev. J. J. Hall, D.D., has indicated his purpose to retire from this work in order to enter another field of labor and usefulness; therefore,

Resolved 1. That in accepting the resignation of Dr. Hall, we desire to record our sincere and grateful appreciation of the earnest and efficient service he has rendered as pastor of this church during the past eight years, and of the faithfulness and consecration that have constantly characterized his life and work among us. His strong and successful leadership in the movement that resulted in the erection of our splendid church building; his active aid in the Sunday-school, especially in organizing and fostering the Baraca Class and serving as its teacher; his fruitful efforts in bringing added numbers and increased efficiency to our membership; his sympathetic presence in our homes, in joy and in sorrow, at the bedside of the sick, at the marriage altar, by the open grave, as well as his instructive and comforting messages from the pulpit, will be remembered and cherished by us through all the coming years.

2. That we most cordially commend Dr. Hall to the warmest esteem and fullest confidence of all with whom he may be associated in the future.

3. That the Clerk be directed to incorporate this paper in the permanent records of the church, that copies be furnished the local newspapers and the Biblical Recorder for publication, and that a copy be presented to our retiring pastor.

(Signed) W. B. LOVING,

JNO. A. OATES,

W. B. MALLOY,

F. R. HALL,

W. A. HUMPHREY,

Committee.

Fayetteville, N. C.

TWO MEETINGS IN MONTGOMERY.

As a partial result of a meeting in Troy in which Bro. W. C. Barrett aided, three have been baptized and another has been approved. We feel that God, through Barrett, has led us to greater faith and love. His ministry was a benediction to us.

At Forks of Little River, Rev. C. H. Robertson, of Wake Forest, assisted. Nine professed faith in Christ, four have been approved for baptism, and we think there will be as many more.

S. W. OLDHAM.

Troy, N. C.

MEETING AT STOKES.

Rev. N. H. Shepherd, of Robersonville, came over and preached for us a few nights, which did great good. During the short time we were there, had one conversion, promises of several by letter, laid plans for the organization of a church, secured a lot, and hope to begin a building soon.

The work at Stokes is promising and we trust there is a great future before them. We ask your prayers and co-operation in the work.

R. E. HOFFMAN.

Washington, N. C.

ELDER JOHN C. HOCUTT.

Resolutions of Graham Baptist Church on the death of their pastor, Rev. John C. Hocutt:

Whereas, In the Providence of God, our beloved pastor, Rev. John C. Hocutt, has been called from his earthly labors to a heavenly reward; therefore, be it—

Resolved 1. That we bow in meek submission to the will of our Heavenly Father, who doeth all things well.

2. That he was a wise and faithful leader, a kind and sympathetic pastor, a man whose daily walk was with God, and not only the church, but the community and denomination throughout the State, has sustained an irreparable loss.

3. That we extend to his bereaved family our deepest sympathy and prayers in their great sorrow.

4. That a copy of these resolutions be spread on our church record and also be published in the Biblical Recorder and our town paper, and a copy be given to the family.

ARTHUR P. WILLIAMS,

ERNEST F. JONES,

CHARLES B. IRWIN,

Committee.

Graham, N. C.

REVIVAL AT GROVER IN CLEVELAND COUNTY.

We had an eight days' meeting, which closed August 12. There were eight baptized, two joined by letter, and the church greatly strengthened.

The pastor, Rev. J. R. Miller, conducted the meeting. Brother Miller has been with us but few months. He has the field composed of King's Mountain and Grover Churches, giving two Sundays a month to each. He is a strong man. His gospel sermons, fervent prayers, and godly life, win the love of all, and lead men to Christ.

Sincerely,

L. W. LIVINGSTON.

Grover, N. C.

Spice Box

Doctor: "What can I do for you?"
Patient: "I have cut my index finger."

Doctor: "Very sorry, but I am a specialist on the middle finger."

"What did the doctor say was the matter with you?"

"He said that nothing but a post mortem would ever reveal my ailment. And I haven't enough curiosity to go through with it."

"Here's a letter from a woman," said the household inquiry editor, "who wants to know what to use in cleaning carpets."

"If she's a married woman," suggested the joke editor, "tell her to use her husband."

"I want a piece of meat without any bone, fat or gristle," said the bride on her first marketing trip.

"Yes, madam," replied the butcher, "I would suggest that you take an egg."

"How much, Parson?" asked the bridegroom, after the greetings were over.

"Oh! whatever she's worth to you," replied the clergyman gallantly.

"Whew! I say, what do you take me for—an Astor-feller?"

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 you wear a veil?" he asked.

"So I don't addract addention."

"Id is de procince off shenthle-mens do amire," he replied.

"Not when dhey pe married."

"But I'm nodt."

"Is dot so?"

"Oh, no, I'm a patchelqr."

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

When writing advertisers, please mention this paper.

Bible Study

CONDUCTED BY THE EDITOR

Sunday School

September 1.] [International Lesson.
THE DEATH OF JOHN THE BAPTIST.

(Mark 6:14-29.)

Golden Text.—Be thou faithful unto death, and I will give thee the crown of life.—Rev. 2:10.

I.—The Fear of Herod.

Herod Antipas, the ruler under Rome of Galilee and Perea, was the son of Herod the Great who was reigning at the birth of Christ. When he heard of the widening work of Jesus in Galilee he was filled with alarm. It was not that he objected to the working of miracles or feared the result of a spiritual reformation in his realm or opposed the founding of the new faith. His consternation was the result of his crime. His soul trembled because a stern conscience smote heavily upon his naked heart strings.

Only a few weeks ago he had executed the fearless Baptist and since the giving of that fatal order he has known no peace. So now the report concerning Jesus was interpreted by him as the approaching thunder of his ultimate woe. At once he leaped to the conclusion that Jesus was the resurrected Baptist endowed with larger powers, sure of a wider following, and destined to accomplish whatever he chose. And so the terror of the king recalls the hideous details of his shocking crime.

II.—The Fearlessness of John.

In the spring of 28 A. D. the illustrious ministry of the Baptist was cut short by imprisonment. In the sweep of his impartial censure came Herod Antipas and his wife, and it certainly was deserved. For Antipas when visiting Rome sometime before, and while entertained by his brother Philip, violated the confidence of his brother and host by winning from him his wife. So doing, Antipas put away his own wife, who was the daughter of an Arabian king. Besides his brother's wife was also his niece. Hence he broke three Mosaic laws in compassing two illegal divorces and consummating an incestuous marriage. In fearless reproof of such conduct a single voice was raised. It was that of the Baptist demanding purity in monarchs as well as menials.

Of course Herodias was deeply offended. She knew if John's advice were taken she would be no longer a queen but sent back to her former husband in retirement and disgrace. Therefore she set herself against him and sought to kill him. Her first step was to secure his incarceration within the cheerless dungeons of isolated Machaerus.

III.—The Strategy of Herodias.

For a year John lay in prison both feared and respected by the king. His good impulses, however, quickly withered under the hot indignation of the strong-willed Herodias. Vacillating between the two the weak king was much perplexed. Herodias like another Jezebel was determined more strongly than ever to accomplish her murderous intent.

The opportune moment came in the spring of 29 A. D. while Herod was engaged in war with the father of his lawful wife. When his birthday came, he made a great supper at Machaerus to his court officials, the leading army officers, and the principal

land owners of Galilee. Herodias now launched a daring scheme. When king and courtiers had drunken freely and were ready for some new excitement "the daughter of Herodias herself came in and danced." It was a shocking impropriety for a princess, a self-degradation to the role of the scenic dancer. But the maudlin spectators were charmed and the dining hall rang with applause. The head of the king was turned and with Oriental exaggeration he proposed to bestow upon the dancer any favor she might ask to the half of the kingdom.

IV.—The Request of Salome.

The shrewd hand of Herodias had played well and the instructed daughter left to her the naming of the favor desired. At the suggestion of the mother, Salome readily and hastily appeared before the king and demanded "in a charger the head of John the Baptist."

Perhaps the murderous request was applauded by the half drunken auditors. But Herod was grieved for he felt that the martyrdom of John would be politically unwise and morally a colossal crime. Still he could see no way to refuse the request hedged in as he was by repeated oaths of which all his guests were witnesses. The retraction of his word or the killing of the Baptist, only these two courses were before him,—and he choose the latter.

So at last the executioner is bidden to do his ghastly work. From the banquet hall with one of the large glittering dishes in his hands and the cruel sword by his side, a soldier of the guard was sent to the cell of John. By a swift stroke the head was severed from the body. Dripping with the blood of the greatest of the prophets it was placed in the charger, brought before the revellers, handed over to Salome, and by her delivered to Herodias, who, it is said, in gloating exultation, pierced the tongue with a needle!

V.—The Fidelity of the Disciples.

By loving disciples the headless body was tenderly borne away to a suitable tomb and there laid to rest. Then in their sorrow and solitariness, they "went and told Jesus."

Thus faded the twilight of the Christian era; not, however, sinking into the darkness of evening but blending with the undimmed glory of morning and ushering in the welcome rays of the Sun of Righteousness.

Prayer Meeting

September 4.]

OUR EVANGELISTIC WORK.

Evangelism is a feature of our organized denominational work. Two things about it let us consider:

I.

Let it be understood that the selection and sending out of evangelists by our Home Board is not designed in the slightest degree to monopolize or even centralize the evangelistic work of Southern Baptists. On the contrary, it aims to stimulate everywhere, direct as may be desired, and effectualize in every possible way the soul-saving work of the churches. The Home Board Evangelist is not a rival but a co-worker and supporter of the pastor-evangelist; not the opponent but the exemplar of the independent evangelist; not the dependence for revivals in our churches but the developer of persons and plans for true, thorough and widespread evangelism.

II.

What, then, is the scope and purpose of this work? First of all, and mainly, it is to win souls; and, secondly, it is to discover, develop, and direct soul-winners. Such is the great two-fold aim and under it, we surmise, there are several features:

The evangelists are by demonstration and exhortation to instruct the people in evangelistic work somewhat as the Field Secretaries of the Sunday School Board do in their special field.

They are to "spy out the land" the country over and locate the vantage points for aggressive work.

They are to direct evangelistic movements, combining and concentrating all available forces upon strategic points.

They, intermingling freely with the people, can discover trends of opinion adverse to our religious and denominational life and help counteract it.

They are to magnify the work of soul-winning among the churches. For is there not danger that churches should be held in honor more for the moneys they give than for the men they gain?

They are to fortify us in this day of summer assemblies, chautauquas and the like, against the exploiting of erroneous and sometimes disastrous evangelistic ideas.

They are to commend, circulate and produce a sound evangelistic literature through our newspapers and in tracts and books. There is much published which Baptists cannot approve.

They are to discredit irresponsible and often heretical evangelism not so much by directly denouncing it as by giving the people something better.

They are to foster and spread the evangelistic spirit in our churches, fifth Sunday meetings, district associations, and conventions so that this theme may become more and more a matter of consideration, prayer, aspirations, and effort.

Possibly there are other features that should be mentioned, but these occur to us as embraced in our organized evangelistic work.

B. Y. P. U.

September 1.] [Bible Study Meeting.

MAKING RELIGION REAL.

(1 Thess. 5:4-10.)

We discover in this paragraph ten hints about making religion real:

(1) Anticipation.—The readers were looking for Jesus to come again. They were expectant and hence religion was real to them.

(2) Association.—Paul writes to "ye brethren." There is a great deal in companionship.

(3) Light.—Christians are to be "sons of the day." They are to have the light of knowledge and their conduct is to be illuminating.

(4) Vigilance.—"Watch." There are so many things that militate against our religious life. We must be on the alert.

(5) Soberness.—"Be sober." Self-restraint is essential.

(6) Resistance.—We must put on "the breastplate of faith and love and for an helmet the hope of salvation."

(7) Mission.—The Christian has been appointed of God not to wrath "but to obtain salvation of our Lord Jesus Christ who died for us."

(8) Privilege.—We are to "live together with Him," both here and hereafter.

(9) Exhortation.—By tender word and luminous deed we are to "exhort one another."

(10) Edification.—We are also to "build each other up" in the Christian life.

Certainly he who does these things will make religion real.

FOR THE HOME AND FARM.

Nashville, Tenn., November 17, 1891. "I desire to express my high appreciation of your Gray's Ointment as a most valuable veterinary medicine. Being the owner and controller of one of the largest stables in the country, I have given your ointment a faithful trial in fresh cuts, sores of all kinds, and cracked heels. I do not think that it has an equal, and I most earnestly recommend its use to all horse men. They will find it an indispensable remedy. Yours respectfully, J. M. Brown." We most heartily concur in what Mr. Brown says about the valuable qualities of this ointment as a horse remedy. Pat Grogan, Trainer, E. O. Elliott, Mgr., Patton Stock Farm. For old sores, boils, carbuncles, and to prevent blood poisoning in man or the lower animals, Gray's Ointment has no equal. Free sample on request or 25c at your druggist's. Dr. W. F. Gray & Co., 816 Gray Bldg., Nashville, Tenn.

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OFFICERS: Miss F. E. S. Heck, President; Miss Blanche Barrus, Corresponding Secretary; Mrs. W. N. Jones, Treasurer.

EDITORS: For Woman's Missionary Societies, Mrs. Hight C. Moore; For Young Woman's Auxiliaries, Miss Ellen Graham; For Sunbeams and Royal Ambassadors, Miss Elizabeth N. Briggs.

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

W. M. S.

W. M. S. NOTES.

Delegates to the meeting of the W. M. U. of Central Association should write Mrs. G. M. Bell, Wakefield, who will have them met at Zebulon and assign them homes. The first service will be Wednesday night, September 11, when Dr. T. W. O'Kelley will preach the annual sermon. An all-day meeting will be held Thursday, September 12. Delegates can leave for their homes on a late afternoon train on Thursday.

The people of Wakefield are doing their part in getting ready for us, so let us go in large numbers, praying for an earnest and enthusiastic meeting.

We are sure all of our workers remember Miss Joe Lane, Vice-President of Carolina Association, who has been working so hard to bring things to pass in her mountain country. At this time she is critically ill with typhoid fever. We ask the W. M. U. of our State to remember her at a throne of grace.

OFFICE NOTES.

We have recently mailed to each Society a copy of the new Union Year-Book, recently issued from the Baltimore office; also a sample copy of the Program and Envelope for State Mission Day in September. Already we have had many letters of appreciation of the Year-Book. It is indeed a treasure, for it gives help along all lines of our mission work. If by any chance your Society has been overlooked, send for your copy at once. You will need it.

The number of orders for State Mission literature have been very encouraging so far. Send in your order early, so as to have time to plan for a successful meeting. We hope every Society will observe this special offering this year.

We were delighted to have as visitors to the office this week Mrs. J. W. Roach, of Durham, and Mrs. John C. Scarborough, of Murfreesboro, two of our most consecrated mission workers. Both these ladies report active and enthusiastic work on the part of their home Societies.

We wish to express our appreciation for the loyal help of our Meredith girls during the vacation now closing. Miss Pearl Johnson, of Pittsboro, has rendered noble and efficient service in the Sandy Creek Association, by organizing new Societies, and by stimulating and inspiring others to more active service. A number of others have reported new Sunbeam Bands and Royal Ambassadors' Chapters organized during the summer. Among these are: Miss Marvel Carter, of Apex; Miss Mattie Griffin, of Pittsboro; Miss Minnie Middleton, Warsaw; Miss Bernice Kelly, Clayton; Miss Annie Gardner, of Macon; Miss Alice Shugart, of Jonesville. And there are many others, from whom we have not heard, who also deserve our thanks for the help and inspiration they are giving to their home churches and Societies. It means much for the future of our State that these and other girls from our Christian schools are willing to

give time and strength from their busy vacations to help carry on the Master's work.

From Swannanoa, Mrs. J. Clyde Turner writes: "I have only been here two days, but I hear that the women have no Missionary Society, and we are anxious to organize one this week. Please send the necessary literature." We wish that many others would follow her example of adding some form of missionary service to the joys of vacation.

From the Cumberland Association comes news of six newly organized Societies and many other good things being accomplished by their field secretary and traveling organizer, Miss Lula Olive, of Wade. Miss Olive is known throughout our Union as one of our strongest and most faithful workers, and the Cumberland Association is to be congratulated upon securing her service.

The next two weeks will be spent by the Corresponding Secretary in visiting the Brushy Mountain, the Ashe, the Three Forks, and others of our northwestern Associations. She will be in the office after September 7, and all correspondence not attended to in her absence will be answered immediately after her return.

BLANCHE BARRUS.

AFTER GLEAMS OF THE ANNUAL MEETING.

No. 5.

It is one thing to hear of a place and quite another to see it. I wish every one of those who listened so eagerly to the account of the Missionary Training School at Oklahoma could have shared my week under its roof, could have received Mrs. McLure's gracious hospitality, enjoyed the good and dainty things Mrs. Apherine prepares for the large household and, best of all, felt the heart-throbs of the eager life of the nearly forty girls.

It was the week leading to commencement and examinations were closing. There was much talk of the results of C. R. and M. (Comparative Religions, and Missions), O. T. I. (Old Testament Interpretations) and the same spasms of alternate hope and despair that shake any other school to the foundation during the interval between "exams" and reports of standing.

Nor was there wanting interest in commencement dresses, and one night there was a regular dress parade, with mutual, oh, my! and admiration. And what matter was it that all were simple white. Everybody knows that there is great skill in combining tucks and ruffles, which makes each one a work of art and to the discriminating eye, individual.

Moreover, after it was all over, there was the annual picnic in one of the suburban parks, washed by the yellow Ohio, where the pupils and their teachers threw off all restraint and were girls together. The visitor, it was true, was whisked off for the day to the delightful, broad veranda of a beautiful home, but she fully understood that this last day together was too precious to be shared with any outsider. What they did, therefore, I cannot tell, but I imagine there was many a heart conference and many a fond dream of future service confided in the intervals of fun and frolic.

One night was given to the final of the gymnasium work with "just us" as spectators. They went at their "stunts" with the same earnestness as C. R. and M., swing on to bars, passed the ball and did all sorts of things which would have been impossible for them six months ago. And much need, for well they know that their vehicle of service is a strong body, and the story of more than one fine spirit, "cribbed, cabined and confined" by its frail frame stands as a warning.

After a shower and the resumption of street dress, the Y. W. C. A., in whose new quarters the physical culture classes have been conducted this year, our own home quarters offering but limited space for them, surprised them with "a treat"—welcomed as school girls, always welcome ice cream. For be it known that Training School girls are just girls—plus a definite determination to serve. In that healthy, Christian atmosphere the holler-than-thou, allow-me-to-lead, you-to-my-height attitude could not survive. Christian priggishness often comes in at the door but rarely goes out again. They are human every whit and the humanness of the whole fits it to serve humanity. But human with a difference—human with the sweetness emphasized; the haste, worry, and fret minimized.

All the week the regular routine of "hours" went on unbrokenly, and so quickly and quietly was the domestic work done that one hardly knew when it had been accomplished. The dining-room when all are seated is as snug as a bird's nest, where all must agree, because, if not, they will fall out. There is elbow room, but how a single extra pair of elbows could be gotten in is a mystery, and how they seat such large and distinguished guests as Drs. Willingham and Gray is an unsolved problem to the uninitiated. The Training School dining-room would argue that we must pull down our walls and build larger, even if it must be done, as in case of another famous Training School, with a borrowed axe.

Morning chapel was never omitted and is the chief gathering of the day, led by each young woman in turn. Unfortunately for the visitor, she heard her own voice on most of the mornings of this week.

Sunday found the household scattering in twos to the various mission schools where they had taught during the winter, and which form the base of their field work radiating from these centers. "The last day the Training School ladies are with us is a great day," was the way one superintendent expressed what was meant to be a compliment with no uncertain sound. From this "great day" they returned radiant, often with some simple token of affection, but always with some words of appreciation, singing themselves over in their hearts.

And lastly, commencement night. Broadway church, three blocks away, is commencement church, and the trustees and managers were early seated by the young lady ushers well to the front, where they could admire the decorations of palms and wonder at the bank of flowers which was rapidly covering the broad rail of the low choir enclosure where the young ladies were to sit. Why? and whence? rose in our minds.

Then they came, all in white, led by their principal, slow pacing to music from the Christian Pageant of Darkness and Light, and one understood why this chorus of voices had become widely known in Louisville. Prayer and address, the presentation of certificates and diplomas and Bibles followed in due order, as the fulfilling of dream. It was just five years before that I had been seated in the same spot and received, in behalf of the Union, the Training School Home from the generous Sun-

day School Board through the hands of Dr. Frost.

Five years and this dream so far and so beautifully fulfilled. The two occasions linked themselves to create yet other and larger dreams.

And the flowers? As we walked home in the moonlight one and another joined me to hold up her arm full of beauties and say: "See the lovely things my Sunday-school class sent me."

FANNIE E. S. HECK.

Raleigh, N. C.

EASTERN ASSOCIATION.

The Woman's Missionary Union of the Eastern Association is in session this week at Rose Hill. A splendid program has been prepared for to-day and to-morrow. We should be glad to publish the program here if we had the space. The good women of the Eastern Association will carry out this splendid program, and we have no doubt it will be a successful meeting.

Miss Macy Cox, of Magnolia, is the Vice-President.

TWENTY-TWO BAPTISMS AT GARDNERS.

During the week following the second Sunday in August I had the pleasure of assisting Rev. K. W. Hogan in his annual meeting with the church at Gardners in old Warren County.

Notwithstanding the intense heat and the severe drought, the recently remodeled and handsome house of worship was filled at every service. At the close of the meeting, according to New Testament precedent, too often disregarded, those who had professed faith "straightway" were baptized. Early on Saturday morning a large crowd traveled four miles through the "wilderness" to one of the "fords" of the Roanoke, where we witnessed a baptism that in our experience was unique. The unfrequented spot, the wildness of the scenery, the appearance of the stream, all suggested the Jordan where John was baptizing. The candidates formed in line, and headed by the pastor, walked more than fifty yards out into the stream till a sufficient depth of water had been obtained. Here twenty-two persons were buried upon a profession of their faith in Christ. More than once we heard the remark, "the most impressive baptism I ever witnessed."

Brother Hogan is the earnest, active, resourceful pastor of one of the most cultured and consecrated country congregations in the State.

J. W. MORGAN.

Henderson, N. C.

REVIVAL AT LOUISBURG.

The Louisburg Baptist Church has just passed through a season of real refreshing from the presence of the Lord. For two weeks Dr. Forrest Smith, of Sherman, Texas, preached with great power to very large crowds, not only from the town, but from all the surrounding country. During his five years' pastorate here some time ago, Dr. Smith greatly endeared himself to all the people of this section, regardless of denominational affiliation. As a partial result of the meeting the church has been greatly revived, the whole town has been aroused, to some extent, and ten candidates have been received for baptism and two by letter. The outlook seems brighter than at any time since we came on the field nine months ago. We have one of the finest church equipments in the State and some of the most loyal people to be found anywhere.

WALTER M. GILMORE.

Louisburg, N. C.

When writing advertisers, please mention this paper.

TRIBUTE TO ELDER S. D. SWAIN.

The death of Rev. S. D. Swain has already been mentioned in the Biblical Recorder and in Charity and Children. During this week there will likely be written quite a number of letters in appreciation of his life and work. However, many others may write, the present scribe feels compelled to write a word.

How cold and formal it seems to write concerning one whose college-mate and class-mate you were, with whom you have taught school for more than a year, with whom you have spent several summer vacations, whose room-mate you have been at fourteen successive State Conventions save four, in whose church you made your first effort to preach, who divided his own library with you when yours was burned, with whom you have laughed and joked and wept, in short, one who has been to you all that a loving, faithful friend and brother could be, and now has gone hence!

Rev. S. D. Swain was born in Wilkes County, N. C., February 17, 1859, baptized into the fellowship of Swan Creek Baptist Church at the age of fifteen, entered Moravian Falls Academy in the fall of 1882 as a ministerial student of the Yadkin Association, entered Wake Forest College in the fall of 1884, graduating in the spring of 1889. His first year's work after leaving college was associate principal of Yadkin Valley Institute, Boonville, N. C., and pastor of some county churches in the community. An epidemic of typhoid fever in the village prevented the school from opening the following fall. He was then ordained and gave his full time to preaching until the following January, when he taught a public school in connection with his pastorate until the last of April, 1891. At this time he was called to the pastorate of four churches near Wilmington, N. C. Leaving out of consideration the beginning of his pastorate life in Yadkin County, it is easily divisible into three periods of seven years each: Seven years in New Hanover, seven in Davie, and seven in Davidson, where in Lexington, August 14, 1912, at 10:30 a. m. he bade farewell to bodily pain and entered into that rest that remaineth to the people of God.

He was a preacher of the Word. Rarely does a man aptly quote more Bible than did he in his preaching. From the standpoint of homiletics he would be called a textual preacher, almost invariably finding a clear-cut outline for his sermon in the phraseology of the text. His argument was both strong and clear. His appeal to the unconverted in protracted meetings appeared frequently well-nigh irresistible. This is evidenced by the fact that many middle-aged men and some even beyond seventy have surrendered to Christ under his preaching.

He was both wise and faithful as a pastor. Looking back over the three fields of work in which he labored for twenty-one years, there appears no church that ever went wrong according to his leading. The churches nearly always did what he recommended. He was particular not to ask a church to do anything until he was almost certain he could lead them to its full accomplishment. This did not deter him from undertaking several times some things that, to outsiders and even his own members, seemed impossible of accomplishment. On all his fields he built some new churches, certainly as many as three on the last one. All his pastoral life he was afflicted with clergyman's sore throat, and, strange to say, this interfered more with his pastoral visiting than with preaching. Sometimes one hour of conversational speech would be too much for him. He was once offered one of our First

churches but on account of his throat trouble he sought to pastor churches that demanded less pastoral visiting.

It seems almost like intruding to speak of him as husband and father. He was most happily married to Miss Winona Swain, of Wilmington, N. C., October 3, 1893. To them were born seven children, six now living. Let what he has done for his wife and children speak for itself rather than attempt it by the use of endearing terms. From the savings of a small salary, never more than a thousand dollars, he has left his family well provided for. In fact, the writer has never known a parallel to this provision under the circumstances. In notifying the writer of the doctor's diagnosis of his case, that they could do nothing for him more than to ease the pain, he said: "I feel more for my dear wife and children than for myself."

He was a real man in every true sense of the word. Rather timid, always modest, alacourteous, companionable, yet bold as a lion in defending the right. Few men made closer friends or held them longer.

GEO. P. HARRILL.

Franklinton, N. C.

TWO GOOD MEETINGS.

It was a great pleasure for me to spend the week following the third Sunday in July with Pastor W. T. Hurst and his good people at Caanan in Sampson County. There are few places in the State as hard mission territory for Baptist as in this section. Every ism you can think of is found in this community. The Roman Catholics are there in great numbers and they are trying their best to hold their ground. The Baptists are very weak, having only thirty members, mostly women and children. We spent five days there with the heroic pastor and his little church, and the Lord gave us a good meeting for that place. Five were added by baptism, one by statement and one by letter. Two of those baptized were excellent young men who were elected deacons at once. We expect to hear great things from these young men. One man told the pastor after the baptism that a new day had dawned for that church.

Brother Hurst is doing a great work on his field and his people love him dearly. He does not fail to preach the whole Bible and the cause is prospering in his hands.

We spent the week after the second Sunday in August with Pastor Henry Sheets in a meeting at Summerfield. People came in great crowds and entered into the work heartily and the Lord blessed the meeting. Christians were made to rejoice and many sinners made a profession of faith in Christ. At the close of the meeting twelve united with the church by baptism, and others will join later.

Brother Sheets is a most excellent pastor and his people are devoted to him. We can see why his people love him so dearly and have kept him for their pastor these many years. He keeps abreast with his people in every thing, and has been a life-long student. Few pastors are more devout and congenial than he. He loves everybody and everybody loves him. Such devotion between pastor and people is beautiful.

May God's richest blessings abide upon the people and pastors at Caanan and at Summerfield.

Yours in His service,
ROBERT P. WALKER.

ORDINATION OF BRO. R. P. BLEVINS.

This is to certify that R. P. Blevins on this the eighteenth day of August, 1912, in the Baptist Church at Wilkesboro was set apart to the full work of the ministry of the gos-

pel, after a satisfactory examination.
REV. W. R. BRADSHAW.
REV. L. P. GWALTNEY.
REV. W. C. MEADOWS.
REV. M. MCNEILL.
REV. T. E. REDMON.
DR. J. M. DUNAWAY.
[Mr. Dunaway delivered the charge and Mr. Bradshaw presented the Bible.]

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EXECUTRIX NOTICE.

Having qualified as executrix of the last will and testament of Caroline Watkins, deceased, late of Wake County, this is to notify those having claims against the estate of said deceased to exhibit the same to the undersigned at Knightdale, N. C., on or before the 31st day of July, 1913, or this notice will be pleaded in the bar for their recovery. All persons indebted to said estate will please make immediate payment to the undersigned.
MRS. ANNIE PULLEY HORTON,
Knightdale, N. C., R. No. 1.

Young People

THE SWING.

How do you like to go up in a swing,
Up in the air so blue?
Oh, I do think it the pleasantest thing
Ever a child can do!

Up in the air and over the wall,
Till I can see so wide,
Rivers and trees and cattle, and all
Over the country side.

Till I look down on the garden green,
Down on the roof so brown,
Up in the air I go flying again,
Up in the air and down.

—Robert Louis Stevenson.

A WORKMAN APPROVED.

"Now, boys," said father, "as soon as you have finished your breakfast I want you to get right at that weeding."

"All right, sir," answered Ralph pleasantly as he buttered a hot cake. "The sun is so hot!" complained Albert as he squirmed on his chair.

"That is the reason I want you to get at it early," his father told him. "I have to drive over to Newton this morning, and want you to have it all finished by the time I get back."

Albert continued to frown as long as he was at the table, and followed Ralph to the garden with lagging steps. The latter generally did his own work and then helped his brother, but this morning their father had told them that each must do his own work without help from the other.

Whistling cheerfully, Ralph went at his task, neatly piling the weeds in little heaps so they could easily be gathered up and carried away; but Albert would weed for a minute or two and then stop to look down the row and wonder how much farther he had to go and how long it would take him, so he got on very slowly. And he was not very particular about getting all the weeds out, either. He grumbled about the dew making everything wet, and the sun made his back ache.

They had been working perhaps an hour or when they heard some one coming across the garden toward them.

"Uncle Ralph!" they exclaimed, eagerly springing up to greet the new-comer. An officer in the army, he was their hero. They never grew tired of listening to his stories of army life, and a visit from him was a great treat.

"Well! well!" he exclaimed, glancing over what the boys had been doing. "This reminds me of when I was a boy, only I had no brother, but had to work alone. Who did that?" he suddenly asked, pointing to what Ralph had done.

"I did," Ralph answered, and Albert's face grew red as his uncle glanced at his untidy row. He felt suddenly very much ashamed to have any one inspect what he had done, least of all Uncle Ralph. But "umh!" was all his uncle said.

"Let me see if I have forgotten how to pull weeds." And off came Uncle Ralph's coat. He set to work on a particularly weedy spot, and the boys forgot to be tired or to think of the sun making them warm as they laughed at his jokes.

"Do you know," he said presently, "that when a man enlists in the army he has to learn to do many different kinds of work? No matter how dirty or disagreeable it is, that work has to be done the best he can do it. Long ago, when I enlisted in the army of Jesus, I took for my rule in life part of a Bible verse we had once memorized, 'A workman that needeth not be ashamed,' which means that I should do every task and duty as cheerfully and as well as I am able to, and it has been a big help to me in my army life. I wasn't much older than you boys when I became a Christian. I wonder if you wouldn't like to make that the desire of your lives?"

The boys were thoughtfully quiet, but Albert's face glowed with determination as he slipped back to the row he had been working on before Uncle Ralph came, and not a weed was left standing.

"There," exclaimed Uncle Ralph, when the last weed was pulled, "I call that a good job." And he looked over the clean rows with pride. "Now then, laddies," he said as he picked up his coat, "suppose we clean up a bit. I want to tell you about some things I have been doing lately. So we will scrub off some of this dirt, then go out on the porch, where we can rest and cool off while we talk."

And while he talked, the boys each resolved that he, too, would be "a workman that needeth not be ashamed."—Demarest Wentworth Rubins, in Journal and Messenger.

A DEPENDABLE GIRL.

Mabel Taft was the only girl in school that owned a camera. Sometimes she took pictures at recess and after lessons were over for the day. The children thought it great fun to pose for her.

"Oh, take us playing London Bridge!" proposed Caro Conklin.

"All right," said Mabel, "I will."

This was just before the afternoon session; but by 4 o'clock it had grown so cloudy that Mabel decided they would have to wait until another day.

"I know I could not get a good picture now," she said, "it is so dark."

"Oh, dear!" mourned Sadie Brown. "I can't come to school tomorrow. I'm going to Hartford with my mother. Don't take it while I'm gone, will you?"

"No, Sadie, I won't take it till you are here," Mabel promised.

The next day it rained, but the day after that was sunny, and the girls begged for the photograph.

"I can't take it," Mabel said, "Sadie isn't here."

"Never mind," argued Caro Conklin. "She can be in another one. It's a lovely day for it, and all the rest of us are here. Come do!"

Mabel shook her head. "I promised Sadie I couldn't."

Caro pouted. "You didn't promise to wait forever," she fretted. "Besides, she didn't propose it, and the one that did ought to have her say."

But Mabel held to her word, and it was a whole week before Sadie and sunny skies came together. Then the picture was taken, and each girl had a print to keep.

Not long after this Caro's grandmother fell sick, and one night after school Caro was sent across the town to her grandmother's home. On her way she met Mabel Taft.

"Oh, come with me!" she begged. "I don't believe I can get back until late, and I'm afraid to go through Veteran Street after dark."

"I have an errand to do for mother over east," Mabel said, "but I'll tell you what—you won't be afraid as far as here; and, if you get back first, you can wait here for me, and if I'm first, I'll wait for you."

So it was agreed. But, when Caro reached the corner on her home walk, there was no Mabel in sight. It was later and duskier than even Caro had anticipated, for she had had to stay to do something for grandma.

"Oh, I'm afraid she's gone on!" Caro said to herself, feeling very much like crying, for she was a timid girl. Then she happened to think of Mabel's picture promise, and she took heart at once. "Of course, she'd have waited," she argued, "cause she never breaks her word." So she walked up and down in front of the drug-store; but the minutes went by, and Mabel did not come.

"What if she has gone?" And her heart gave a leap of dismay. Again she cheered herself with the assurance. "But no, she said she'd stay, and she would"—and just then Mabel's trim little figure showed in the darkening cross street. "I was hindered," she explained.

"I was almost afraid you'd gone on and left me," Caro said, with a joyous squeeze of Mabel's arm.

"Why, of course I wouldn't," said Mabel. "I promised, you know."

Then suddenly Caro realized what a splendid thing it is to keep one's promises, for a friend who does this can always be depended upon.

Caro is learning to be dependable, too, and the picture of London Bridge is an ever-present reminder of the girl who never breaks her word.—Selected.

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NORFOLK SOUTHERN RAILROAD

Route of the "NIGHT EXPRESS"

Travel via Raleigh (Union Station) and Norfolk Southern Railroad to and from all points in Eastern North Carolina. Buffet, Parlor and Sleeping Cars between Raleigh and Norfolk.

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

TRAINS LEAVE RALEIGH—

9:15 p. m. Daily—"Night Express," Pullman Sleeping Car for Norfolk.

8:00 a. m. Daily—For Wilson, Washington, and Norfolk—Roller Parlor Car Service between Raleigh and Norfolk.

6:00 a. m. Daily, except Sunday, for New Bern via Chocowinity. Parlor Car Service.

7:00 a. m. Daily, except Sunday, for Washington.

TRAINS ARRIVE RALEIGH—

7:20 a. m. Daily—11:20 a. m. daily, except Sunday, and 8:30 p. m. daily. Buffet Parlor Car Service on 8:30 p. m. train from Norfolk.

TRAINS LEAVE GOLDSBORO—

10:15 p. m. Daily—"Night Express"—Pullman Sleeping Car for Norfolk via New Bern.

7:10 a. m. Daily—For Beaufort and Norfolk. Parlor Car between Washington and Norfolk.

3:10 p. m. Daily—For New Bern, Oriental and Beaufort. Parlor Car Service.

For further information and reservation of Pullman Sleeping Car space apply to C. W. Upchurch, General Agent, or Ralph Duffer, City Ticket Agent, Yarrowbrough Hotel Building, Raleigh, N. C.

B. L. BUGG, Traffic Manager. W. W. CROXTON, Gen'l. Pass. Agent. NORFOLK, VA.

SCHEDULE OF SOUTHERN RAILWAY

Premier Carrier of the South.

No. 21—Leaves Raleigh 8:35 a. m.; through train for Asheville and Waynesville. Handles chair car from Goldsboro to Waynesville, making connections at Asheville with Carolina Special for Cincinnati, Chicago, also for Memphis and Western points.

No. 145—Leaves Raleigh 12:40 p. m. for Durham, Oxford, Keyville, and Richmond, Va., arrives Richmond 8:05 p. m.

No. 139—Leaves Raleigh 4:05 p. m.; handles through Pullman Sleeping Car for Atlanta, arriving Atlanta 5:25 a. m.; remain in sleeper until 7:00 a. m., making connections for Birmingham, Memphis, Montgomery, New Orleans, and Western points.

No. 131—Leaves Raleigh 7:00 p. m. for Greensboro, connecting there with solid Pullman train for Washington, Baltimore, Philadelphia and New York, arriving New York 12:15 noon following day.

No. 111—Leaves Raleigh 2:30 a. m.; handles Pullman sleeping car from Morehead City to Winston-Salem. This car is open for occupancy at Union Station, Raleigh, 12:30 midnight; makes connections at Greensboro for Charlotte, Atlanta, and all Southern points; also for Asheville and Western points.

No. 112—Leaves Raleigh 4:30 a. m. for Goldsboro; handles Pullman sleeping car from Winston-Salem to Morehead City; also makes connections for Wilmington and Wrightsville Beach.

No. 144—Leaves Raleigh 12:30 p. m. for Goldsboro, making direct connection for Morehead City, Wilmington and Wrightsville Beach; also at Selma for points North and South on Atlantic Coast Line Railway.

No. 222—Leaves Raleigh 7:30 p. m.; through train with chair car from Waynesville and Asheville to Goldsboro, making connections at Goldsboro for Wilmington.

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

J. O. JONES, Traveling Passenger Agent, Raleigh, N. C.
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Train Service.

Inauguration of Parlor Car Service Between Wilmington and Greensboro.

Effective, Westbound, July 16, and Eastbound, July 17, Pullman Parlor Cars will be operated between Wilmington and Greensboro on the following daily schedules. Through coaches will continue to be operated between Wilmington and Mount Airy.

Atlantic Coast Line.

No. 53. 8:45 a. m. Lv. Wilmington. No. 52. 8:05 p. m. 11:45 a. m. Ar. Fayetteville. Lv. 4:50 p. m. 12:10 p. m. Lv. Fayetteville. Ar. 4:45 p. m. 1:40 p. m. Ar. Sanford. Lv. 3:30 p. m.

Southern Railway.

No. 131. 2:18 p. m. Lv. Sanford. No. 130. 3:20 p. m. 4:45 p. m. Ar. Greensboro. Lv. 12:50 p. m. 8:15 p. m. Ar. Mt. Airy. Lv. 8:45 p. m.

T. C. WHITE, General Passenger Agent.

W. J. CRAIG, Passenger Traffic Manager.

Seaboard Air Line Ry.

Schedule Effective January 3, 1912.

Trains Leave Raleigh.

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

For the South. No. 31.... 4:35 a. m. No. 34.... 12:48 a. m. No. 29 Ar 10:05 a. m. No. 35.... 11:35 a. m. No. 41.... 4:10 p. m. No. 66.... 12:05 p. m. No. 43.... 6:00 p. m.

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

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

WEEK END EXCURSION FARES TO BEAUFORT AND MOREHEAD BY THE SEA.

Round Trip to Morehead City.

From—	Week End.
Goldsboro	\$2.25
LaGrange	2.00
Kinston	1.75
Dover	1.65
New Bern	1.35
Oriental	1.75
Bayboro	1.50
Vanceboro	1.50
Washington	2.25

Rates to Beaufort 20 cents higher than fares to Morehead City.

Week End Tickets sold on all trains Friday and Saturday, good to return until Tuesday following date of sale.

For particulars, ask any ticket agent. W. W. CROXTON, General Passenger Agent. Norfolk, Va., June 28, 1912.

WEEK-END EXCURSION FARES TO NORFOLK AND VIRGINIA BEACH VIA NORFOLK SOUTHERN RAILROAD.

Round Trip to Norfolk.

From—	Week End.
Raleigh	\$4.75
Zebulon	4.75
Wendell	4.75
Middlesex	4.35
Bailey	4.35
Wilson	3.75
Farmville	3.75
Greenville	3.75
Washington	3.75

Rates to Virginia Beach 25 cents higher than fares to Norfolk.

Week-end tickets sold for Friday night and Saturday morning trains good to return leaving Norfolk Monday following date of sale.

For particulars, ask any ticket agent. W. W. CROXTON, General Passenger Agent. Norfolk, Va., June 28, 1912.

Home Circle

NATURE'S MINISTRIES.

Oh, when the sunshine softens grief,
And light the foam along the reef
Where, in the spray the rainbows slide,
And, like a wave that breaks and dies
Upon the edge of other skies,
The white sail flashes ere it hide
In mists beyond the azure tide,
Oh, then, how sweet it is to be
Beside the ever-murmuring sea!

And when within the sacred wood
Dawn steals along the solitude,
And through the lucid shadows there
The mighty oak, knee-deep in fern,
Peels all his tops in sunrise burn,
And solemn stillness holds the air,
And makes the place a place of prayer,
Alone, how sweet it is, how good,
To linger in the ancient wood!

Oh, when the many-petalled flower
Breathes richer incense hour by hour,
When banded bees go blundering by,
And healing from the resinous pine
Makes every moment half divine,
And music brings the tender sigh,
How happy in the grass to lie,
Forget to grieve, forget to strive—
How beautiful to be alive!

—Harriet Prescott Spofford.

STAYING AT HOME.

"There isn't very much glory in biding with the stuff, but there is solid comfort," and Aunt Ursula, having thus declared herself, took up her knitting and leaned back in her chair. Aunt Ursula is a discreet woman whose words have weight.

When we go to the steamer to see our friends off, there are flowers and farewells and the happy eclat of a journey just begun, and it is as though somewhere banners were waving and drums beating, "Forward, march." We stand on the pier and watch the receding steamer till, a lessening speck, it is lost to view, and then, drying our eyes, we go home, put the kettle on, and make a cup of tea. Here enters comfort number one. It is very doubtful whether our beloved travelers, whatever pleasures they may enjoy, will taste tea with the excellent home flavor before they reach home once more. When one can control the whole process of tea making, from the cold water, freshly drawn and freshly boiled, not allowed to stand and simmer and evaporate and grow flat, but boiled briskly and brewed steamingly over tea carefully selected and delicately measured, one is sure of a beverage before which headaches take wings and fly away and which is nectar and ambrosia combined. Travelers' tea is often a composition with mixed flavors, in which hay and kerosene predominate.

The person who stays at home may not, indeed make acquaintance with novel scenes and situations, but in the added quiet and comparative freedom from care, which the lessened family circle implies, she may discover some new charms in the familiar landscape which she sees from her own door. Perhaps it is mother who has remained behind, speeding the younger people off to the outlook on the great world. Blessed mother-bird, whose brooding has made the home nest so dear and sweet! Mother was always endlessly busy in getting the girls ready for the trip. Anybody else would have been driven, but mother is always tranquil, let others hurry and worry as they may. Still, when the last stitch was taken and the last nail driven and the last good-bye spoken, mother was tired, and there is great comfort in resting when rest has been earned.

Upstairs in Harry's room there is a book which promises great entertainment, now that there is leisure to read it, and it is the more interesting at present that it gives a well written description of the lands which the children are visiting. In staying at home there is great satisfaction if one may also take a jaunt at will in a book not too large to be held in the hand.

One's regard for comfort need not approach the Sybarite's ideal to make one appreciative of the homely ease of one's own room and one's own bed.

Seldom does the hobitual stayer-at-home realize her immense advantage here over the other, who reposes now in the coffin-like couches of a steamship's cabin, and again in the confined quarters of a palace car's sleeping compartment. The stability of the home bed, the springiness, the cool, caressing touch of the spotless sheets, well folded in at the bottom of the mattress, the warmth of the soft blankets, the cleanliness so perfect and so pure, the friendliness of the pillows where you have rested in sickness and in health—all these compose a whole of comfort not to be despised.

After nights of watching by the sick, have you never gone for the night to your own room with a sense of tranquil thankfulness, hard to define, but delightful to feel? The stay-at-home will certainly sleep in luxury surpassing that of the most favored pilgrim, be the pilgrimage where it may.

The sensible stayer-at-home, health and time permitting, will find a pleasure in undertaking some bit of work for which she had not leisure while life went on in its ordinary round. It is a good idea to lay out some separate thing, something out of the ordinary, and accomplish it now. So swift is time's flight that ere ever one is aware the months will have passed and the charming duty will arrive of welcoming the dear ones back. The day of return is a red-day indeed.—Margaret E. Sangster, in "With My Neighbors."

WALKING THE BEST TONIC.

For gaining the benefits of the outdoor life, there is no exercise which combines so many advantages as walking. The nervous girl needs an exercise for her body which shall bring all the muscles possible into play, and help to induce sound, refreshing sleep at night. She should never ride in the country when she can just as well walk; but she should avoid trying to take to long walks at first. A daily constitutional of a mile or two is far better than the weekly tramp of eight or ten miles. And on these walks go to see things. Form an observation club in your neighborhood which will take you outdoors and teach you things about the region in which you live, giving you a new appreciation of its local history and associations.

Begin your walks at a steady, even pace, resting a few moments whenever you feel growing tired. Don't try to outwalk each other; remember, you do not care who gets to the top of the hill first; your aim is to see which can find the most interesting things on the way up. Walk with freedom of the limbs and chest, hold your head up, and take long, deep breaths. Wear loose, comfortable clothing, with as little luggage as possible to hamper you. If you are careful not to over-do, but begin moderately and increase your walk from day to day, meanwhile coming home enthusiastic over the things you have seen and with some new thought to give zest to to-morrow's walk, you will soon find your reward. Your overtaxed nerves will relax, your complexion will begin to bloom, the irritability over little things and inability to concentrate your mind on your studies will vanish as if by magic; and those dull, miserable headaches will be almost forgotten. Try this outdoor life, beginning to-day; set aside enough time after school for a brisk and interesting ramble, and find what nature holds for you. Your mental work will come enough more easily to pay you for the time it takes, and your increased vitality and glowing health will before long make you wonder how you ever were the victim of nervous depression. The physician's advice was sound and far-reaching.—The Boys' World.

FIND YOUR WORK—THEN DO IT.

"Remember, my son," writes Robert J. Burdette, "you have to work. Whether you handle a pick or pen, a wheelbarrow or a set of books, digging ditches or editing a paper, ringing an auction bell or writing funny things, you must work."

"If you look around you, you will see the men who are most able to live the rest of their lives without work are the men who work the hardest. Don't be afraid of killing yourself with over-work. It is beyond your power to do that on the sunny side of thirty. Men die sometimes, but it is because they quit work at 6 p. m. and don't get home until 2 a. m. It is the interval that kills, my son. The work gives you an appetite for your slumbers; it gives you a perfect and grateful appreciation of a holiday."

"There are young men who do not work, but the world is not proud of them. It does not even know their names. It simply speaks of them as 'So-and-So's boys.' Nobody likes them. The great, busy world does not know that they are there."

"So find out what you want to be and do, and take off your coat and do it. The busier you are, the less harm you will be apt to get into, the sweeter will be your sleep, the brighter and happier your holidays and the better satisfied will all the world be with you."—Exchange.

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- Beginners' Stories.** 25 cents a year. In quantities of five or more to one address, 7½ cents each for one quarter; 30 cents each for one year.
- Primary Course.** (Teachers' Text-Book.) \$1.00 a year. Quarterly parts, 25 cents each.
Primary Pictures. (For Teachers.) \$2.50 per set for one year; 55 cents per set for one quarter.
- Superintendent.** (Monthly.) 25 cents per year.
Baptist Teacher. (Monthly.) 60 cents a year. In clubs of five or more to one address, 13 cents each for one quarter; 50 cents each for one year.
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- Picture Lessons.** In quantities of five or its multiples to one address, 2½ cents each for one quarter; 10 cents each for one year.
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- Junior Quarterly.** 10 cents a year. In clubs of five or more to one address, 2 cents each for one quarter; 7½ cents each for one year.
- Junior Lessons.** 8 cents a year. In clubs of five or more, 1 cent each for one quarter; 4 cents each for one year.
- Youth's World.** (Weekly.) 20 cents a year. In clubs of five or more to one address, 6½ cents each for one quarter; 25 cents each for one year.
- Primary Stories.** 35 cents a year. In quantities of five or more to one address, 7½ cents each for one quarter; 30 cents each for one year.
- Junior Course.** (Teachers' Text-Book.) \$1.00 a year. Quarterly parts, 25 cents each.
Junior Bible Work. 35 cents a year. In quantities of five or more to one address, 8 cents each for one quarter; 32 cents each for one year.
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- Girl's World.** (Weekly.) 30 cents a year. In clubs of five or more to one address, 6½ cents each for one quarter; 25 cents each for one year.
- Advanced Quarterly.** 10 cents a year. In clubs of five or more to one address, 2 cents each for one quarter; 7½ cents each for one year.
- Bible Lessons.** 8 cents a year. In clubs of five or more to one address, 1 cent each for one quarter; 4 cents each for one year.
- Senior Quarterly.** 20 cents a year. In clubs of five or more to one address, 4 cents each for one quarter; 15 cents each for one year.
- Adult Class.** 50 cents a year. In clubs of five or more to one address, 10 cents each for one quarter; 40 cents each for one year.
- Home and School.** 50 cents a year. In clubs of five or more to one address, 10 cents each for one quarter; 40 cents each for one year.
- World-Wide.** 25 cents a year. In clubs of five or more to one address, 5 cents each for one quarter; 20 cents each for one year.
- Young People.** 60 cents a year. In clubs of five or more to one address, 13 cents each for one quarter; 50 cents each for one year.
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- Our Juniors.** (Quarterly.) 20 cents a year. In clubs of five or more to one address, 5 cents each for one quarter; 20 cents each for one year.

American Baptist Publication Society
1701-1703 Chestnut Street, Philadelphia, Pa.

Acknowledgments

Raleigh, N. C., August 28, 1912.

State Missions.—Boardman, \$1.42; Y. W. A., Warsaw, 3.00; Reidsville, 6.70; W. M. S., Rastford, 5.75; Colerain, 5.00; Union Grove, 3.75; Corinth, 2.14; White Marsh, 1.75; W. M. S., Warsaw, 1.50; Western Prong, 6.16; Mt. Zion, 6.40; Bryson City, 3.60; Wilkesboro, 2.25; Abbottsburg, 2.59; New Hill, 1.45; Ramseur, 7.27. Total this week, \$122.73. Previously reported, \$5,099.49. Total this year, \$5,222.22.

Foreign Missions.—Y. W. A., Warsaw, \$2; Siler City, 2.60; Reidsville, 6.90; Mt. Vernon, 5.00; Tuckasee, 33.54; W. M. S., Warsaw, 1.50; Macon County Association, 65c; W. M. S., Ashley's Grove, 6.40; Sun., Ashley's Grove, 1.75; Jersey Ch., 10.00; W. M. S., Western Prong, Statesville, 4.70; Sun., Western Prong, Statesville, 1.83. Total this week, \$76.57. Previously reported, \$33,854.11. Total this year, \$33,930.68.

Home Missions.—Y. W. A., Warsaw, \$2.00; Siler City, 2.60; Reidsville, 16.10; Hickory, 3.17; Sun., Johnson's, 1.00; Mt. Vernon, 5.35; W. M. S., Mt. Vernon, 6.75; Tuckasee, 33.54; Corinth, 2.60; W. M. S., Warsaw, 6.61; Lebanon, 10.00; Bryson City, 3.55; Jersey Ch., 10.00; Wilkesboro, 10.00; Mt. Hermon, 4.00; W. M. S., Western Prong, Statesville, 2.80. Total this week, \$121.57. Previously reported, \$18,930.93. Total this year, \$19,052.50.

Education.—Hamlet, \$15.00; Reidsville, 21.00; Stoner's Grove, 3.50; New Friendship, 3.00; Mt. Vernon, 2.50; Wilkesboro, 7.31; First Church, North Wilkesboro, 15.00. Total this week, \$67.31. Previously reported, \$2,474.65. Total this year, \$2,541.96.

Sunday Schools.—Reidsville, \$5.00; Bunn, 1.76; S. S., Jersey, 3.00; S. S., Webster, 2.50; First, North Wilkesboro, 15.00. Total this week, \$27.26. Previously reported, \$1,039.79. Total this year, \$1,067.05.

Margaret Home.—Sun., Johnson's, \$1.00. Previously reported, \$27.96. Total this year, \$28.96.

Ministerial Relief.—Reidsville, \$19.70; Colerain, 4.84; Colerain, 10.00; New Friendship, 2.00; Bryson City, 3.05; McGill Street, Concord, 6.50; First, North Wilkesboro, 8.00; Mt. Hermon, 5.00; Hoffman, 1.85. Total this week, \$60.94. Previously reported, \$2,179.96. Total this year, \$2,240.90.

Total for all objects this week.... \$477.38
Previously reported 63,636.57
Total this year \$64,113.95

WALTERS DURHAM,
Treasurer Baptist State Convention.

TRIBUTE TO ELDER J. C. HOCUTT.

In the death of Rev. J. C. Hocutt, of Graham, one of the very best of men has passed to his reward. He was a man with the shepherd's heart. A better pastor I have not known. He loved his people. He believed in them and led them to great faith and activity in the Lord's work. Perhaps Brother Hocutt's best work was done at Burlington, Graham and Haw River. To the two last named he had returned in the hope that with his years of experience he might do yet the best work of his life. But God has said to him, "It is enough." I sorrow not for him, but for those who loved him, and for the work which was so dear to his heart.

May his mantle fall on another who shall be able to lead the beloved flock into greater usefulness.

Sincerely,

S. W. OLDHAM.

Troy, N. C.

Thank God every morning when you get up, that you have something to do that which must be done whether you like or not; for being forced to work and forced to do your best will breed in you temperance, self-control, diligence, strength of will, content, and a hundred virtues which the idle will never know.—Charles Kingsley.

Yankee Knows a Good Thing.

Mr. P. O. Hanlon, Providence, R. I., writes—"Please forward six boxes of Tetterine C. O. D. It is the best cure for Eczema, Ringworm and all eruptions of the skin I ever saw." Mr. Hanlon's letter also reports the cure of an obstinate case of facial eruption in a young lady who had tried many other remedies without avail. Tetterine has no equal for Eczema, Tetter, Ringworm, Pimples, Acne, and skin eruptions, also Itching Piles. Price 50 cents at druggists, or by mail from Shuptrine Co., Savannah, Ga.

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Raleigh, N. C.

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Charlotte, N. C.

It is almost as presumptuous to think you can do nothing as to think you can do everything.—Phillips Brooks.

Dr. William E. Hatcher advertised the Fork Union Military Academy at Fork Union, Va., in our columns.

He founded that school and fosters it with parental loyalty, but he does not teach in it nor get a dollar out of it.

Dr. Hatcher's chief ambition is to make the school a Christian school for the production of the highest type of manhood at very moderate prices.

Fork Union believes thoroughly in the moral benefits of military training and with this in view has secured what is a rare thing for an academy, a full military equipment from the War Department of Washington City, and has Capt. E. N. Macon, a native of North Carolina, as the officer in charge of the military department.

Educational Directory.

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NEWS AND VIEWS

The American Road Congress is to be held in Atlantic City September 30-October 5.

In the Georgia Democratic primary August 21 John M. Slaton was nominated for Governor.

The electric light plant of Goldsboro has been purchased by the Carolina Power and Light Company of Raleigh.

Official statistics are cited to show that farmers are receiving 17 per cent more for their products than they did a year ago.

Attorney-General Charles West of Oklahoma decides that the "Lord's Prayer" can be read or recited in the public schools of that state.

A monument to Daniel Boone is being erected at Boone, the county-seat of Watauga County. Mr. W. L. Bryan has been the leader in this worthy enterprise.

The tenth annual State Farmers' Convention and Round-up Institute is to be held at the A. & M. College, West Raleigh, August 27-29.

Labor Day is to be celebrated on a big scale in Spencer September 2, about fifty labor organizations and fraternal orders participating.

The Asheville Horse Show last week was largely attended and was said to compare favorably with any horse show ever given in the South.

The annual State meeting of the Junior Order was held in Raleigh August 20-23 with 500 delegates present. The next session goes to Wrightsville.

Rev. A. D. Betts, a well-known and highly esteemed Methodist minister of Greensboro, reached his eightieth birthday Sunday. He is eighty years young!

It is estimated that 10,000 tourists invaded the Land of the Sky last week. How beautiful the views and how delicious the breezes of Western North Carolina!

Tobacco experts estimate that the crop sold in Winston-Salem this season will aggregate 24,000,000 lbs. A former estimate placed it at 30,000,000 pounds.

There was a refreshing rain in Raleigh and vicinity after six weeks of almost total drouth. Corn in this section has been greatly damaged, but cotton will probably be good.

For the next ten years the fairs of Charlotte are to be held in the newly-acquired forty-two-acre tract west of the city where needed buildings are now being erected. The next fair is to be held October 22-25.

According to the Scout 100,000 pounds of dried apples have been sold in Taylorsville since the season opened. At four cents a pound this means \$4,000 to the farmers of Alexander County.

Several stockholders, from Shelby and Statesville went to Philadelphia last week to witness the final test of the Cade typesetting machine which has been under construction for many months. If the machine is a success—and Brother Cade has no doubt of it—the inventor and his backers can at once engage handsome quarters on Easy Street.

The grave of Richard Caswell, the first Governor of North Carolina, is to be made more slightly and attractive. It is near Kinston and the central highway, and the yearly tide of visitors to it is increasing.

"The Life and Speeches of Charles B. Aycock," prepared by Messrs. R. D. W. Conner and Clarence Poe, has just come from the press. It is a handsome volume of 369 pages. We understand that the edition numbers 10,000 copies.

The sixty-fifth annual session of the Grand Encampment of the I. O. O. F. of North Carolina was held at Wrightsville last week. About 100 were present from various parts of the State. The next session will be held in Shelby.

General William Booth, the founder and only commander of the Salvation Army, died in London August 20 after an illness of twelve weeks. He was born in Nottingham, England, in 1829. He is succeeded by his son, Barmwell Booth, who has been his chief of staff for thirty years.

It is said that nearly 5,000,000 new voters are expected to appear at the polls this year. There will be 3,650,000 male voters enfranchised by age alone, and 1,350,000 women and newly-naturalized citizens. There will be 24,332,200 male voters. The number of women voters is estimated at 1,667,000, making a total of approximately 26,000,000 who may vote for President. In 1906 there were 22,617,500 eligible voters and the number of votes was 14,888,442.

The Methodist Colony has bought 800 acres of land just west of Black Mountain which will be divided into 4,500 lots and sold for \$100 each. Thus another assembly ground is added to the splendid group in that vicinity. This Colony represents all branches of the Methodist Church, while the Assembly near Waynesville is under the supervision of one—the M. E. Church, South. Mr. Jerome Dowd is president of the Colony, and the outlook is altogether encouraging.

Governor Woodrow Wilson has been widely quoted recently as favoring local option. During the Texas campaign for State-wide prohibition last year he wrote a letter to Mr. E. W. Grogan, of Byers, Texas, in which he said: "I believe that for some States State-wide prohibition is possible and desirable, because of their relative homogeneity, while for others I think that State-wide is not practicable. I have no reason to doubt, from what I know of the circumstances, that State-wide prohibition is both practicable and desirable in Texas." Because of this utterance the liquor people fought him bitterly in his race for the Democratic nomination in Texas. Despite their opposition, however, he carried the State. If Governor Wilson were in Tennessee we are sure he would find that State-wide prohibition is both "practicable and desirable" in this State.—Baptist and Reflector.

Almost every year, just after teachers have been released from the nervous strain of their year's struggle, articles which tell of the failure of the American public school system are sure to appear. A writer in the Ladies Home Journal is the present alarmist who declares that: "The present idiotic system, which costs over \$403,000,000 a year, is either wrongly educating, maleducating, or absolutely harming nearly 18,000,000 children every year." But the answer to this yellow exaggeration is to be found in the public school graduates themselves. The United States is producing millions of good citizens.

American homes are filled with efficient mothers and housekeepers. There is comparatively little illiteracy. If our public schools are failures it would appear that in the course of time the effect of this inadequacy would be observable. Our public school system can be bettered but it is continually improving.—Standard.

Try Tetterine on Faith.

If you have lost confidence in the ability of remedies to relieve any form of skin disease don't give up until you have tried Tetterine. Mr. R. B. Alexander, Mt. Selma, Texas, writes: "After failing with other preparations, I tried a box of Tetterine, and two applications effected a complete cure. It is the best salve in the world for skin disease." Only 50 cents at drug stores or by mail from Shruptrine Co., Savannah, Ga.

STOCKHOLDERS' MEETING.

The Annual Meeting of the stockholders of the Cranberry Iron and Coal Company, will be held at the office of the Company, Cranberry, North Carolina, on Thursday, the 12th day of September, 1912, at 12 o'clock noon, for the purpose of electing a Board of Directors to serve for the ensuing year, and for such other business as may be brought before the meeting. JOHN S. WISE, Secretary.

MORTGAGE SALE.

By virtue of authority conferred in a certain mortgage executed by Albert Pettiford and Elizabeth R. Pettiford, his wife, recorded in book No. 110 at page 475 in Register of Deeds office of Wake County, N. C., we will on Monday the 30th day of September, A. D. 1912, expose for sale and sell to the highest bidder, for cash, the following described real estate: First tract lying and being in Wake County, N. C. in House's Creek Township, adjoining the lands of Mrs. Martha Chappel, heirs of John Curfman, Wm. Snelling, Robert Snelling, and others, and described as follows: Beginning of an ash, Willis Simmons' corner, running poles to a black jack, thence east 65 poles to a pine on said branch, thence north 66 poles to a black jack, thence east 65 poles to a pine on Isaac Hunter's line, thence south along his line to the beginning, containing 30 acres, more or less, being the land inherited by Elizabeth R. Chavis (now Pettiford) from her mother, Frances Chavis, as her only heir-at-law, and the same conveyed to Frances Chavis by B. A. Perry and wife, by deed recorded in book No. 44, at page 553, and to B. A. Perry by Frances Chavis, book 26, page 443, and the same inherited by Frances Chavis from her father, Peter Chavis, as his only heir-at-law, and to Peter Chavis by Curtis Snelling, by deed dated July 8th, 1874. Second lot is situated in the village of Oberlin, about one mile northwest of the city of Raleigh, on the east side of the old Hillsboro road, adjoining the lands of Paul C. Cameron, the Normal Colored School, and others, containing one acre, more or less, and devised to Albert Pettiford by Jesse Pettiford in his will, recorded in Book 35 of Wills, page 60, in Superior Court Clerk's office, Wake County, PEELE & MAYNARD, Attorneys for Mortgagee.

This August 28, 1912.

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Leave Raleigh 8.35 a. m.	\$3.00
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Leave Graham 8.17 a. m.	3.50
Leave Mebane 8.35 a. m.	3.50
Leave Hillsboro 8.55 a. m.	3.25
Leave Chapel Hill 8.20 a. m.	3.25
Leave Durham 10.00 a. m.	3.00
Leave Oxford 11.45 a. m.	2.50
Leave Keysville 2.10 p. m.	2.50

Rates and schedules in same proportion from all intermediate stations. Returning special train will leave Richmond 8.00 p. m., Thursday, September 12, 1912. Separate coaches for colored people. For detailed information, as your agent, or write

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Soon after leaving college he began the practice of law in his native town. His life promised much to the Church and State. His Christian character was none the less from his intellectual attainments. As teacher in the Sunday-school and President of the B. Y. P. U. he gave promise of a strong pillar in the "the building not made with hands."

But he was soon to be called into the more perfect life. Such a gain to heavenly treasures from earthly possessions! So well fitted for service here, he was called to a fuller life there. While he is among the dead who die in the Lord, yet his works do follow him; "though dead, he yet speaketh."

His body was laid away in beautiful Bay View Cemetery while a great number of friends and relatives stood with bowed heads under the Lord's chastening. Our sympathy goes out to the sorrowing ones, especially the father, mother, brother and sisters who walk among the shadows.

"We know, oh Lord, so little what is best, Winging we move so lowly, But in thy calm all-knowledge let us rest, Oh holy, holy, holy!"—His Pastor.

TWENTY-ONE BAPTISTS AT GALEED.

On the first Sunday in August we closed a meeting of seven days at Galeed Church, near Bladenboro, with twenty-one additions by baptism. It was a real revival from the very beginning, of the olden type. Our own M. C. Walton, whom the Lord is using across the line at the Second Baptist Church, Florence, S. C., did the preaching. In the short while we were in the community many people learned to love Brother Walton almost as well as I do—and that's enough said as to how much he is thought of. Undoubtedly, Galeed

Church and community as a whole, has the best people I have ever labored among. The excellent condition of this church is due largely to the wise leadership of their beloved former pastor, Bro. I. Hedgpeth, of Lumberton, who served them faithfully for twenty years.

L. B. BONEY.

Pembroke, N. C.

"MY DYNAMITE MEETING."

I am moved to give you a word about our truly great meeting which we have just closed here under the splendid leadership of Bro. J. M. Haymore, one of the former pastors of this church. I am pleased to call it my dynamite meeting, because it shot downward all the time. It reached to the utmost of our church life, there were old fashioned convictions, repentance, faith and salvation. People groaning under a load of guilt came and mightily surrendered to God after the apostolic order.

I have never seen Brother Haymore's passion for souls excelled by any one; then, too, it was a source of great pleasure to the church and myself to note his marvelous growth in the ministry, while as to his gifts we never doubted, but to see and be assured that he had not neglected the gift which was in him was indeed a joy. He is truly an able young divine with power to grasp his congregation and hold them practically at will. Great crowds came and heard with profit and on our streets people would remark "He helped my life," "I am a better man," etc., etc. Truly Kentucky has coveted our best gifts, and the First Baptist Church at Maysville, Ky., is one of the most fortunate of our churches.

Then, too, this age of latitudinarianism to see a young man stand so true and faithful on the walls of our Zion is deeply refreshing to the lovers of the truth. I am sorry to think of his, we hope, a brief loan to Kentucky. He is able, consecrated, eloquent and Biblical. His heart is in his work. We were born in the same county and neighborhood; and indeed were re-born in the same church and it is but natural that our labor together would be sweet.

Sixteen united with us and our church greatly edified. His wife and three children came with him and the Lord has given us all a refreshing, old-time fellowship together. May God bless him and his household abundantly. Brother Haymore does not know of this writing. I write simply because I believe he deserves everything I have said in his favor.

J. L. VIPPERMAN.

Spencer, N. C.

RECORDER PIANO CLUB.

The superior quality and durability of the piano which is now being offered to members of the Recorder Piano Club is shown by the following letter from one of the earliest purchasers of the Ludden & Bates Piano, away back in 1833. Mr. H. V. Coarsey, of Bradentown, Florida, writing under date of February 7, 1910, says: "I am the owner of Ludden & Bates piano No. 111. In rosewood case, and I take pleasure in mentioning that it has a good clear tone and a smooth, even touch, notwithstanding it was bought 26 or 27 years ago, during which time it has had constant service, considered by some an extraordinary amount of hard usage. This instrument has served two generations in our immediate family in a most satisfactory way and we have no idea of parting with it for any other piano."

If you would like to join the Club write for Club catalogue and full particulars. Address, Ludden & Bates, Recorder Piano Club Dept., Atlanta, Ga.

A SWEET VOICE.

O, father, I wish I could sing! It is so nice to give pleasure to people. Florence sang at the club to-day, and we all enjoyed it so much. She sings every night to her father, too. I'd give anything if I could, but there's no use wishing. There isn't any music in me."

"Is that so?" asked the father, taking her wistful face between his hands. "Well, perhaps you can't sing. But don't tell me your voice has no music in it. To me it is full of music."

"Why, father, how can you say so?"

"Almost every evening," answered the father, "when I come home, the first thing I hear is a merry laugh, and it rests me, no matter how tired I am. Yesterday I heard that voice saying, 'Don't cry, Biddle; sister'll mend it for you.' Sometimes I hear it reading to grandmother. Last week I heard it telling Mary: 'I'm sorry your head aches. I'll do the dishes to-night.' That is the kind of music I like best. Don't tell me my little daughter hasn't a sweet voice!"—Herald and Presbyterian.

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