

BIBLICAL RECORDER

VOLUME 81.

ORGAN OF THE BAPTIST STATE CONVENTION OF NORTH CAROLINA.

NUMBER 47.

HIGHT C. MOORE, Editor.

RALEIGH, N. C., WEDNESDAY, MAY 31, 1916.

PRICE: \$1.50 A YEAR

Meredith Commencement

By PROFESSOR L. E. M. FREEMAN, Th.D.,
Chair of the Bible.

The Commencement of Meredith College, May 21-23, was one of the best in the history of the institution.

The Sermons on Sunday.

The Baccalaureate and the Missionary Sermons were preached by Rev. E. C. Dargan, D.D., pastor of the First Baptist Church of Macon, Ga. The subject of the first was: "A Misplaced Jewel; or, Beauty in a Fool." The text was Prov. 11:22: "As a jewel of gold in a swine's snout, so is a fair woman which is without discretion." Dr. Dargan emphasized the duty of fulfilling God's purpose by being good, useful, and happy, and showed that all these high ends could be missed by one's being selfish, idle, and frivolous.

The Missionary Sermon in the evening was a most inspiring address from Mark 14:9: "Verily I say unto you, wheresoever this gospel shall be preached in the whole world, that also which this woman hath done shall be spoken of for a memorial of her." The speaker paid a high tribute to Miss Fannie E. S. Heck, as a woman who dedicated herself entirely to the Master's service. Turning back to the text, he spoke of the beautiful deed of the woman of Bethany, and showed how it has become the imperishable memorial of her love and devotion.

Class Day.

The Class Day exercises on Monday were of a high order. After the salutation and response between Seniors and Sophomores, the Seniors presented their quest of happiness. Playfully they rejected the guidance of student government, and the wisdom of the faculty, and found true happiness through their mascot, the blue bird. As a parting gift to the College, the class presented, through their president, a beautiful dark red curtain for the auditorium stage. The gift was accepted for the College by Mr. Carey J. Hunter, of the Board of Trustees. The class officers are: Miss Martha Christine Wall, President; Miss Mary Lois Ferrell, Vice-President; Miss Eunice Stancel Britt, Secretary; Miss Ann Olivia Kent, Treasurer; Miss Irene Lillian Thompson, Prophet; Miss Cornelia Evermond Covington, Testator; Miss Esther Frances Royster, Historian; Miss Alberta Newton Brown, Poet. The College believes in developing strong, healthy bodies, as well as vigorous minds, and the students take keen interest in their games. This year the Freshman basketball team won the cup, which was presented to their captain by Miss Gertrude Royster, Director of Physical Education.

Meeting of Alumnae.

Following the Class Day exercises, the Alumnae had their annual banquet at the Home Economics Building. One important action taken by the Alumnae was the passing of a resolution asking that their Association be represented on the Board of Trustees. The following officers were elected for the coming year: Mrs. L. E. M. Freeman, President; Miss Bertha Carroll, Vice-President; Miss Mary Steele, Recording Secretary; Miss Louise Lanneau, Corresponding Secretary; Mrs. J. W. Bunn, Treasurer; Miss Emily Boyd, Secretary of Clubs.

Annual Concert.

The Annual Concert Monday evening was a most enjoyable occasion, which demonstrated the high grade work done by the College. A local paper contains the following as part of its account of the concert: "The choruses, under the direction of Dean Mildenberg, were massive as to tone and sounded like three times the number

of singers that were employed, which in this case was the College choir. . . . The concert closed by a massive choral number that sounded like an army of singers a thousand strong. The Meredith choir covered itself with glory in the work last night, and in this number particularly." Vocal solos were rendered by Misses Irene Parker, Eunice Britt, Ruby Penny, and Eva Lane. Organ solos were rendered by Mr. John Josey and Miss Mary Pruette, while piano numbers were given by Misses Mary Ferrell, Mary Hendren and Bessie Campbell. By special request Miss Rueger, Professor of Violin, gave two numbers.

The Address.

The commencement exercises proper were held in the College Auditorium, Tuesday forenoon. After an organ prelude by Dean Mildenberg, and the invocation by Dr. Vann, the audience sang: "Jerusalem the Golden." President Brewer then gracefully introduced Dr. Henry Louis Smith, President of Washington and Lee University, as the speaker of the occasion. Dr. Smith took as his subject: "The Expanding Life." The address was wonderfully simple, yet very powerful. By way of introduction, he defined the expanding as "the life that lifts itself above its surroundings, looks out upon the world and sees things whole and in their relations." Each person is largely the architect of his own life; and he can live it in the muck and mire of the swamps or on the soul's mountain-top, as he may elect. The speaker first emphasized the need of the expanded life. The whole trend of our civilization is to narrow life. Civilization demands efficiency and the individual, by specializing in one particular line, is liable to lose interest in the broader things of life. The merchant may find his life narrowed to his little business sphere, and woman may become engrossed in her home duties to the exclusion of all else; the teacher may lose the broader vision. One must keep up a ceaseless struggle to avoid being made a mere cog in our civilization-machine. "Let the world deal with you as it wants to and you will find your life becoming constantly harder, thinner, narrower, and shallower." You will have to fight for the expanding life. The speaker illustrated his meaning by the growth of an oak. Its branches stretch farther and farther each year. Just so the life of the individual should become broader, his interests and sympathies constantly multiplying. As the top of the tree grows broader its roots go deeper and deeper to support the expanding branches. Breadth alone may be a curse. There is needed a firm foundation of courage, conviction, and will power. The oak's growth upward was used to illustrate the upward growth of the expanding life. This lifts life above the petty and sordid and mean. It gives vision that widens as the growth continues. The well-rounded life must include in its expansion development in three directions, downward, to the sides, upward. Dr. Smith named several results of the expanding life: sanity and judgment; resourcefulness and adaptability; elasticity and perennial freshness; richness and vision; dignity and inspiration.

Diplomas.

After this address Dr. Brewer presented awards to the graduates as follows:

A. B. Degree—Alberta Newton Brown, Cornelia Evermond Covington, Nellie Blake Fowler, Anne Olivia Kent, Clara Barton Newton, Mary Ruth Owen, Ella Parker, Esther Frances Royster, Cora Della Sawyer, Irene Lillian Thompson, Ida Ethel Wall, Martha Christine Wall.

B. S. Degree—Dorothy McDowell Vann.

Junior College Diploma—Lucy Agnes Alderman, Earla Ravenscraft Ball, Essie Martin, Margaret Lillian Maynard, Mary Snider, Verdie Elizabeth Snyder.

Diploma in Art—Edna Earl Bradsher, Lola Vann Eddins.

Diploma in Piano—Elizabeth Pearson Campbell, Mary Lois Ferrell, Mary Elizabeth Hendren.

Diploma in Organ—Mary Olivia Pruette.

Diploma in Voice—Eunice Stancel Britt, Corinne Park Gordon, Eva Maude Lane, Irene Weller Parker.

Baccalaureate Address.

In a short Baccalaureate Address Dr. Brewer gave the young ladies some excellent advice:

"The chief difference between life in college and the life you are now entering is in the necessity now of making your own choices in a more real sense than heretofore. Your work has been largely determined by the curriculum, your time has been divided and utilized according to the college schedule of hours, the responsibility for planning your work has rested largely on others. This day marks the beginning of the time when you will plan your own work and assign your own task—and perhaps the tasks of others. You now set the clock for yourself and make your own schedule."

In counseling the class to be true to their ideals, Dr. Brewer said:

"Ideals, let me remind you, are jealous of their place in your life. They cannot endure neglect; they cannot brook any sort of rival. They require a constant fealty, an individual devotion. Fortunate for you if you discover a new freedom in a happy slavery to a worthy ideal."

"A second necessity for you in your new environment," added the president, "will be to have a proper regard for your constituency. 'No man liveth to himself,' is as true today as it was thousands of years ago. You must have a constituency. The power of man excels that of brute in that man knows the use of the lever and can thus multiply his strength."

"Find your constituency. Discover co-workers who may be at the same time your field, your building. Avoid isolation by all means save at the cost of truth and principles."

"I remind you, finally, that in this new freedom you will need to recognize your obligation to your daily task. This will constitute a supreme test. In the daily routine of life romance quickly gives place to reality, and there is danger of being overcome with its monotony. A busy life, however, with careful attention to its details is a panacea for many of the ills that will threaten you. Temptation, discouragement, indifference, doubt, hesitation, fear, and kindred forces have little opportunity to attract the one industriously occupied with constructive enterprises."

"The busy life is not a preventative—it is a preparation for promotion. Lincoln splitting rails and Lincoln in the White House were two notable crises in the career of that great man. But there were years of patient toil intervening between them which culminated in his election to the Presidency. We call them years of drudgery, but each day and each year were but stations on a great highway toward his destiny."

"And so your new freedom is offered you today. Seize it, appropriate it, make it sure, by enslaving yourself to ideal, to constituency, to task. For, 'He that would save his life shall lose it.'"

"And now, members of the graduating class, farewell—farewell and welcome. Farewell as undergraduates of Meredith College—welcome to the larger circle of friends without, to the wider sphere."

Other Features.

At the close of the President's address, the audience sang "All Hail the Power of Jesus' Name," after which Dr. Livingston Johnson presented a copy of the Bible to each graduate. The "Alma Mater" was then sung, and Rev. J. A. Campbell, of Buie's Creek Academy, pronounced the benediction.

The Commencement season closed Tuesday night with the annual reception in the Main Building.

Past and Future.

This has been a great year in the history of the College. Over four hundred students have been enrolled. Blessings on those who have gone forth! And blessings on those who are yet to come! There is every prospect of increasing usefulness for the institution. Even now its equipment is too limited for its opportunity. Another dormitory could easily be filled with students next session.

Meredith College, Raleigh, N. C.

Editorial

Five Thousand in Sixty Days

That debt on the Foreign Mission Board—
It must be gotten out of the way.
And it must be done within sixty days!
That is the task and time.
And the word "failure" has been stricken out
of our vocabulary.

Remember Thursday night at the Asheville
Convention, and doubt not.

This holy thing must be done.
Read Dr. Love's impelling appeal.
Read Secretary Johnson's direct message.
We of North Carolina are to raise \$5,000 on
the debt within sixty days.

We can do it, if we will; and we will!
Last Sunday morning Pastor Thomas W.
O'Kelley laid this matter on the hearts of his
people at our Raleigh First Church and an offer-
ing almost as spontaneous as that at Asheville
was made amounting to \$365 with more to
follow. During the Convention year just closed
this church had already given \$2,391 to Foreign
Missions and \$126 on the Laymen's effort.

This is the thing that counts.
Let other churches do the same thing.
Dr. O'Kelley says that if our pastors will sim-
ply give their people a fair chance, they will
pay the debt easily and right away.
We believe it.
Let us do just what we ought to do—no more
and no less. And may the Holy Spirit guide us!

Apportionment for Nineteen-Seventeen

"We consider it a wonderful triumph," said the
Apportionment Committee in its report to the
Asheville Convention, "that during the year we
have secured for the causes fostered by the For-
eign Mission Board \$805,729, and for the causes
fostered by the Home Mission Board, \$489,615,
making a grand total of \$1,295,344 for the causes
fostered by these two great Boards."

The report continues:
We think there is no occasion for discouragement
because of the fact that we did not succeed
in securing the amount we undertook to secure
for the evangelistic department of our Foreign
Board and for the general work of our Home
Board. We call you to witness that we are
passing through the period of equipment, both
on the foreign and home fields. The splendid
successes that have come to us in the equipment
work have made it impossible for us to succeed
as well as we would have liked in the evangelistic
department.

We bring to you an apportionment which we
consider reasonable, and at the same time cred-
itable as an undertaking for our great people. The
apportionment by States is as follows:

States	Home Missions	Foreign Missions
Alabama	\$ 28,000.00	\$36,000.00
Arkansas	12,000.00	12,000.00
District of Columbia	3,000.00	4,000.00
Florida	8,500.00	8,500.00
Georgia	51,000.00	75,000.00
Illinois	4,000.00	1,000.00
Kentucky	37,500.00	55,000.00
Louisiana	10,000.00	12,000.00
Maryland	11,000.00	15,000.00
Mississippi	25,000.00	35,000.00
Missouri	15,000.00	25,000.00
New Mexico	2,250.00	2,250.00
North Carolina	37,500.00	55,000.00
Oklahoma	11,000.00	11,000.00
South Carolina	35,000.00	50,000.00
Tennessee	25,000.00	23,000.00
Texas	80,000.00	100,000.00
Virginia	43,000.00	87,000.00

Totals for each \$438,750.00 \$616,750.00
A grand total of the two causes of \$1,055,500.00.

Recorder readers will please note the request
made of North Carolina for the fiscal year end-
ing April 30, 1917. Let us see that every cent
of our apportionment is raised for Home and For-
eign Missions!

Southern Baptists on Prohibition

The attitude of Southern Baptists toward the
liquor traffic is well known. At the same time,
it is well to have "line upon line, precept upon
precept" on this perennial theme. Some of the
best documents on Temperance and Social Ser-
vice that have appeared in recent years have
been the reports presented to the Southern Bap-
tist Convention by its committee on this sub-
ject. We quote from the report submitted at
Asheville the recommendations with which it
was concluded. They were as follows:

"(1) That we are now, hereafter, and for-
evermore opposed to the liquor traffic in all of
its phases.

"(2) That we will preach temperance, prac-
tice temperance, pray for temperance, work for
temperance, vote for temperance.

"(3) That we will put principle above party,
religion above politics, moral above material in-
terests, humanity above money, and the home
above the saloon.

"(4) That we declare ourselves as unequiv-
cally opposed not only to the liquor traffic, but
to the gambling den, the den of vice, the sweat
shop, child labor, and every form of legalized or
commercialized vice."

Schools for Missionaries' Children

One of the forensic storms of the Asheville
Convention, which cleared the air and refreshed
everybody without anybody being struck by
lightning, was the earnest and prolonged discus-
sion of the proposed school for missionaries' chil-
dren at Shanghai, China, the idea being that
Baptists should join with other denominations
in maintaining the school. The Foreign Mission
Board was asked to make an appropriation of a
thousand dollars for the school. This was re-
garded by the Convention as a "union" movement
which would put Baptists in a compromising at-
titude not only in China, but in other mission
fields and at home as well.

The majority report offered by Dr. Ryland
Knight, of Tennessee, was as follows:

"The Committee on Schools for Missionaries'
Children recommend that our Foreign Mission
Board appropriate \$1,000 per year to the Cen-
tral China Mission for the education of their
children, to be expended by the mission as the
mission may determine."

The minority report was offered by Dr. W. M.
Wood, of Kentucky, and was as follows:

"We greatly sympathize with our missionaries
in the difficulties to be overcome in the educa-
tion of their children.

"We also recognize the fact that their educa-
tional advantages are quite different from those
in the homeland, yet we, as well as many of the
missionaries on the foreign fields are not willing
to enter into any alliances that might now or
hereafter be an entering wedge for co-operative
work in missionary and educational endeavors.

"We therefore decline to endorse the move-
ment for co-operation with the Shanghai school
for the following reasons:

"(1) It is not considered advisable by many of
the missionaries themselves in China.

"(2) It would be a decided divisive agency in
the homeland, which is the base of supplies.

"(3) The history of Baptist affiliation has never
proved satisfactory and advantageous for Bap-
tists anywhere.

"(4) We decline to accede to the request of the
Shanghai Mission because it would be an unjust
discrimination against the children of our other
missionaries, causing dissatisfaction.

"(5) It is contrary to the genius of Baptist
principles which are now and have been well-
nigh universally recognized.

"(6) We are opposed to the granting of the
request of the Shanghai Mission because it would
be the use of missionary funds for the education
in union schools of many who will become our
missionaries, thus weakening them in our de-
clared denominational faith.

"We do recommend, however, if the present
allowance for the education of each child is in-
sufficient that the allowance be increased for
each child of all missionaries alike, and that the
education of the children and the selection of
the educational institution be a responsibility
of the parent and not this Convention."

After a lengthy discussion, which was closed
by Dr. John E. White in one of the sanest and
best speeches he ever made, the minority re-
port was adopted by an overwhelming vote.

Baptist Student Missionary Movement

We call special attention to the program of
the Ridgecrest Conference of the Baptist Stu-
dent Missionary Movement, June 6-11. We hope
that a large number of students from our de-
nominational schools will be in attendance.

We have in former editorials warmly com-
mended this Movement. A good report upon
it was made at the Asheville Convention. We
quote and commend the closing paragraphs
which were as follows:

"This movement does not seek, in any way,
to antagonize existing interdenominational stu-
dent organizations. On the contrary, it would
maintain with them the most cordial and frat-
ernal relations. However, there has been among
our people a growing conviction that no inter-
denominational student organization can fully en-
list Baptist students in a Baptist program, both
extensive and intensive, at home and abroad. If
Baptists would make their impact on the world,
and give to the awaiting natives the message
which they most need, and which they are pre-
pared to receive, they must depend largely on the
Baptist students of this generation. We cannot
hope, adequately, to enlist these militant hosts of
men and women so long as we depend on other
denominations to make to them the appeal for
service—an appeal from which may be omitted
the insistent demand that we be loyal to all of
the teachings of our Lord—loyal to the whole
commission.

"The Baptist Student Missionary Movement is
not restricted to any section of North America,
nor has it organic connection with any Baptist
institution or convention. It would summon the
Baptist students of North America and of the
whole world to avail themselves of the unpre-
cedented opportunity to give, wholeheartedly,
the whole gospel to the whole world.

"Believing that there is need for such an or-
ganization, this Convention most heartily en-
dorses the purpose of the Baptist Student Mis-
sionary Movement, and commends it to Southern
Baptists with the earnest hope that they will ac-
cord it their sympathy and support."

North Carolinians on Duty

Glancing through the proceedings of the re-
cent Convention at Asheville, we find that quite
a number of North Carolinians were on duty dur-
ing the session.

Pastor C. B. Waller, useful also in a thousand
other ways, was Chairman of the Committee on
Religious Services, to which our other Asheville
pastors also belonged. Judge Jeter C. Pritchard
gave the address of welcome and spoke on
Ridgecrest. Rev. W. H. Reddish served on the
Committee on Foreign Board Report; Rev. C. L.
Greaves on the Committee on Home Board Re-
port; Rev. R. W. Thiot on Committee to Nomi-
nate Trustees of the Seminary; W. J. Berryman
on Committee on Sunday School Board Report;
Dr. W. M. Vines on the Wolfe Resolution; Pres.
F. P. Hobgood on the request of Dr. H. K. Carroll;
Rev. O. N. Marshall as a teller on the vote for
President; Dr. J. J. Hurt served on the Commit-
tee on Nominations and spoke on the Educa-
tion Commission; Secretary W. N. Johnson served
on the Apportionment Committee and spoke on
the Wolfe Resolution; Dr. B. W. Spilman served
on the Sunday School Lesson Committee and
spoke on the Baptist Student Missionary Move-
ment; Rev. Charles C. Smith offered a resolu-
tion on the Apportionment Committee and on the
Sunday School Board Report; Dr. R. T. Vann served
on the Apportionment Committee and on the
Education Commission; Dr. Livingston Johnson
spoke on the Education Commission and served
on two Committees—Baptist Student Missionary
Movement, and Consolidation of the Mission
Magazines; Rev. W. C. Barrett and Secretary E.
L. Middleton spoke on the Sunday School Board
Report; Dr. A. E. Brown was in charge of the
discussion and exhibit of our Mountain School
Work; Rev. G. T. Lumpkin spoke on Home Board
Finances; Judge John A. Oates was elected a
Trustee of the Seminary; Rev. W. L. Griggs led
the closing prayer one evening; Mr. E. L. Wol-
slagel led the Convention singing. Dr. B. C.
Hening was elected first Vice-President and was
one of the speakers on the Wolfe Resolution;
Hight C. Moore was re-elected Secretary and
served on two Committees—Judson Centennial,
and World Conference on Faith and Order.

AN ALL-TOGETHER MOVEMENT TO PAY THE DEBT ON THE FOREIGN MISSION BOARD

APPEAL FROM OUR FOREIGN BOARD.

By J. F. LOVE, Corresponding Secretary.

We most earnestly beg that the following words shall be read thoughtfully and prayerfully. We shall perhaps never have a more important word to say to our Southern Baptist brethren and sisters.

For seven years the Foreign Mission Board has been carrying an embarrassing debt. It has accumulated year by year from deficits and interests until it now amounts to \$180,000 and has become perilous. If Southern Baptists are going to continue in the foreign mission work, this debt must be removed.

By many tokens Southern Baptists are called to heroic effort to rescue their foreign mission work from this serious situation and to meet with courage the most significant hour in the history of Southern Baptist mission work. Some of these tokens are the great responsibility of American Baptists for world evangelization; the extraordinary opportunity afforded American missionaries on the foreign field under present conditions; the large number of splendidly equipped, young men and women who declare that God has called them to this service; the sacrifices which some of our brothers and sisters are willing to make that these missionaries may go forth to their labors; and the manifest leading of the Spirit in the recent sessions of the Southern Baptist Convention and of the Woman's Missionary Union.

There were some intense and significant hours in the Southern Baptist Convention and the W. M. U. just closed at Asheville, but probably every messenger would say that the hours when the Spirit of God seemed most completely in control of His people was the closing hour of the Thursday evening session of the Convention after all the speaking was over and men acted on strong and holy impulses, and the closing hour of the Friday morning session of the W. M. U. Convention when following very brief speeches, there was witnessed a scene which is not often given mortals to look upon. Personally, I feel that the holiest hour I ever saw in all my Convention going was this hour when God's spirit seemed so completely in control of my Christian sisters. At the Thursday evening session of the Convention individual subscriptions on the debt of the Foreign Mission Board aggregated something like \$60,000, and the subscriptions in the women's meeting amounted to some \$17,000. At the men's meeting two brethren subscribed \$5,000 each, two or three \$1,000 each, and the subscriptions continued in varying amounts through the entire evening, the Convention being unable to adjourn until midnight. Among these subscribers were many laymen who showed that their hearts were in the foreign mission work, and that they recognized the peril of indebtedness on the Foreign Mission Board, but pastors in the spirit of great leadership and sacrifice subscribed in amounts from \$1,000 down to \$25. At the Women's meeting one sister matched the largest gifts made in the men's meeting by subscribing \$5,000, while another subscribed \$1,000, and another \$500. A large volume of smaller subscriptions flowed in on rapid tide of spiritual fervor. Several of our women missionaries were present at this meeting, and notwithstanding the sacrifices they had already made, joyfully yielded themselves to the Spirit of God, many giving their June salary; others the little bits of jewelry which loved ones had given them. One of our best, but now, from overwork, one of the frailest missionaries of the Cross, gave the savings of twenty-two years' service in China in a subscription of \$200 that the debt might be paid and missionaries might be sent into the ripened harvest fields on which her eyes have long looked. Under the influences of such an hour women took diamonds from their fingers, bracelets from their wrists, glittering diamond brooches from about their necks, and with faces more radiant with heavenly light than the brilliant stones, cast these into the treasury of the Lord, saying, "Pay this debt on our Board and let these young missionaries go to the front to relieve our overborne brothers and sisters who are waiting for their coming."

We cannot believe that the influence of these hours will ever cease to affect the work done in the Mission Rooms. We henceforth shall feel that our task is a holier one than heretofore, if possible. We are praying for the grace to be more faithful. What will be the effect of such manifest leading of the Spirit of God upon the

rank and file of the brotherhood? Upon you, my brother, my sister, who read these lines? What is the lesson of it all? To what duty does it point?

The Convention interpreted these hours to mean that Southern Baptists ought within sixty days to pay the entire indebtedness of \$180,000 on the Foreign Mission Board. There was perhaps no such unanimity upon any question which was brought before the Convention as upon this, that all the forces of the denomination should be concentrated for sixty days upon this single task of relieving the Foreign Mission Board of the debt which has through so many years been hanging over it and hindering its work. Dr. B. D. Gray, Corresponding Secretary of the Sister Board of the Convention, gave his endorsement to the movement and pledged his co-operation, calling upon Southern Baptists everywhere to fall into the campaign with all heartiness and carry it to a quick and triumphant conclusion.

This appeal is therefore made to pastors, laymen, the women's missionary and all other societies of our churches to join up with the general forces at once and press with all possible zeal the campaign.

Some of the large subscriptions are conditional, but certain if we meet the conditions, and we must not lose them. We need not. Victory is certain if there is sympathetic and hearty co-operation given everywhere.

I suggest that other large gifts be secured. There are hundreds of men in the Southern Baptist Convention as able to give \$5,000 as those who have subscribed this amount. Earnest, prayerful, courageous, frank personal work is necessary if we are to succeed.

Another suggestion I would make, that just as fast as the collections are made, they be reported to the respective State Secretaries as contributions on the debt of the Foreign Mission Board, and that reports of total contributions by States and by the South be made in the Baptist papers week by week until the campaign closes. Make your offering early, and then watch for the figures in your State paper.

In conclusion and with great emphasis, let me beg that throughout the South in every Sunday service, in every prayer meeting, in every home, in every private closet there shall be earnest prayer that the Spirit of God under whose manifest guiding this movement started, may have us all completely under His control, and that these sixty days may be the richest in spiritual experience Southern Baptists have had in all their history.

Richmond, Va.

APPEAL FROM OUR STATE BOARD.

By WALTER N. JOHNSON, Corresponding Secretary.

That was a great time Thursday evening at the Southern Baptist Convention, when the Foreign Mission report was under discussion. There broke out spontaneously an effort to lift all the debt on the Foreign Mission Board.

The debt is \$180,000. Nearly \$100,000 was raised in good pledges that night. The next morning groups from the several States got together and pledged themselves for specific amounts on this indebtedness.

About one hundred and twenty-five North Carolinians met in one side of the Tabernacle and said that North Carolina could be counted on for \$5,000 extra and asked me to lay it on the hearts of the pastors and churches of our State.

To the churches working on a budget plan of regular giving, this to say: I would urge that they press this upon their members not giving regularly; that regular givers be given a chance to make a thank-offering for the return of prosperity; that some appropriation be made out of the treasury from funds already collected, where this is practicable, for this object.

To the churches giving separately to the different objects of the Convention in response to special appeals from time to time, I would say this earnest word: Let a special offering be made for this special cause within the next sixty days, making it clear that this collection is not a part of the regular work of the Foreign Mission Board and that it is to have no effect upon the regular offering for Foreign Missions later in the year.

To the messengers who were in the Convention at Asheville I would earnestly say, talk this thing in your home churches. Help your neighbors to feel something of what you felt in Asheville.

Nobody will be in the field for this object. We are going to depend absolutely on the pastors and on the churches, and on the messengers who were in the Convention. We shall need to raise on this debt about one-tenth of what we raised for Foreign Missions last year.

All contributions should be sent to Walters Durham, Treasurer, Raleigh, N. C., specifying that it is for the debt on the Foreign Mission Board.

Let every one take a hand in this good work. Raleigh, N. C.

Debt on the Foreign Board

We spoke last week of that memorable night at Asheville when the great Convention under the appeal of several missionaries, Secretary Love, and Pastor Truett, took hold of the burdensome debt on our Foreign Board. One of the greatest things done by the Convention was to definitely plan for the cancellation of this debt within sixty days after the adjournment of the Convention. The following resolution offered by Dr. Geo. W. McDaniel, of Virginia, and discussed by many of the brethren, embodies the determination to cancel the debt and the program for doing it:

"Whereas, for several years there has existed an indebtedness on the Foreign Mission Board; and,

"Whereas, this increasing indebtedness is injurious to our work, discreditable to our denomination, and dishonoring to our Lord; and,

"Whereas, a considerable amount of money has been subscribed at this Convention upon said indebtedness, part of which is conditional upon raising the entire debt;

"Therefore be it resolved, First, that we deem the liquidation of this indebtedness to be of urgent necessity; second, that the Foreign Mission Board be instructed to employ such agencies as are necessary to accomplish this object within the next sixty days; third, that we request the State Mission Secretaries to give their heartiest co-operation to this movement; fourth, that we pledge ourselves as pastors and laymen to give our best efforts to this object; fifth, that we ask the Woman's Missionary Union to join with us in this campaign."

There were perhaps three hundred North Carolinians who voted for the adoption of this resolution. Let this Gideon Band lead us to victory!

After Absentee Members

We heartily endorse and pass on with emphasis the following resolution which was adopted by the Convention at Asheville:

"Whereas, The Maryland Baptist Union Association, in convention assembled, in October, 1915, memorialized this body that it take such action as will result in a better follow-up system relative to the change of residence of Baptists, be it

Resolved, That the Southern Baptist Convention most urgently request all the pastors or clerks of Baptist churches within the bounds of this Convention to promptly notify the pastors or clerks of sister churches in any city, town, village or country place where such sister churches may be located of the removal of any of their members to said location, that these members may be reached at once and their activities held for the denomination."

The Asheville Enrollments

When the Southern Baptist Convention met at Asheville in 1902, its enrollment went for the first time beyond a thousand.

When the Convention met at Asheville in its recent session, the enrollment went for the first time beyond two thousand, the exact figure being 2,125.

Of course the application is evident: When you get ready, brethren, to pass the three thousand mark, come to Asheville again!

There are many definitions of forgiveness, but a very good illustration of it was given by a little boy, who, on being asked what forgiveness of injuries was, gave the answer: "It is the scent that flowers give when they are trampled on!"—Sunday at Home.

The Story of the Early Churches

By HIGHT C. MOORE, Editor Biblical Recorder

TITLE, TEXT AND TIME OF THE EIGHT CHAPTERS.

- I. The Church at Jerusalem. Acts 1:1 to 7:60
A.D. 30-35.
- II. The Missions Round About. Acts 8:1 to 11:18.
A.D. 35-41.
- III. The Church at Antioch. Acts 11:19 to 12:25.
A.D. 41-46.
- IV. The Missions in Asia Minor. Acts 13:1 to 16:5.
A.D. 47-50.
- V. The First Churches in Europe. Acts 16:6 to 18:22.
A.D. 51-53.
- VI. The Church at Ephesus. Acts 18:23 to 21:15.
A.D. 53-58.
- VII. The Mission to Rome. Acts 21:16 to 28:31.
A.D. 58-66.
- VIII. The First Christian Century. (Review).

The Mission to Rome

Text: Acts 21:16 to 28:31.
Time: 58 to 66 A.D.

PREVIEW.—The story of the Mission to Rome, the goal of the Apostle's journey, opens, strangely enough and providentially, in Jerusalem, where he was arrested, but soon shifts to Caesarea where, after detention for two years, he appealed to Caesar. The voyage via Cyprus, points in Asia Minor, and Crete, culminated in the wreck at Malta, but later the great prisoner was carried on northward to Rome where he was imprisoned, the book of Acts closing just here. But we learn from other sources that Paul was released and that he revisited many of his former fields. But the persecution of Christians by Nero broke forth in its fury, and the Apostle was summoned to Rome where shortly he suffered martyrdom.

Finally, Paul realized his hope to preach the gospel in the city of Rome, but stony was the path and stormy the sea that bore him thither. In the story we are now about to study we find that after his arrest at Jerusalem, detention for two years at Caesarea, and wreck on the island of Malta, he reached Rome in chains. For more than two years he remained a prisoner, though able to accomplish a great work by teaching, preaching and letter-writing. When at last his case came before the Emperor, the charges against him were not sustained, and he was therefore set at liberty. Whether he now went on his proposed visit to Spain is uncertain, though asserted by tradition; but it is evident from his later letters that he visited his former fields in Greece, Macedonia, and Asia Minor. But the persecution of Christians by the Emperor Nero would not overlook so great a Christian leader as Paul. So after about three years of freedom, the Apostle was again apprehended under the new law making the advocacy of Christianity a capital crime. Straight to Rome he was carried and a second time cast into prison. Thence within a few months at most, he was taken out and, with a stroke of the victor's axe, beheaded.

I.—The Arrest at Jerusalem.

The Apostle's third great missionary journey concluded not at Antioch in Syria, as did the first and second journeys, but at Jerusalem where he was arrested and later sent as a prisoner to Rome.

(1) **The Reception by the Brethren.** When Paul and his companions reached Jerusalem they were cordially welcomed by the church there. The day after their arrival they were given a public recognition and hearing by the assembled elders and church. After exchanging greetings, Paul declared particularly what things God had wrought among the Gentiles by his ministry. It was a story that thrilled and rejoiced many who heard it, but there were also many, doubtless the great majority, who listened coldly to the Apostle as he recounted the salvation of the Gentiles who came into the churches without first becoming Jewish proselytes. In fact, the Judaizing element in the church had been informed that Paul had been teaching "all the Jews which are among the Gentiles to forsake Moses, saying that they ought not to circumcise their children, neither to walk after the customs." The charge was but a half-truth, for the Apostle had taught the Gentiles not to discard Moses but to fulfil his law by accepting the Messiah; nor had he antagonized circumcision and other Jewish customs except as a substitute for salvation through Christ. It was therefore not at variance with the teaching or practice of Paul that he agreed to the suggestion of James which, without compromise of conviction on his part, would pacify the Jewish Zealots who would crowd the city during the Feast and become aware of the Apostle's presence there. The suggestion was that Paul join, with four men, probably members of the local church, in fulfilling their vow by personal abstinence and ceremonial purification, himself bearing the expenses of all five as an example especially meritorious and commendable from a Jewish point of view. James thought that such an act would contradict the damaging report that was current and at the same time show conclusively that Paul himself was an observer of the Jewish Law, though, as the Council of Jerusalem had decreed, Gentile Christians were free from Jewish ceremonial obligations. Under the circumstances, Paul thought the suggestion a good one, and adopted it.

(2) **The Mob in the Temple.** Almost the entire seven days requisite to the fulfilment of the vow made by the four men, now joined and supported by Paul, were completed when an incident occurred which threw the city into an uproar. Attending the feast now in progress were a number of Jews from Roman Asia, some of whom were doubtless from Ephesus and thus were well acquainted with Paul's work there. They had recognized the Apostle on the streets of Jerusalem and observed with him one of their townsmen, Trophimus, who as a Gentile would be denied the Temple privileges which were legal for Jews only. When therefore these visitors from the province of Asia saw in the Temple the Apostle and his four companions, they concluded that Paul was profaning the Temple by taking uncircumcised Greeks into its sacred precincts. So they raised the false and cruel shout: "Men of Israel help! This is the man that teacheth all men everywhere against the people, and the law, and this place, and further brought Greeks also into the Temple, and hath polluted this Holy Place." Instantly the people ran together from all parts of the Temple and its environs, the tumult increasing every moment. But for their sanctimonious regard for the Temple, the leaders of the mob would have killed Paul on the spot. As it was, they dragged him out of the sacred courts and closed the door, expecting to accomplish their murderous purpose in the open street.

(3) **The Rescue by the Captain.** For just such an occasion as this the captain of the garrison was prepared. Stationed in the fortress overlooking the Temple area, he immediately learned of the disturbance, and with soldiers and centurions rushed upon the scene. The appearance of an armed force quelled the mob which now stopped beating Paul. When the captain came up, he arrested Paul, had him double-fettered, and then demanded of the crowd who he was and what he had done. Out of the confused cries he could learn nothing, and so he started with his prisoner to the castle. So violent and tumultuous were the people, that before they reached their destination the soldiers were compelled to carry the Apostle in their arms.

(4) **The Address to the Multitude.** When they had reached the castle steps and were about to go within, Paul using the Greek language asked the captain, "May I speak unto thee?" The captain was surprised that his prisoner could speak Greek, for he thought him very probably the Egyptian insurrectionist who had terrorized the land as the leader of four thousand wilderness bandits. But when Paul told him he was a Jew and a Cilician he permitted the Apostle to proceed.

Thereupon facing the multitude, Paul from the castle steps beckoned his hand to the people and brought them to a dead silence before him. Then in the Hebrew language, with which they were acquainted, he delivered his defence beginning with the respectful appellation, "Men, brethren and fathers!" He told of his nativity in Tarsus, his education in Jerusalem, his relentless persecution of Christians, his conversion and baptism at Damascus, his return to Jerusalem with a view to locating there permanently, and his unmistakable call from God, "Depart for I will send thee far hence unto the Gentiles."

To this point he was given attention, but the very mention of the word "Gentiles" threw the mob again into frenzy. Tearing their clothes from them and throwing dust into the air, they shouted at the top of their voices, "Away with such a fellow from the earth! For it is not fit that he should live!"

(5) **The Imprisonment in the Castle.** The captain being unacquainted with the Hebrew language in which Paul spoke, could only judge of the address by its apparent effects. Concluding that he had a notorious criminal on his hands, he ordered Paul taken inside the barracks and subjected to the ordeal of scourging so that he would reveal his identity and confess the crime he had committed. But when the soldiers were binding Paul ready for the lash, he asked the superintending centurion if it were lawful to scourge an uncondemned Roman citizen. The centurion, knowing that any officer who did such a thing would forfeit both his position and life, reported the matter at once to the captain, who himself hurried to look into it. To his question Paul declared himself a free-born Roman citizen, a claim easily verifiable by the records in his case, but if falsely made by any pretender was always punished by death. So the prisoner was born into civic rights which the captain had been able to secure only by great financial outlay. The thongs were immediately removed from the body of Paul, and the captain was afraid because he had already gone farther than the law allowed in dealing with a Roman citizen under charges before trial. However, he left him in chains over night.

(6) **The Defence before the Council.** In order to ascertain definitely the charges against Paul, the captain summoned the Sanhedrin together and brought the prisoner unbound before them. As he faced the very body to which he formerly belonged, he must have known personally and perhaps intimately a number of its members,

However, his opening sentence claiming that he had lived conscientiously, was rudely interrupted by an order from the high priest that a bystander slap him on the mouth. Indignantly Paul resented the blow, saying, "God shall smite thee, thou whited wall! For sittest thou to judge me after the law, and commandest me to be smitten contrary to the law?" It was a rash utterance, as Paul at once acknowledged, but it was deserved and was prophetic of the assassination of the high priest which occurred a few years later.

Unable to make a formal defence that would be effective, Paul took clever advantage of the two parties composing the Sanhedrin by declaring himself a Pharisee on the fundamental question at issue, namely, "the hope and resurrection of the dead." For while the Pharisees believed in resurrection, the Sadducees hotly denied it, and, in fact, had no room in their faith for either angels or spirits. So when Paul announced his views, there was sharp and instant division among the members of the great Council. The Pharisees were especially noisy, rising and shouting, "We find no evil in this man; but if a spirit or an angel hath spoken to him, let us not fight against God." The Sadducees were probably as insistent and vociferous in their outcry against the Apostle. In the midst of it all, there was imminent danger that Paul would be pulled in pieces between the contending factions. The captain had therefore to summon his guards and take the prisoner by force from the council chamber in order to get him safely back into the castle.

(7) **The Promise of the Lord.** With storm after storm of hate bursting in fury upon him, the kindly spirit of the Apostle seemed now to droop. But on the very night following his appearance before the Sanhedrin, he was cheered by the presence of the Lord who stood by him and said, "Be of good cheer, Paul; for as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome!" Comforted by the presence of the Lord and confident that he would somehow, in spite of all opposition, finally reach the goal of his holy ambition, he was ready to face any danger.

(8) **The Conspiracy of the Jews.** At the dawn of the next day forty Jews bound themselves together with an oath that they would neither eat nor drink till they had killed Paul. Into the plot they took the chief priests and elders who were to ask the captain to bring Paul, on the day following, before the Sanhedrin again; and while he was being brought the conspirators were to spring upon him and slay him. Hearing of the conspiracy, a son of Paul's sister went directly to the castle and told Paul about it. Taken to the captain by one of the centurions at Paul's request, the young man repeated his story of the plot and said that those who were planning it would appear presently to get the captain's promise to bring the prisoner before the Sanhedrin. The captain dismissed his informant under charge of strict secrecy, and determined to send Paul at once to Caesarea, where his case would be heard by Felix, the procurator (or Governor) of the province. At nine o'clock that night he sent Paul away on horseback under escort of two centurions, two hundred soldiers, two hundred spearmen, and seventy horsemen, with instructions to bring him safely to Caesarea. He also sent a letter to the Governor telling of his connection with the case, how he had rescued Paul who was a Roman citizen, how the appearance before the Sanhedrin had resulted in no charge worthy of bonds or death, and how on discovering the plot against the prisoner's life he transferred the case to Caesarea. The infantry went with Paul only as far as Antipatris, which they reached the next morning. The horsemen hastened on with Paul and the letter of Lysias until they reached the seat of government and presented both before Felix, who said he would hear the case upon arrival of the Apostle's accusers.

II.—The Detention in Caesarea.

For more than two years Paul was detained a prisoner at Caesarea, and during this time he made three notable addresses at court.

(1) **Trial before Felix: Indecision.** Five days after Paul was brought down from Jerusalem he was followed by the high priest and members of the Sanhedrin who had employed a lawyer named Tertullus to appear before the Governor against Paul. The speech for the prosecution was a shrewd formulation of the charge that Paul was guilty, first, of sedition among the Jews throughout the world; secondly, of heresy as a ring-leader of the Nazarenes; and thirdly, of profanation of the Temple. The address closed with an assertion that the Jews would have handled the case themselves without troubling the Governor, but for the forcible interference of Lysias; still, the Governor could examine the prisoner and satisfy himself as to the truth of the charges. After the Jews had assented to the speech of their lawyer, the Governor beckoned to Paul that his defence was now in order. With a courteous introduction the Apostle began; then he denied as totally unproven the charge that he was a mover of sedition; next, he explained his doctrine as embracing many things which his accusers be-

believed and as completing the prophecies which all accepted; and finally told the story of his alleged profanation of the Temple, which the Asiatic Jews originally making the charge were not here to prove and which was not established before the Sanhedrin. All the charges therefore fell to the ground. This the Governor saw at once and should have released the prisoner, but in deference to the Jews, whose favor he wished to maintain, he deferred the case, declaring he would hear it fully when Lysias could come to Caesarea. So he kept Paul in custody, though allowing him the liberty of seeing his friends and receiving their ministrations.

Some days after the trial, Felix accompanied by his Jewish wife, Drusilla, called for Paul, and as a matter of curiosity asked him to explain to them his doctrine of Christ. In complying with the request, Paul in a message pertinent to his hearers argued for right-living and self-control in view of the final judgment. So personal and powerful was the plea that Felix, wincing under it, dismissed the Apostle till "a convenient season." Subsequent interviews were held, but the purpose of the Governor was purely mercenary; for he was hoping that either Paul or his friends would pay a handsome bribe for his release. Disappointed in this, he detained Paul for the remaining two years of his term as Governor. And when he closed his official duties he did not release Paul, as was customary in the case of all uncondemned prisoners, but to please the Jews, left him in chains.

(2) **Trial before Festus: Appeal.** Three days after Festus became Governor at Caesarea, he went up to Jerusalem. While there, he was importuned by the Jewish authorities to bring Paul to that city for trial, their plan being to waylay and kill him on the way. Felix announced that he would hear the case at Caesarea, whither he went ten days later. The day after his return, he summoned Paul before him and heard his accusers make their unproven charges. The answer of Paul was that he had violated no law, Jewish or Roman. Festus knew that Paul was right and that his accusers were wrong, but in his anxiety to please the Jews he asked Paul if he would be willing to stand trial before him at Jerusalem. Knowing that his enemies were only trying to compass his death by a ruse, Paul replied that he was being tried by Roman law, that he had done the Jews no wrong, as the Governor could clearly see, and that being unworthy of death he was unwilling to be delivered into their murderous hands. Hence he exercised his right as a Roman citizen, declaring, "I appeal unto Caesar!" After conferring with his council, the Governor granted the appeal, and thus the way was open for Paul to go to Rome.

(3) **Address before Agrippa: Vindication.** A few days later, Agrippa II, king of Chalcis by appointment of the Emperor and son of Herod Agrippa I who had killed James, came with his paramour-sister Bernice on a congratulatory visit to Festus. During the visit Festus told Agrippa about Paul and the status of the case which embarrassed him as Governor, since he had no definite charge that would justify sending his prisoner to Rome. Agrippa at once expressed a desire to see and hear Paul of whom he had no doubt heard much before. Festus arranged for a hearing the next day. In the great audience-chamber at the appointed hour assembled Agrippa and Bernice in royal pomp, the chief military men in their shining armor, and the principal citizens of Caesarea. At the Governor's command Paul was brought in and introduced to the assembly as a man whom the Jews wished executed, but being found unworthy of death had been granted appeal to Caesar, though now the trouble was to formulate a statement that would justify bringing the case before the Emperor at Rome. When Agrippa gave Paul permission to speak, the Apostle stretching forth his fettered hand made his memorable defence. After an apt personal allusion to his distinguished auditor, he proceeded to give the story of his life, first, as a Pharisee of the strictest type and still holding to the promise made the fathers concerning the resurrection; then, as a bitter persecutor of Christians in Jerusalem and unto distant cities; next, as a convert to the Christian faith; and finally as a preacher of repentance among both Jews and Gentiles. On these grounds, declared Paul, the Jews had sought to kill him; but he had continued his testimony which was nothing else than what was foretold by Moses and the prophets, namely, "That Christ should suffer, and that He should be the first that should rise from the dead, and should show light unto the people, and to the Gentiles."

Here, the Apostle was interrupted by the Governor who thought him mad with much learning because he proclaimed the resurrection. With a courteous reply to the Governor, Paul addressed the King as acquainted with the facts given out and the doctrines set forth. But when he interrogatively affirmed Agrippa's faith in the prophets, the King replied in jest that Paul would in a little time be actually endeavoring to persuade him to become a Christian. To which in his closing word the Apostle rejoined that he devoutly wished, whether in a little or a long

time, both Agrippa and the audience were such as he—except the chains.

The regal company then rose up and retired for a conference in which they agreed that Paul had done nothing worthy of death or of bonds; and Agrippa said to Festus that but for his appeal to Caesar he might have been set at liberty.

III.—The Wreck at Malta.

Paul with other prisoners being entrusted to the care of Julius, a centurion belonging to Augustus' band, and accompanied by Luke and Aristarchus, sailed from Caesarea in a vessel of Adramyttium bound for ports on the coast of Roman Asia. After a day's run they reached Sidon, and Paul was allowed to go ashore and visit his friends in the city. Launching thence and encountering contrary winds they sailed to the north of Cyprus and on to the Lycian city of Myra. Finding here an Alexandrian vessel bound direct for Italy, they went aboard and after a slow sail of many days, they reached Fair Havens on the island of Crete. The stormy season had now arrived and hence Paul advised that they remain here until it was over. The majority, however, agreed with the shipmaster and the owner in deciding to reach the better Cretan harbor of Phenice before stopping for the winter.

When a gentle Southern breeze sprang up, they sailed from Fair Havens keeping near the coast and expecting to reach their destination in a few hours. But in a little while a furious northeast wind swept down upon them, rendering the ship helpless, and drove it under the lee of the isle of Cauda. During the brief lull, they hoisted the small boat aboard, undergirded the ship with cables to strengthen it, and reefed every sail for fear the wind would drive them upon the quick-sands off the north African coast. As the tempest continued the next day they threw a part of the cargo into the sea; and the day following they cast over-board the ship's tackle. For days the clouds hid sun and stars so that the mariners knew not their course, and the hurricane kept up until all hope of rescue was abandoned.

In this dismal hour it was Paul who spoke the word of hope. He declared that the ship should be wrecked, but that every man's life should be saved. God had appeared to him promising him that he should see Rome, giving him all the companions aboard the vessel, and showing that they should be cast upon a certain island. On the fourteenth night after the storm struck them, the shipmen suspecting that they were approaching land, sounded and found it true, whereupon they cast out four anchors and waited for day. The mariners attempted by a ruse to get in the boat and row safely to land, but at Paul's suggestion they were prevented and the boat was cut loose by the soldiers and dropped into the sea. Also following Paul's counsel and example, bread and meat were served the two hundred and seventy-six persons on the ship, after which the cargo of wheat was thrown overboard so that the ship could come close in shore. Finally, daylight came and an effort was made to thrust the ship into a creek, but the prow was driven fast into the sand while the stern was being rapidly broken to pieces by the heavy breakers. The soldiers fearing that the prisoners would swim out and escape, advised that they be killed as the Roman law permitted; but the centurion, determined to save Paul, objected and bade all to cast themselves into the sea and get ashore by swimming or floating on pieces of the ship. "And so it came to pass, that they escaped all safe to land."

On landing they learned that they were on the island of Malta. No little kindness was shown them by the islanders who began by kindling a fire for their comfort since they were wet and cold. As Paul joined in gathering sticks for the fire a deadly viper fastened on his hand which when the natives saw, they concluded that Paul was a notorious criminal who might escape a storm but would certainly be slain by the serpent. But when unharmed he shook the reptile from his hand into the flames, they wondered for a while and then concluded that he was a god invulnerable. For three days they were entertained hospitably by Publius the Governor of Malta. The courtesy was amply repaid by Paul who healed the Governor's father of a malignant fever and bloody flux, and also healed many others throughout the island. Honor and gifts were heaped upon Paul and his attendants, when after a stay of three months, they embarked for Rome in the Castor and Pollux, an Alexandrian ship which had also wintered in the island.

The first stop on the journey northward was at the city of Syracuse where they spent three days. They also tarried a day at Rhegium and finally landed at the port of Puteoli whence they were to go overland to Rome.

IV.—The First Imprisonment at Rome.

The closing verses of the Book of Acts tell us of the Apostle's arrival in the Imperial City and of the two years he spent there in custody.

(1) **Reception by the Brethren.** In the city of Puteoli Paul found a number of brethren with

whom he was permitted to spend a week. The tedium of the journey thence to Rome was relieved by meeting several Roman brethren who came out forty miles to meet the Apostle at Appii Forum; and another delegation met him at Three Taverns which was about thirty miles from Rome. It is no wonder that when Paul, saw them "he thanked God and took courage."

(2) **Conference With the Jews.** On reaching Rome, Paul was allowed to dwell by himself though chained to a Roman soldier. In the exercise of this liberty he summoned the chief Jews of the city to a conference and explained to them the status of his case—his innocence, his arrest, his appeal, and his faith which was simply "the hope of Israel" as fulfilled in Jesus the Messiah. Without committing themselves, the Jews agreed to a further conference. On the day appointed they gathered in large numbers at the apartments of Paul who spent the whole day teaching them out of their own Scriptures the things concerning Christ. Evening came, and some believed while others rejected the teaching of the Apostle. Thereupon Paul quoted the prophecy of Isaiah concerning their hardness of heart and declared his intention of extending his ministry to the Gentiles. With much wordiness the Jews turned away.

(3) **Work Among the Romans.** The work which Paul in his own hired house did during the next two years among the soldiers who guarded him and the visitors who came to him is recorded in the last verse we have from the pen of Luke: "Preaching the Word of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him."

(4) **Letters to the Churches.** During the first imprisonment at Rome Paul wrote the letters to the Ephesians, Philippians, and Colossians, and to Philemon.

The letter to the Ephesians was probably intended as a circular letter to the several churches in the Roman province of Asia of which Ephesus was the chief city. Hence it lacks the usual local coloring, and is without messages of personal greeting. There is a striking resemblance between Ephesians and Colossians which is easily accounted for by the fact that both were written probably within a few hours of each other.

The letter to the Colossians was written after Epaphras, the Colossian pastor, visited Rome with a message of cheer for the apostolic prisoner and a report from his church. This report was satisfactory in some respects to Paul, but the news of incipient error called for immediate attention. Hence the epistle was sent to refute false doctrine, to warn against wicked teachers, and to establish the Colossians in the true faith.

The letter to Philemon, whose house was the meeting-place of the Colossian Christians, was called forth by the conversion and return of his slave Onesimus, who after robbing him, ran away, and soon drifted to Rome, where he came up with Paul and was converted. Though he proved himself serviceable to the Apostle, the penitent slave was sent back with this letter to his offended master. He was accompanied by Tychicus, who bore at the same time, the letter to the Colossians. There is no doubt that Paul's letter was effective.

The letter to the Philippians was written in acknowledgment of a timely contribution from the church at Philippi which was brought by Epaphroditus to Paul during the second year of imprisonment at Rome. After a dangerous illness during his stay, Epaphroditus returned to Philippi bearing this letter of affectionate remembrance and sincere appreciation.

V.—The Last Tour of the Mission Fields.

After perhaps a little more than two years in custody at Rome, Paul was finally given a hearing before the Emperor, and as he had anticipated, was set at liberty. Though sixty years of age, or older, the Apostle laid out a full program of missionary work and was active to the end of his days.

(1) **The Probable Itinerary.** It is possible that Paul went westward on a missionary tour to Spain, as he had earlier hoped, and it is not impossible that he visited Britain, as some hold a slight tradition; but the reasons for believing that such a tour was made are not entirely convincing. It is quite likely, however, that he revisited his former missionary fields and churches in Greece, Macedonia, and the provinces of Asia Minor.

(2) **The Pastoral Letters.** During this period which was mainly devoted to building up the churches and establishing other missions, the Apostle wrote two personal letters to Titus and Timothy. The letter to Titus who had been left in Crete to complete the work Paul had not time to finish, was written by the Apostle probably at Ephesus while on the way to Nicopolis to spend the winter. The first letter to Timothy, who seems to have been left at Ephesus, was written by Paul probably during the summer preceding his death.

VI.—The Second Imprisonment at Rome.

Upon the throne of the Roman Empire now sat one of the wickedest monarchs who ever wore a

crown or swayed a scepter. And one of the most dastardly deeds of the Emperor Nero was to set the imperial city of Rome on fire for his own amusement and then give Christians the credit for starting the conflagration. Such a persecution as now broke forth upon the followers of Jesus the world has never seen before nor since. They were covered with ditch and burnt as torches; thrown into the arena and devoured by lions; crucified; beheaded. The church at Rome was smitten with an iron hand; its members were ruthlessly slain or sent into exile. And from distant provinces Christians were brought in chains and slaughtered by order of the blood-thirsty Emperor.

Of course the great Apostle could not hope to escape the cruel mandate of Nero. Soon he was brought to Rome and thrown in a dungeon without his former liberties. At his first arraignment the chief witness against him was Alexander the connersmith who was glad to curry favor with Nero and at the same time have revenge upon Paul for interfering with his shrine trade at Ephesus. Back to the dismal cell without the cloak to warm him in the winter or his books to occupy his mind, he was thrust to await the end which he knew was coming. For the last time he took up his pen and wrote the second letter to Timothy, desiring that his son in the gospel come to him speedily—a desire that was probably gratified. But again he was brought before the Emperor and now the sentence of death was passed. Being a Roman citizen he was not to be crucified or burnt but beheaded. So one spring day—perhaps a bright May morning—in the year 68 A. D. the executioners led the Apostle out of his cell and out of the city along the Ostian road to a convenient spot where the victim knelt by the block, the gleaming axe did its work, and to the ground rolled the head of Paul, the chief of the Apostles and the greatest of missionaries.

Lifeless lay his aged body; but his spirit ascended to a martyr's heaven; his work also abides, and will abide until the end of the ages.

REVIEW—What did James and the elders advise Paul to do to show himself loyal to the Jewish law? What stirred up the mob against Paul in the Temple? What did Paul say to the multitude from the castle stairs? How did Paul prevent the scourging ordered by the chief captain? What defense did Paul make when brought by Lucius before the Sanhedrin? What was the plot made by forty Jews upon Paul's life, and how was it averted? What was the result of Paul's trial before Felix? What led Paul to make his appeal to Caesar? What were some things declared by Paul in his defense before Agrippa? Briefly describe the wreck at Malta. How was Paul received by the Roman brethren? What was the result of Paul's conferences with the Roman Jews? What did Paul write during his first imprisonment at Rome? On his last tour of the mission fields where did Paul probably go, and what letters did he write? Tell briefly of Paul's second imprisonment at Rome and of his martyrdom.

[Next and last Chapter to appear June 14.]

Ridgecrest Conference of Baptist Student Missionary Movement

By B. W. SPILMAN, D.D., General Secretary.

The Ridgecrest Conference of the Baptist Student Missionary Movement will be held at Ridgecrest, N. C., June 6-11, 1916.

Chairman of the Program Committee—Rev. Arch C. Cree, D.D., Atlanta, Ga.

Platform Director—Rev. Frank Moody Purser, Th.D., Richmond, Va.

June 6—Evening Session.

- 7:30 p. m. Devotional Service.
- 7:45 p. m. The Baptist Student Missionary Movement—Rev. C. T. Ball, D.D., Fort Worth, Texas.
- 8:30 p. m. The Responsibility and Opportunity of Young Baptists—Rev. B. H. DeMent, D.D., Greenwood, S. C.

Daily Program—June 7-10.

- 7:00 a. m. Morning Watch.
- 7:30 a. m. Breakfast.
- 8:30 a. m. Study Classes—Five classes meeting simultaneously.
 - (1) Baptist Missions in the South—Rev. V. I. Masters, D.D., Atlanta, Ga.
 - (2) Foreign Mission Study—Rev. Frank Moody Purser, Th.D., Richmond, Va.
 - (3) The Doctrines of Our Faith—Rev. W. R. Cullom, D.D., Wake Forest, N. C.
 - (4) The Meaning of Prayer—Rev. Hight C. Moore, D.D., Raleigh, N. C.
 - (5) Christian Standards in Life—Miss Rachel Cabe Sims, Brownwood, Texas.

- 9:20 a. m. Intermission—ten minutes.
- 9:30 a. m. Round Tables On Life Service:
 - Wednesday—God's Will in My Life—Dr. Purser, Richmond, Va.
 - Thursday—The Young Man and His Church—Dr. Hight C. Moore, Raleigh, N. C.
 - Friday—The Young Woman and Her Church—Miss Clyde Metcalfe, Montgomery, Ala.

Saturday—The School and Sunday-school—Rev. B. W. Spilman, D.D., Kinston, N. C.

- 10:20 a. m. Devotional Service—ten minutes.
- 10:30 a. m. Platform Addresses:

Wednesday—The Program of Jesus—Dr. DeMent, Greenwood, S. C.

Thursday—The Young Baptist and the Kingdom—Dr. Ball, Fort Worth, Texas.

Friday—Campaigning for Christ in China—Rev. C. N. Hartwell, Hwanghien, China.

Saturday—Mountain Tops of Service With Jesus—Rev. C. B. Waller, D.D., Asheville, N. C.

- 11:20 a. m. Intermission—ten minutes.
- 11:30 a. m. Study Classes with Same Schedule as 8:30 a. m.

12:30 p. m. Adjournment.

1:00 p. m. Dinner.

Afternoon—Recreation under direction of Rev. J. Powell Tucker, Kershaw, S. C.

6:30 p. m. Supper.

Evening Sessions.

- 7:30 p. m. Twilight Praise and Prayer Service—Rev. K. W. Cawthon, Hendersonville, N. C.
- 7:50 p. m. Open Conference on Student Life Service.
- 8:35 p. m. Devotional Service.
- 8:45 p. m. Platform Addresses:

Wednesday—The Apostolic Program—Dr. DeMent, Greenwood, S. C.

Thursday—The Christian College as a Missionary Asset—Dr. W. R. Cullom, Wake Forest, N. C.

Friday—A Message From the Mountains—Rev. A. E. Brown, D.D., Asheville, N. C.

Saturday—The Conquest of Our Country: A Stereopticon Lecture—Dr. Masters, Atlanta, Ga.

Sunday, June 11.

- Sunrise Prayer Meeting.
- 9:30 a. m. Devotional Service.
- 9:50 a. m. Study Classes as During the Week.
- 10:50 a. m. Intermission—ten minutes.
- 11:00 a. m. Conference Sermon—Rev. C. N. Hartwell, China.

Sunday afternoon and evening will be devoted to conferences as may be planned. Ridgecrest, N. C.

Excuses For Not Having a B. Y. P. U.

By J. D. MOORE, Secretary.

V.

"Dearth of Denominational Spirit."

The B. Y. P. U. is a denominational agency. There is no doubt about that. It is within the local Baptist church—a training service. In its primary purpose it is inclusive,—and hence exclusive,—since its aim is that of "Training in Church Membership." Those who are not members of the church or the denomination to which the Union belongs, are, therefore, not included in its chief design, although, as associate members they may receive great benefit.

In some communities there are strong attachments, which are mostly social in their origin and nature, between the Baptist young people and those of other denominations. Because of the denominational purposes of the B. Y. P. U., the non-Baptist young people are not interested in it, as might be expected; but because of this, some of the Baptist young people, who are disposed to share the feelings of their friends in the matter, become indifferent. It is usually the case that this condition of affairs has grown out of former inter-marriages among the different church members in the community, of which the present generation of young people is the issue.

Are there good reasons why there should be a Baptist church in a place, and why it should con-

tinue to be there? If so, they are exactly the same reasons why the young people in it should be taught why they are Baptists and how to become competent Baptists. Upon the spirit of church loyalty, a true Christian fellowship exists among Christians of different faiths. Every man, then, "builds the wall over against his own house," and thus makes his contribution to the causes of common defense and popular prosperity. Without the spirit of denominational loyalty in a church, the flaming "Ichabod" on its tower is merely the reflection of destructive fires inside. This is true not only of Baptist churches but of others as well.

When will sentiments of church loyalty be cultivated? How can they be grown? How do we grow a plant? We care for and cultivate it. That is simple. We must improve what we already have,—and the increase will follow in due time. The more delicate these sentiments are, the more tenderly we must handle them, to be sure; and the more surely must we shield them from divers associations and influences. Once upon a time a hind fell sick and lay down upon a green sward where pasturage was within easy reach; whereupon well-meaning neighbors came to see her and dined at her expense upon the tender grass which she had the wisdom to select for herself, but had not the strength to defend against her friends, so that she was left to die not only from disease but from starvation as well.

The fact that young people are members of different churches necessarily differentiates them religiously. And as their religious life comes to dominate their social life, there will be social differentiation also; and inter-marriages will become less frequent. We make no war against the holy estate of marriage as it has been solemnized in any case or cases whatsoever. But it is a condition which confronts us,—as a flanking movement, as a practice of the past, we consider it only in the prospects of its advancing columns. What are we going to do about it? Is there a dearth of the denominational spirit among your young people? The only way under heaven whereby it can be supplied is to provide for them a system of denominational education and training. The B. Y. P. U. affords that.

Children's Day Program

By E. L. MIDDLETON, Sunday School Secretary.

Our Sunday School Board two years ago suspended the publication of a program for Children's Day and the offering for the Bible Fund. There is such a demand for this day we have selected a suitable service for such an occasion.

The one selected is "Children of the Kingdom," published by Tullar-Meredith Co. We can furnish these programs at publisher's prices—five cents a copy or fifty-five cents a dozen, postpaid. We regret we cannot furnish these free, but our Sunday School Mission Fund is not adequate for this.

The State Convention has asked for an offering in our Sunday Schools for Sunday School Missions during June. We hope every school observing Children's Day will make a liberal offering to this great cause.

Send in your orders for the programs with the money enclosed. We have no provision for opening accounts.

The Meredith Recitals

Large and delighted audiences have attended the recitals given at Meredith College, this city, during the session just closed. The following schedule has been carried out:

February 1—Katherine Campbell Johnson, Post Graduate in Voice.

By pupils for graduation:

February 25—Eunice Stansel Britt, Voice; April 6—Corring Park Gordon, Voice; April 14—Mary Lois Ferrell, Piano; April 19—Irene Weller Parker, Voice; April 20—Bessie Pearson Campbell, Piano; April 22—Eva Maude Lane, Voice; April 29—Mary Elizabeth Hendren, Piano; May 3—Mary Olyvia Pruette, Organ.

By advanced students in the Department of Voice:

March 1—Mrs. Horace Dowell, Mr. J. J. King, assisted by Miss Harriet Day; March 15—Miss Clyde Williams, Mr. J. J. King, Mrs. Edgar Hall, Misses Margaret Pope, Ruby Penny and Elizabeth Futrell; March 28—Miss Ruby Penny, Miss Eunice Britt, Mr. Rice Smith; April 11—Misses Callie Hunter, Corinne Gordon, Irene Parker.

Annual Concert of the Vocal Department in the City Auditorium, April 26.

News Notes

...Let us wipe out that debt on the Foreign Board—and do it within sixty days!

...The Home Mission Board is having its annual meeting at Atlanta on Wednesday and Thursday of this week.

...The North Carolina Good Roads Convention is to meet at Wrightsville Beach, near Wilmington, June 21-23.

...We appreciate an invitation to the ninth annual Commencement Exercises of Tennessee College, Murfreesboro, Tenn., May 28-June 1.

...President E. M. Poteat, of Furman University, Greenville, S. C., is to preach the Baccalaureate Sermon on Sunday morning, June 4, at Crozer Theological Seminary, Chester, Pa.

...Miss Mary F. Perkinson wrote from Wise, May 16: "According to your request, I am sending my name as one who has read the Acknowledgments in your issue of May 10. I wish your paper much success."

...The sermon to the graduating class of Horner Military School, Charlotte, N. C., was preached last Sunday evening at the First Baptist Church in that city by the pastor, Rev. W. M. Vines, D.D.

...The First Church of Rocky Mount, sent Pastor Livingston Johnson to the Convention at Asheville. The indebtedness of the handsome new house having been cancelled, the dedication exercises are scheduled for the first Sunday in June.

...It is now Doctor M. L. Kessler, of Thomasville, and Doctor T. J. Taylor, of Warrenton, the degree of Doctor of Divinity having been conferred upon each of these honored brethren by Wake Forest at the recent Commencement.

...Rev. J. P. Bennett the talented and beloved young pastor at Old Fort and vicinity, has lately resigned his field and is leaving this week for west Texas, where we hope he will be physically invigorated and increasingly useful.

...Excellent accounts of the Convention at Asheville were written for the Watchman-Examiner, of New York, by Dr. B. F. Riley, Birmingham, Ala., and for the Standard, of Chicago, by Rev. W. M. Gilmore, of Louisville.

...The Greensboro News sent Mr. Gerald Johnson to Asheville to report the Convention and he did it in a most acceptable manner. He caught the spirit of the meeting and graphically told the story of it to his readers.

...Rev. T. W. Chambliss, of Wilson, did some of his very best reportorial work during the Convention for the Asheville Citizen and other papers. A multitude of readers followed his columns with much interest.

...Rev. C. W. Duke, D.D., pastor First Baptist Church, of Tampa, Fla. (formerly pastor of the First Baptist Church at Elizabeth City, N. C.), is to preach the Convention sermon at New Orleans next May. Rev. Sparks W. Melton, D.D., of Virginia, is the alternate.

...Many friends will be interested in the following announcement from Siler City: "Mrs. Cattie M. Jordan announces the engagement of her daughter, Miriam Elma, to Reverend William Troy Baucom, of Aberdeen, N. C., the marriage to take place in June."

...The 1916 Annual of the Convention was distributed from Nashville the middle of last week. The Marshall & Bruce Company did the printing and they did it with their usual accuracy, attractiveness, and dispatch.

...The Editor is scheduled to conduct a class during the Conference at Ridgecrest next week using as a basis Dr. Fosdick's little book, "The Meaning of Prayer." He hopes to have a good and good-sized class in this great study.

...The Meredith College Bulletin for May, 1915, is wanted by President Chas. E. Brewer in order to complete his files of that quarterly and send them to the bindery. Any one having this copy should at once send it to Dr. Brewer who will greatly appreciate it.

...Elder F. M. Jordan will celebrate his eighty-sixth birthday on Sunday, June 4. Many thousands of our people will think lovingly of this veteran of the cross on his birthday. Will not hundreds of the brethren write him a line of felicitation and good cheer?

...We thank Principal W. J. Jones, of Pineland School for Girls, Salemburg, for this notice: "Mr. J. E. Howard, of Roseboro, announces the marriage of his daughter, Valeria Johnson, to Rev. L. O. Corbett, of Augusta, Ky. The marriage took place at Pineland School for Girls, Salemburg, May 18, 1916."

...From Chicago, Ill., wrote Rev. G. W. Sebastian a few days ago: "I am now at the Moody Bible School in Chicago, taking a special course in Evangelism. I will be at home by July 1. Pastors and churches desiring revivals can secure my labors by writing me at Hays, N. C. I will be ready for appointments from July 1 to December 20, 1916."

...Rev. P. D. Mangum, pastor First Church, Paris, Mo., wrote May 17: "The contract for our new church was let May 15. It is to cost \$22,435. The art windows are not included in this contract but are to cost extra. The lot cost \$6,000. The building when complete, it is estimated, will cost \$30,000. I have been pastor here for one year and I am very happy in my work."

...Evangelist J. F. Black wrote from Winston-Salem, May 16: "I have assisted in two meetings since coming to North Carolina and have twelve other engagements. All of my time is engaged up to October 9, except ten days in June, and I expect that time to be taken right away. I have just closed a meeting at Bailey. Pastor W. H. Wall is doing a fine work at Bailey and Middlesex and Lee's Chapel."

...Pastor Chas. A. G. Thomas, of our First Church at Salisbury, is preaching a series of spicy sermons on Sunday nights on the general subject, "On the Playground of Life." The series includes seven sermons: (1) The Playground of Life; (2) Playing the Baby; (3) Playing the Fool; (4) Playing the Devil; (5) Playing the Man; (6) Playing the Christian; and (7) Closing the Gate at the End of the Game."

...We appreciate an invitation to the commencement exercises of the East Carolina Teachers' Training School, Greenville, N. C., June 4-7. The commencement sermon is to be preached Sunday morning by Dr. Thomas H. Lewis, Westminster, Md., and the Y. W. C. A. sermon on Sunday evening by Rev. W. B. Oliver, Florence, S. C. On Wednesday morning the address is to be delivered by Hon. T. W. Bickett, of Louisville.

...We are gratified to know that the hotel at Ridgecrest—the Pritchelle—will be under the same management as last year. Mr. Wilson is an experienced, successful, and popular hotel man. We hope he will have a full house all summer.

...The Associated Press had a special representative, Mr. S. V. Stiles, of Atlanta, in attendance at the Asheville Convention and he gave out through that great publicity agency ample and accurate reports of the great meeting. The Convention tendered him a vote of thanks.

...Asheville covered itself with glory entertaining the recent Convention. The headquarters hotels—the Battery Park and the Langren—extended many courtesies which were greatly appreciated. Pastor Waller and his co-workers know how to anticipate every want and make everybody feel at home.

...There are 675 copies of Royal Service, the monthly magazine of the W. M. U., taken in North Carolina, which is the banner State in subscriptions to that excellent magazine. This corrects an inadvertent error in our W. M. U. report last week which would leave the impression that the magazine had only this number of subscriptions altogether.

...We appreciate the following invitation: "The Faculty and Students of the State School for the Blind and Deaf request the honor of your presence at their Commencement Exercises, Tuesday and Wednesday, May, 30-31, 1916. Annual Concert, Tuesday 8:00 p. m. Exercises by the Graduating Class, Wednesday 10:00 o'clock a. m. Literary Address, Wednesday 11:00 o'clock a. m."

...Rev. Herman H. Hulten, D.D., former pastor of our First Baptist Church of Charlotte, sent this welcome wire last Monday morning from Oklahoma City, where he is now pastor of the First Baptist Church: "Victory has come at last. Forty-five thousand dollars raised Sunday morning. Thus our crushing debt was almost entirely lifted and the great building is saved. Great congregation went wild with excitement. Pastor's salary raised to five thousand dollars. Everybody happy."

...The following literary notice reaches us and we are pleased to publish it with hearty endorsement: "Mrs. E. Y. Mullins' book, 'The Boy From Hollow Hut,' a story of the Kentucky mountains, has been in steady demand since its issue several years ago. It comes out again in new dress this month from the press of Fleming H. Revell & Co., New York. Mrs. Cora Wilson Stewart, founder of the 'Moonlight Schools' for adult mountaineers, constantly proclaims it the best story of the mountain people ever published. It is a book which has enlisted the strong interest of both children and grown-ups."

...When A. B. Jones, Jr., of Jonesboro, Ark., registered at the secretaries' desk in Asheville, we supposed him the youngest member of the Convention, he being but thirteen years old. A little later, however, Pastor A. J. Smith, of Curtis Baptist Church, Augusta, Ga., came up with his little son, who is only eight years old, both presenting proper credentials and both, of course, being enrolled as members of the Convention. Dr. Gregory, who has been secretary for thirty-seven years, told us that he was sure that the Convention had never had a younger member than this bright eight-year-old boy—Murray Smith, of Augusta, Ga. May the lad live long and be very useful in the Kingdom!

...There were 369 North Carolina members of the Convention at Asheville. South Carolina had 326 representatives; Kentucky, 262; Tennessee, 238; Georgia, 202; and Virginia, 158. There were sixty-eight registered from Texas, twenty-five from Oklahoma, and three from New Mexico.

...Secretary Love sent us this wire from Richmond last Monday afternoon: "Richmond pastors threw themselves into the campaign on Foreign Board debt yesterday, and have already raised twelve thousand eight hundred dollars. Will continue effort with their own people and surrounding churches. Like promptness and energy throughout the South will certainly remove the debt within sixty days."

...Secretary Johnson hands us this note: "Rev. H. L. Swain, of Clarendon, Va., has finished the resident work for his doctor's degree in Washington University, Washington, D. C. He is a North Carolina man of power and promise. I have learned that he would be glad to return to his native State. During July he will be with Mrs. Swain's people in Orange County and some of our churches would do well to get him for supply that month."

...Elder Elijah Allison, of Etowah, Transylvania County, was telling us the other day that he has baptized 5,495 persons into the fellowship of Baptist churches. He is now seventy-six years of age and has been preaching the gospel for three-score years. We understood him to say that he has been pastor of his old home church for forty-nine years. He is indeed one of the fathers in our denominational Israel. He is still able to preach the gospel with power and success.

...Rev. Chas. E. Maddry closed his pastorate of the Raleigh Tabernacle on last Sunday. He was greeted by immense congregations at both the morning and evening services. He leaves with the love and benedictions of his church and city, as well as of his former flocks and many friends throughout the State. He leaves on Tuesday evening of this week to attend the meeting of the Home Board in Atlanta, going direct from there to his new pastorate in Austin, Texas, where he begins his ministry next Sunday with the University Baptist Church. His wife and little daughter are to remain for perhaps a couple of months with relatives in Raleigh.

ENRICH THE BLOOD

Hood's Sarsaparilla, a Spring Tonic-Medicine, is Necessary.

Everybody is troubled at this season with loss of vitality, failure of appetite, that tired feeling, or with bilious turns, dull headaches, indigestion and other stomach troubles, or with pimples and other eruptions on the face and body. The reason is that the blood is impure and impoverished. Hood's Sarsaparilla relieves all these ailments. It is the old reliable medicine that has stood the test of forty years—that makes pure, rich, red blood—that strengthens every organ and builds up the whole system. It is the all-the-year-round blood-purifier and health-giver. It embodies the careful training, experience, and skill of Mr. Hood, a pharmacist for fifty years, in its quality and power to cure. Ask your druggist for it today.

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Sunday School

Exposition by the Editor.

June 4] [International Lesson

THE CALL OF THE WEST.

Acts 16:6-15.

Golden Text.—Come over into Macedonia and help us.—Acts 16:9.

The story before us opens with the breaking of new soil in Asia Minor, and closes with the establishment of the first church on European soil.

I.—Guidance of the Spirit.

(1) **Completed Work in Asia.** The missionaries had just traversed "Phrygia and the region of Galatia." Phrygia was the country around Antioch and is said to have extended far to the north and west. Galatia was a small mountainous district, lying in Central Asia Minor. It was settled by Gauls (whence its name) about 280 B. C., and in 26 B. C. it became a Roman province. It was inhabited by Greeks, Romans and Jews. The result of apostolic labor here mentioned was the founding of the churches of Galatia which were addressed by Paul in a special epistle six or seven years later.

(2) **Negative Guidance to the Sea.** Proceeding from Galatia, Paul and his associates intended "to preach the word in Asia"—the Roman province on the western coast of Asia Minor—but they "were forbidden by the Holy Ghost," perhaps through some prophet (as in Acts 11:27) or some providence (as Paul's sickness) or direct intimation of the Spirit. Coming into Mysia, the most northern of the three divisions of the Asia just mentioned, they professed and attempted "to go into Bithynia, northeast of Mysia, and bordering on the Black Sea. Again they were checked—"the Spirit suffered them not." So "passing by Mysia" as a field of missionary endeavor, they came to Troas on the northeast coast of the Egean Sea. Thus hedged in on every side, they stood on the western edge of the Asiatic continent and awaited divine orders.

(3) **Positive Direction to Europe.** "Stretching his eye across the Egean Sea from Troas to the visible Macedonian hills the Apostle could hardly fail to think this the destined field of his future labors." At night his duty was made clear. Before him in a vision "there stood a man of Macedonia"—the country lying north of Greece, dotted with many flourishing cities and celebrated for its wealth and power. The visional Macedonian cried, "Come over . . . and help us"—"a cry not of conscious desire for the gospel but of deep need of it and of unconscious preparedness to receive it." Through this stirring appeal was the guidance of the Spirit given.

II.—Obedience of the Missionaries.

(1) **Preparation at Troas.** Convinced assuredly "that the Lord had called," they promptly made all necessary arrangements for transportation across the sea: "immediately we endeavored to go into Macedonia." The we is here introduced for the first time in the narrative, indicating that the historian joined the party at Troas on the eve of departure for Europe.

(2) **Voyage to Macedonia.** Sailing from Troas in a northerly direction they "came with a straight course," reaching on the first day the island of Samothracia off the coast of Thrace. The next day they sailed sixty-five miles to a town on the Macedonian coast, Neapolis, or Naples,

the harbor of Philippi, ten miles inland.

(3) **Arrival at Philippi.** Proceeding from Neapolis, Paul and his companions came "to Philippi which is a city of Macedonia, the first of the district, a Roman colony." (R. V.) This city was founded by Philip of Macedon. It was situated between two mountains in a fertile plain, near rich mines of gold and on the great highway from Rome into Asia. It was chiefly occupied by Greeks and Romans. Being a colony, its people were "practically Roman citizens, with exemption from scourging, freedom from arrest except in extreme cases, and with the right of appeal to the emperor."

III.—Founding of the Philippian Church.

(1) **A Riverside Meeting.** The missionaries first spent certain days in the city, without apparent endeavor, awaiting the Sabbath when they would begin their work, as usual, among the Jews. But in Philippi there was no synagogue, there were very few Jews, and among them but a few women were regular worshippers. However, there was a place of prayer by the riverside without the city gates, and here on their first Sabbath in Europe the missionaries "sat down and spake unto the women which were come together." "How minute the seed—a conversational service with a few women outside the city of Philippi. How great the tree—European Christendom!"

(2) **A Converted Household.** In that audience of women there was "a certain woman named Lydia"—a name common among both Greeks and Romans. She was a seller of purple ("either of the coloring matter, or more likely with the fabric already dyed") and her former home was the city of Thyatira, celebrated for its dyes and fabrics of purple and as the seat of one of "the seven churches of Asia." As a Jewish proselyte she devoutly worshiped God, and, as a regular attendant at the place of prayer, she heard the message of the missionaries. In a half-sentence we are told the story of her conversion: "whose heart the Lord opened, to give heed unto the things which were spoken by Paul." Her faith fruited obedience and, perhaps immediately, "she was baptized," this being not only the first European baptism but also the first mentioned in connection with the labors of Paul. Lydia was followed in belief and baptism by her household, which may have included "her children, her slaves, or the work people engaged in the manual employment connected with her trade, or all these collectively." In either case, there is no reason for the supposition that any were baptized except upon intelligent acceptance and confession of Christ.

(3) **A Hospitable Home.** The converted dealer in purple adds another evidence of her piety. The homeless ambassadors of the cross shall be cared for at her expense and in her own home. The ground of her hospitality and the plea for its acceptance are expressed with lovely modesty: "If ye have judged me to be faithful to the Lord, come into my house and abide there." Paul and his associates may have manifested some hesitation or reluctance, but the heartiness of her hospitality was persevering, and so by much entreaty "she entreated" them.

Such was the first Sabbath of Christian work in heathen Europe. There had been formed the nucleus of the Philippian church, the most faithful, liberal and constant of the mission churches in the early days of Christianity.

Sunday School Survey

By E. L. MIDDLETON, S. S. Secretary.

A-1 SUNDAY-SCHOOLS.

Hebron	Murfreesboro
First Church	Lumberton
Murfreesboro	Murfreesboro
Wake Forest	Wake Forest
Southdale	Wilmington
Cedar Falls	Fayetteville
McHerrin	Murfreesboro
Olive Chapel	Apex
Apex, First	Apex
Henrietta	Henrietta
Bule's Creek	Bule's Creek
East Lumberton	Lumberton
Rockingham	Rockingham

STANDARD ORGANIZED CLASSES.

Fidella	Mars Hill
Simms' Baraca, Tabernacle	Raleigh
T. E. L. (Mothers' Class)	Edenton
Fidella, Sandy Run	Mooresboro
Yates Bible Class	Henrietta
Philathea	Chapel Hill
Fidella, Bella	Apex, R. 4
Berean, No. 1	Mars Hill
Fidella	Roanoke Rapids
Fidella	Forest Avenue, Greensboro
Fidella	Asheboro
Fidella	East Bend
Baraca, Orphanage	Thomasville

BAPTIST FIELD WORKERS' ASSOCIATION AT ASHEVILLE.

This is an organization of men and women who devote their entire time to Sunday-school and B. Y. P. U. work under the Sunday School Board at Nashville or some State Mission Board. The membership is now about forty. Fourteen of the seventeen States were represented and two of these—Louisiana and Missouri—do not now have a Secretary. Far off New Mexico was the only State not represented.

For two days, with three long sessions a day we discussed our problems and achievements. Nearly thirty different people were on the program. Many vital matters were discussed and action was taken which will mean much for our cause. We cannot by any means give an adequate conception of the work done.

Possibly the most far-reaching action was the adoption of the report of the "Commission on the Sunday School and Missions." We can give here only a part of the minutes of the Commission as follows:

"That it be the sense of the Commission that the use of the lesson period in the Sunday-school should be always primarily for the study of the Bible.

"That in our opinion, the Sunday-school should, on Sunday morning, teach missions so as not to interfere with, but rather help, all other missionary organizations in the church.

"That there shall be set apart during the year, for special programs, four days; and that we do not recommend the general observance of other days. The four days we recommend for special programs to be generally carried out are:

"(1) The last Sunday in March for Home and Foreign Missions.

"(2) The last Sunday in June for Christian Education.

"(3) The last Sunday in September for State Missions—in connection with Rally Day.

"(4) The last Sunday in December for benediction.

By common consent the periodicals of the Sunday School Board will feature the first three in a more extensive way than the last one.

"We recommend the continuation and exploitation of the blackboard work in the Superintendent's Quarterly,—dealing with denominational activities.

"We recommend that the Field Workers' Association refer these suggestions to the Sunday School Board for execution.

"We recommend that our Field Workers push the value and use of Missionary Libraries, Maps, Charts and other illustrative material deal-

ing with missions and denominational activities.

"We recommend that all questions relative to the exploitation of our special days for money be left to the Boards directly concerned.

"We recommend the continuance of the hearty co-operation of all our agencies in the promotion of these plans."

Another Commission made a partial report and was continued. This was regarding courses of study differentiating Christian colleges and schools, from those institutions fostered by the States. If we do not do this we have no right to ask the people to support two systems of education—church and State.

The Commission was continued. It is endeavoring to form a course of study embracing the Bible, Missions, Sunday-school Pedagogy and B. Y. P. U. work that will run through the four years in High School and the four years in College. In this way every student in our Baptist colleges and schools will get a systematic course of study in those things that fit him for efficient leadership in our churches and general denominational meetings.

It is desired to ally very closely with this movement our Sunday-school, B. Y. P. U. and W. M. U. organizations. If all these institutions and organizations can be enlisted in this enterprise it will mean much for the Baptists.

Another matter looking to better Sunday-schools was the discussion of a super-standard. Already this year there are 122 A-1 schools. We ought to have 300 before the year is out. It is to these and other excellent schools the appeal will be made to reach higher standards. Of course the old A-1 Standard will continue and be a requirement to the higher honor. A committee is now at work on this higher ideal.

Many interesting facts developed during the meeting and the Convention that followed. Some of these will be given later.

Invigorating to the Pale and Sickly.

The Old Standard general strengthening tonic, GROVE'S TASTELESS, CHILL TONIC, drives out malaria, enriches the blood, and builds up the system. A true Tonic. For adults and children. 50c.

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THE recent reissue at a greatly reduced price of the complete Series of Alexander Maclaren's *Expositions of Holy Scripture* has been done at an exceedingly fortunate moment.

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WRITE FOR SPECIAL TERMS

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

B. Y. P. U.

Officers of all Unions are earnestly asked to send news notes for publication and inquiries concerning the work to be answered in this column, to Secretary J. D. Moore, Raleigh, N. C.

SENIOR A-1 UNIONS.

Tabernacle New Bern
First Church Raleigh
Bunn Bunn
Pilot Wakefield, R. F. D.
Pine Ridge Wakefield, R. F. D.
Pearces Wakefield, R. F. D.
Calvary Wilmington
First Church Lumberton
Section A Bule's Creek
Section B Bule's Creek
Section C Bule's Creek
Section D Bule's Creek
Section A Durham First
Section B Durham First
Section C Mars Hill College
Section D Mars Hill College
Section A Mars Hill College
Section B Mars Hill College
Section A, Tabernacle Raleigh

JUNIOR A-1 UNIONS.

Roanoke Rapids Roanoke Rapids
First Church Mt. Airy
Section A, Tabernacle Raleigh
Tabernacle New Bern

SECRETARY'S NOTES.

Fine Outlook at Lumberton, First.

On Monday evening, May 8, the Secretary had the pleasure of being with the pastor and the young people of the First Church, Lumberton. This B. Y. P. U. will give a demonstration at Wilmington, and while we were there, the following committee was appointed to arrange for that work: President, E. M. Johnson, Mr. M. G. Lee, and Misses Effie Newton, and Dovie Prevatte. The Union has a membership of fifty and maintains full A-1 Standard.

Red Springs Progressing.

It is a small organization, but made up of a fine lot of young people that constitutes the B. Y. P. U. at Red Springs. They have only two groups, but are heroically carrying on the work fully. Mr. Hartman Baxley is president and Miss Nettie Nance is secretary. It was delightful to visit the church and community on Tuesday, May 9, and to renew the friendships of former years and to witness the progress which the church is making under the present pastor, Rev. Alexander Miller, especially in the erection of the new house of worship.

News of Bolling Springs.

While at Maxton on the evening of May 10, the Secretary was pleased to learn the particulars of a B. Y. P. U. which has been doing fine work at Bolling Springs, one of our Baptist schools. Misses Bessie Lee Nicholson and Blanche Burke, of Maxton, who were students in the school the past term, were among the members of the B. Y. P. U. which, they say, did some splendid work the past year. Rev. W. G. Camp, of Bolling Springs, is the president.

Dunn Doing Well.

The B. Y. P. U., of Dunn First Church, has been, and is, doing a good grade of work. Mr. Clarence D. Bain, one of the young professional men of the town, is the president; and associated with him are several excellent workers. On the evening of May 11, it was our pleasure to be with them. The attendance was small but the interest fine. Quite a number of the young people had gone to Bule's Creek to attend the closing services of the commencement there.

From Miss Hobbs, Durham.

Miss Elizabeth Hobbs, one of the faithful workers of the Second

Church, Durham, writes as follows, May 3:

"It has been my aim for some days to write you and say it was my privilege to be present and assist in organizing, on April 23, a B. Y. P. U. in our sister church, Lakewood Baptist Church, Durham, N. C.

"It is only a small church, having been organized but a few years. Its membership is about one hundred. Although the work is new to them, it's my privilege to go and assist them in the work every Sunday afternoon at four o'clock. The pastor of the church is their president. The B. Y. P. U. was organized with thirty-three members and the following officers: Rev. H. F. Lindsey, President; Mrs. James Speagle, Vice-President; Mrs. L. C. Goodwin, Secretary; Miss Ethel Williams, Corresponding Secretary; T. R. Scott, Treasurer; Miss Mabel Blackwood, Librarian; Miss Essie Riggsbee, Pianist; Rev. H. F. Lindsey, Chorister.

"Group Leaders are: Group No. 1, Miss Ethel Williams; Group No. 2, Mr. Jackson; Group No. 3, Mrs. H. F. Lindsey; Group No. 4, Mr. Lawrence. They have all the committees and are ready for work."

Item From West Durham.

From Miss Lucile Bullard, Corresponding Secretary of the West Durham B. Y. P. U., we are glad to receive the following note:

"I am writing to tell you something of the work of our Union at West Durham. We organized a Junior B. Y. P. U. on March 5, 1916. At that time the Senior B. Y. P. U. reached the Standard of Excellence for an A-1 Union with the exception of the Study Course. We are now studying the B. Y. P. U. Manual, which we hope to complete by the third Sunday in May. This will give us the A-1 Standard. I hope that the B. Y. P. U. work may ever go forward to higher things."

Recent Organization at Bethel Hill.

From Brother Thomas B. Woody, Woodsdale, N. C., under date of May 9, we are pleased to receive an invitation to visit "the recently organized B. Y. P. U. at Bethel Hill." It is with pleasure we record the organization of this Union, and certainly hope to visit those young people soon.

From the Former State Secretary.

Rev. Theo. B. Davis, Zebulon, who is remembered as the former Secretary of B. Y. P. U. in the State, is now one of the active young pastors of North Carolina. He mentions young people's work in his letter of May 6: "Both my Unions are doing well, especially the one at Zebulon."

Organization at Black Mountain.

Under date of May 22, Brother N. D. Wells, of Black Mountain, writes of the organization at that place. We are happy to know that the splendid body of young people in that growing mountain town will now have a suitable opportunity for training in the Lord's work. Brother Wells says:

"We organized a B. Y. P. U. in our church here last night with thirty charter members. We want to perfect the organization Wednesday night, if possible, and would thank you to furnish us some literature and further instructions."

Interest at Blowing Rock.

From Blowing Rock comes a request for B. Y. P. U. information by Brother Caskey Hodges, who

says: "I am trying to get a B. Y. P. U. started here." It is not only singular but is delightfully informing, that at the same time similar news should come from two of the most popular resorts for summer tourists in the Southland, namely Blowing Rock and Black Mountain. But with our young people lined up actively in the service of the King, they will help to make the tourist atmosphere what it ought to be.

A Word From Tabernacle, New Bern.

Miss Sidna Stapleford, Secretary, writes May 15 of the young people's work in the Tabernacle of New Bern:

"Our B. Y. P. U. is progressing rapidly; we are doing a splendid work, and expect to be at Wilmington with a big delegation to bring that Banner back with us."

Good News From Severn.

What a pleasure it is to record such results as are reported by Miss Mary E. Long, Corresponding Secretary of the B. Y. P. U. at Severn, under date of May 16, in the following letter:

"Our B. Y. P. U. at Severn is growing. We now have three groups with a captain over each group. We have arranged for each group to give a program once a month, and on every third Sunday night we shall have a public program."

"Some who never attempted to make a talk or to lead in prayer have already begun the work, and are doing well. We find that no matter how timid a few may be, they can, at least, take an active part in the program. Thus we have each member doing something."

"We will appreciate any suggestions on the B. Y. P. U. work."

The Standard Remedy in Countless Homes

Relieves Constipation Easily Without Gripping or Discomfort.

Indigestion and constipation are two conditions that are closely related and the cause of much physical suffering.

The tendency to indulge one's appetite is more or less general and most people suffer at one time or another from rebellion of the overtaxed organs of digestion and elimination. A pleasantly effective remedy, that will quickly relieve the congestion of poisonous stomach waste and restore regularity, is the compound of simple laxative herbs sold in drug stores for fifty cents a bottle under the name of Dr. Caldwell's Syrup Pepsin. This is a mild, pleasant laxative tonic, free from opiates or narcotic drugs, and has been the standard household remedy in thousands of homes for many years.

Mrs. Oliver Young, Merrill, Wis., writing to Dr. Caldwell, says she knows of nothing so effective for regulating the stomach and bowels; since taking Dr. Caldwell's Syrup Pepsin



MRS. OLIVER YOUNG

she feels ten years younger; her work seems easier and she has regained her appetite.

Get a bottle of Dr. Caldwell's Syrup Pepsin from your druggist and have it in the house. A trial bottle free of charge can be obtained by writing to Dr. W. B. Caldwell, 473 Washington St., Monticello, Ill.

Baptist Periodicals for 1916

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JUNIOR 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.

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American Baptist Publication Society

1701-1703 Chestnut Street, Philadelphia, Pa.

Woman's Missionary Union

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

REPORTS DUE MAY 31.

This issue of the Recorder reaches its readers on the last day of our Home Mission quarter. If, for any reason, the report from your Society has been delayed, please see that it is sent on next mail so it may be included in our quarter's report which will be closed June 2-3. Remember the special objects for this quarter are Home Missions and the Expense Fund.

TRAINING SCHOOL QUARTER.

Of great interest to every W. M. U. worker is the special Training School letter which will reach the Societies the last of this week. This letter, prepared by Mrs. Hight C. Moore, our Training School trustee for North Carolina, tells of the very interesting plans for our new Training School building, as set forth at the recent session in Asheville. It is our earnest hope that every Society will consider the letter most carefully and begin, the very first of the quarter, to make it the greatest of all summer quarters for our Training School.

The special offering envelopes, showing a cut of our proposed new building, are unusually attractive. Please send in your orders as early as possible.

W. M. U. MEETING IN ASHEVILLE.

Last week we gave an account of proceedings of the W. M. U. for Thursday and Friday. Saturday the luncheon was given to the women missionaries. On Sunday morning Dr. E. Y. Mullins, Kentucky, preached the annual sermon to the W. M. U., and on Sunday afternoon the memorial service for Miss Heck was held.

As we left Asheville on Saturday, we must be content to give excerpts from the Asheville paper of these services.

Missionary Luncheon.

"The session of the Women's Missionary Union yesterday morning was a happy occasion. Addresses were delivered by several returned missionaries and a demonstration of Mountain School work was a feature of the closing hour. A luncheon was given in honor of the returned missionaries and later in the afternoon an informal social hour was a feature.

Dr. Mullins' Sermon.

"Always delightfully interesting and this time happily at his best, Dr. Mullins held the closest attention of his audience throughout, notwithstanding the fact that every inch of standing room around the walls and in the corridors was taken. Rev. J. B. Gambrell, D.D., of Texas, read the Scripture from the Gospel according to John, the tenth chapter, and led the congregation in prayer.

In his opening remarks, Dr. Mullins spoke words of congratulation and encouragement to the officers and delegates of the Women's Missionary Union and expressed appreciation of the opportunity of preaching the annual sermon. Taking as his text John 10:10, "I am come that they might have life and that they might have it more abundantly," Dr. Mullins announced as his subject, 'Abundant Life.'

The Memorial Service.

"Following the request of their officers, delegates to the twenty-eighth annual session of the Woman's Missionary Union gathered

Sunday afternoon at the First Baptist church in memory of Miss Fannie Exile Scudder Heck, for fifteen years the president of the Union and the woman of faith and vision who led that organization to the heights and then pointed out still greater peaks toward which to climb.

Following the suggestion of the officers the women wore simple white dresses and a memorial service featured with tenderness and beauty was the result. At the hour of 3:30 o'clock, the gentle notes of the organ voluntarily announced the opening of the service and the acting president, Mrs. E. B. Matthews, of Baltimore, Md.; Miss Kathleen Mallory, corresponding secretary, Baltimore; Mrs. Maude E. McLure, principal of the Louisville Training School for Young Women; Rev. E. E. Folk, D.D., president of the Sunday School Board, Nashville, Tenn.; Rev. B. D. Gray, D.D., corresponding secretary of the Home Mission Board, Atlanta; Rev. J. F. Love, D.D., corresponding secretary of the Foreign Mission Board, of Richmond, Va., and Mrs. H. M. Wharton, recording secretary of the Woman's Missionary Union, Baltimore, Md., took their places on the platform directly behind the president's chair, which stood vacant except for a covering of white roses.

Then the organ sounded the opening notes of the hymn—"The Woman's Hymn"—written by Miss Heck especially for the Woman's Missionary Union. The choir, consisting of two young women, and dressed in simple white, entered the church bearing palm leaves and singing the hymn and took their places on the platform.

Following the choir came the vice-presidents of the States and each carried white roses, which they deposited in a basket of ferns directly in front of the rose-draped chair of the president who had passed to her reward.

Invocation Given.

"Dr. E. E. Folk spoke the words of invocation and the choir rendered the beautiful anthem, "O Paradise." Rev. J. F. Love read various passages of Scripture, the passages that were selected by Miss Heck just before her death, to be used at her burial service. Dr. B. D. Gray led in prayer. Miss Kate Johnson, of Meredith College, rendered a vocal selection, "Eye Hath Not Seen," and it was touchingly sweet and perfectly rendered. Mrs. E. L. Wolslagel accompanied Miss Johnson with the violin.

The address was delivered by Mrs. Maude McLure, the principal of the training school at Louisville, and it was fitting that Mrs. McLure had been selected—Miss Heck loved the training school and dreamed of its future and builded for its enlargement. Mrs. McLure spoke briefly of Miss Heck's love for the Union and the confidence the women had in her leadership, and taking as her subject, "Foundation Stones," suggested that it was well to remember that the life of Miss Fannie Heck was a life builded upon a foundation of harmony with God, joy—from intelligent understanding of God's purpose; beauty of soul, and power. Her last message to the women—bring a good report—was the message of the day.

Mrs. E. B. Matthews, chairman of the executive committee and the acting president of the Woman's Missionary Union since the death of Miss Heck until the election of Mrs. W. C. James this week, told of a

manuscript left by Miss Heck to be delivered only after her death. Two weeks ago the manuscript was sent to the officers and is The Interpretation of the Book of Job. Mrs. Matthews read the poem as the last message of Miss Heck to the Union.

After a hymn, sung by the choir and congregation, Rev. Dr. B. D. Gray led the closing prayer."

MRS. HIGHT C. MOORE.

Raleigh, N. C.

BOYS' ACADEMY AT FUKUOKA, JAPAN.

The Southwestern Academy for Boys (Seinan Gakuin is the name in Japanese) had a most auspicious opening and there is a bright outlook for a most excellent school. To Mr. Dozier is due a great part of the credit for the splendid opening, and he is working hard for the continued success of the school.

This first year only the first year classes were admitted, next year first and second year classes will be taught, and so on until there is a complete school of five years. One hundred and five students could be admitted this year; one hundred and four are enrolled.

The opening ceremony was well planned, and well carried out. About two hundred and fifty students and visitors gathered in the chapel, where the exercises were held. Many prominent officials of the city and prefecture were present, and a number of educators. As the Japanese Southwestern Baptist Association was meeting in Fukuoka at the time, it was possible for most of our evangelists and pastors to be present.

The chapel was prettily decorated with spring flowers. The exercises began with the national song, "Kimigayo." Mr. Dozier then read a passage of Scripture, and Pastor Thimose, of Fukuoka, led in a beautiful and fitting prayer. This was followed by an address by the principal, Mr. Jo. In the course of his address he told the parents that this is a Christian school, and their boys will be taught Christianity. "They won't be compelled to become Christians," he said, "but we hope they will."

This was followed by a short speech by Pastor Ozaki, of Wakamatsu, representing the Board of Trustees. A congratulatory address was read by a representative of the governor of the prefecture of Fukuoka, and the mayor spoke words of congratulation. After this other messages of congratulation by letter or telegram were read, and the exercises concluded. In passing out, each person was presented with a box of cake, prettily iced with the Japanese characters for "Seinan Gakuin" traced on it.

Next morning, April 12, the regular work of the school was begun.

We feel very thankful for the good opening of the school.

FOY J. WILLINGHAM.

Kokura, Japan.

Sunbeams and Royal Ambassadors

MISS ELIZABETH BRIGGS, Supt.

CHILDREN'S DAY PROGRAM.

Our Sunday School Board does not publish special programs for Children's Day as formerly, but a demand for such programs continues.

Mr. Middleton, Sunday School Secretary for North Carolina, and the State Junior Superintendent of Mission Work, have together selected a program suitable for use in the Sunday-schools and Mission Bands.

"Children of the Kingdom," the program selected, may be had at the

publishers' prices, five cents per copy, fifty-five cents per dozen, postpaid. It contains bright music and other material suited to both younger and older pupils.

The Sunbeam aim for the Bible Fund is \$100 and offerings from the Bands should be reported through the usual channels.

Programs may be ordered from Miss Elizabeth N. Briggs, 102 Recorder Building, Raleigh, N. C.

DOLLAR SUNBEAMS.

Fairmont Band (continued)—Lillie Kyle.

Edenton—Virginia White, Agnes White, William E. Bond.

Waynesville—Jasper Morgan.

R. A., Asheboro St., Greensboro—Raymond Stack.

Asheboro St., Greensboro, Sunbeam Band.—Ethel Stack, Lake Spoon.

ROCKY MOUNT FIRST CHURCH GOES FORWARD.

The third week in April was a great week with the First Baptist Church at Rocky Mount under the able leadership of their most efficient pastor. We raised \$2,000 during the week, making the last payment on the pipe organ and the church indebtedness, the Ladies' Aid Society contributing \$300 of this amount.

Sunday following, was a "great day." There were two wonderful sermons as only Dr. Johnson can preach to crowded pews. The music was superb with Miss Ada Shearin at the organ, and the choir under the able leadership of Mrs. Edmonds. The church has prevailed upon Mrs. Edmonds to return this fall. Not only the church but the people of Rocky Mount appreciate Mrs. Edmonds' ability and a great number of pupils are looking forward to her return.

Easter lilies were carried by the members of the Missionary Society to all the out-of-town patients in the hospitals and the shut-ins, and Easter baskets to the children.

In the afternoon the Philatheas left in eight automobiles for the County Home, seventeen miles distant, where they carried Easter baskets of fruit and candy to each inmate. They took the folding Bilhorn organ and Mr. H. M. Finch, of the Y. M. C. A., gave the message. What a joy it all was, as they had never had a meeting of this nature and the weak, the blind, the deaf and lame were led to rejoice!

Automobiles also left for the four mission Sunday-schools through the country that are fostered by the church and Dr. Johnson delivered a strong message at one of these appointments. Members are being received into the church at almost every service. Our church attendance is increasing and our organized forces are looking forward to great things.

A MEMBER.

Mr. Gustav Hagedorn, proprietor and manager of the Hagedorn Music House of this city, and formerly Dean of the School of Music of Meredith College, is to teach violin next year in Peace Institute and St. Mary's School, this city.

A Swiss house in the Switzerland of America, the beautiful summer home of Dr. Millard A. Jenkins, at Ridgecrest, N. C., is for rent this season. Rustic, screened throughout, furnished, seven rooms, screened sleeping porch, broad veranda, large screened back porch inclosing well, large garden, one room Swiss cottage in yard, 2,750 elevation, grand mountain view, the beauty spot of Ridgecrest. Price reasonable. Address the owner, Abilene, Texas.

FINALS AT OXFORD COLLEGE. [Contributed.]

The exercises began Sunday, May 14, with the baccalaureate sermon by Rev. T. A. Smoot, D.D., pastor Centenary Church, Richmond, Va. Dr. Smoot took for his text, Daniel 2:28—"There is a God in Heaven that revealeth secrets." Prayer, or a personal knowledge of God, said he, is the key and the only key with which the mysteries, perplexities and troubles of life can be unlocked. The sermon was clear and lofty in thought, full of beauty and strength, and brought to those who heard it a new message of faith and hope.

In the evening, Dr. Smoot selected for his text in his sermon before the Y. W. C. A., Philippians 2:5, "Let this mind be in you which was also in Christ Jesus." Theme, "Thought Atmosphere."

Both sermons were so appropriate, so beautiful in thought and diction, so full of strength and so freighted with practical advice, faith and courage, that it was difficult to decide which was the better of the two.

The music both morning and evening was furnished by the carefully trained chorus class of the college, and the selections were well chosen and beautifully rendered.

Morning Concert.

On Monday morning at eleven o'clock in the college chapel was given an interesting and enjoyable concert.

While those figuring in this program were not the most advanced pupils in the departments represented, they showed most careful training and diligent application and the selections were well received.

Alumnae Meeting.

The alumnae came together in larger numbers than ever before and a very enthusiastic meeting was held in the Calliopean Society Hall of the college.

The alumnae have awakened to the fact that their Alma Mater which for sixty-five years has been private property, should be put upon a firm basis. In view of this fact and because of their love and loyalty to their college, they put on foot measures looking to the purchase of this school plant and placing it under denominational control. They appointed a committee to appear before the Flat River Association at the coming session and to state the plan they will set on foot and to ask the aid of the Association.

The alumnae renewed their allegiance to their Alma Mater and spoke in warm and loving words of the great work and high character of those who have gone out from its walls.

Miss Carrie Tom Farthing, Northside N. C., was elected president for the coming year and Mrs. J. A. Beam, Bethel Hill, secretary and treasurer. It was Mrs. Beam who conceived the idea of putting this school under denominational control.

Certificates of proficiency were awarded to the following young ladies:

Commercial Department.—Miss Vada Boone, Miss Myrtle Blair, Miss Ida May Horner, Miss Cora E. Horner, Miss Lottie Green, Miss Lucile J. Ellington, Miss Thelma Linton, Miss Lorene Peed.

Domestic Art.—Miss Marie Cox, Miss Irma Grant, Miss Edith Harris, Miss Mabel Osborne.

Normal Course.—Miss Minnie L. Green, Miss Mary Sue Harris, Miss Dorothy T. Hicks, Miss Annie Way Satterwhite.

Domestic Science.—Miss Laura Annie Wells.

After receiving her diploma Miss Flossie Nobles, president of the sen-

ior class, in a sweet and gracious manner, presented Miss Dorothy Royster, president of the junior class, the robe which she, herself, had been wearing the mantle of the senior class.

It was an inspiring sight to see in addition to the awarding of the above diplomas and certificates a class of sixteen young women receive their Convention Normal diplomas, awarded by the Baptist Sunday School Board. This course was commenced during the winter under the direction of Mr. E. L. Middleton, secretary of the Baptist Sunday School Board of North Carolina, and Rev. J. T. Watts, holding the same position in Virginia, who for several days conducted a Sunday School Institute in this college. We feel that these young ladies deserve special credit for their faithful study of the Bible in addition to their many other duties. Rev. G. T. Lumpkin presented these diplomas in a pleasing and happy manner.

Miss Nannie Pearl Knott on behalf of the senior class, presented in loving and appropriate words, the stone seat the gift of the Class of 1916 to its Alma Mater. President Hobgood accepted this gift in words which bore testimony to his pleasure and appreciation.

Those were indeed fortunate who had the privilege of hearing the able and forceful address delivered before the two literary societies of the college by the Hon. J. Bryan Grimes, of Raleigh.

"Twelfth Night."

One of the most delightful and instructive features of the commencement was the play, "Twelfth Night," presented in the college auditorium Monday evening by the senior class, assisted by some members of the expression class and students from the English department.

This year special emphasis has been placed upon the study of Shakespeare in the class room and it was but fitting that this play should be given as the climax.

The directors, Miss Lulu Fisher and Miss Lottie Stone, as well as those who took part, are to be congratulated upon the success of the play.

Commencement Day Exercises.

On Tuesday morning at eleven o'clock, a large audience, notwithstanding the rain, assembled in the chapel of the college to enjoy these exercises.

The senior class, in cap and gown, made a pretty as well as impressive picture as they marched down the aisle formed by a chain of daisies and roses held by the junior class.

The president's report and the number of distinctions read, showed thorough and satisfactory work in all departments. His address to the graduating class was earnest and full of kindly thought, having for its key-note "Educated to serve."

The following young ladies received diplomas: Miss Fannie Ruth Buchanan, Granville County, graduate in piano; Miss Nannie Pearl Knott, Granville County, bachelor of science; Miss Flossie Nobles, Nash County, bachelor of science; Miss Blanche Surles, Robeson County, graduate in piano and expression; Miss Laura Annie Wells, Roanoke County, Va., bachelor of science.

Exhibits.

The many visitors who had the pleasure of seeing the beautiful display of fancy work, dresses, dainty lingerie and waists from the Domestic Art Department and those who witnessed the demonstration of cooking in the Domestic Science Department will bear testimony that Oxford College is keeping abreast with her sister colleges and schools

in stressing the practical side of a young woman's education.

In this connection, special mention should be made of the work in the Art Department done by the young women taking the course in Free Hand Drawing. This too, is a practical feature, teaching prospective teachers that phase of drawing so much needed and used in the rooms of our graded schools.

Annual Concert.

The annual concert on Tuesday evening fully sustained the reputation of the Music and Expression Departments by its select and beautifully rendered numbers.

The piano selections reflected great credit upon Miss Hankins, the brilliant and popular director of the Music Department, and the voice and expression numbers bore testimony to the careful and efficient training of Miss Fisher. In spite of the bad weather, a large audience did honor to the occasion.

All of the exercises were unusually well attended, and with this concert, closed what in the opinion of many, was the most satisfactory and enjoyable commencement in the history of the college.

Watch the date on your label.

Schools and Colleges.

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E. W. SIKES, President,

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DOTS FROM LENOIR.

I am unexpectedly invited by my church to "attend the Southern Baptist Convention at their expense." This invitation came from my Board of Deacons and Finance after they held a meeting last Monday night, at which date they inaugurated a house to house canvass in furtherance of a better financial plan for our church.

On yesterday, May 14, I completed the organization of "The Fairview Church" in the suburbs of Lenoir with twenty-five charter members, after having preached for them at that place some four or five times. They will build them a church-house at an early date, a committee having already been appointed toward that end. They worship, presently, in the Fairview school-house.

This "Fairview Church," and the one I organized at Edgemont have both colonized from this church since I came here last August; and yet our strength remains about the same, three hundred.

Our young brother, Fred Stimson, a licentiate of our church, has just come home from Wake Forest for his vacation. He will speak to his own people for me next Lord's Day at eleven o'clock. We hope to use him in some other places this summer. He can be addressed at Lenoir, should any church or churches desire his services as supply for their pulpit any time this summer.

B. W. N. SIMMS.

Lenoir, N. C.

REMINISCENCES—VIII.

April 21, 1878. I began a meeting in Wilson. At this time the Missionary Baptist Church in Wilson was weak, and surrounded with peculiar environments. Here was the stronghold of anti-mission influence. This was the home of Elder P. D. Gold, who edited and published "Zion's Landmark," which had a powerful influence in preventing the development of the churches and the spirit of missions. There was great anxiety upon the part of many, and some especially, to strengthen and build up the cause in Wilson. For this the soul of our beloved Brother G. W. Blount was drawn out.

Dr. Pritchard, Dr. Hufham, Bro. Blount and others were anxious for me to hold a meeting in Wilson, but did not know how to get the opportunity, as the church was rather opposed to excitement and protracted meetings, though just as honest and conscientious as they well could be. So Dr. Pritchard wrote to Brother Blount about the matter. Brother Blount replied that it all depended upon Brother Cobb Moss; that if Brother Moss said that I could go there and hold a series of meetings, I could go; otherwise I could not. Anyway it was decided that I should go and give them a trial.

So on Saturday, April 20, I landed in Wilson. Brother John B. Brewer met me at the depot and carried me up to the Female Seminary, of which he was the president, gave me a nice room, and a seat at the table with all those pretty girls. I thought this looked like a favorable beginning. So I began the meeting at Wilson, April 21, and preached day and night. Some of the church was opposed to a protracted meeting, so they decided that I could stay till Tuesday night, the night of their prayer meeting, and then they would decide whether I could stay longer or leave.

I prayed earnestly for the direction of the Holy Spirit in the whole matter, in the meantime trying to be as cautious as if creeping up to a wild turkey in an open field. So Tuesday night Brother Moss prayed

one of the most tender melting prayers I almost ever heard, and the meeting went on. The interest began to increase, both in the church and the unconverted. After some two weeks several had made a profession of religion, among the number Brother Ross's lovely daughter, and I baptized her with a number of others, and Brother Ross was full of the Holy Ghost and would talk and pray and cry, and I could make any proposition I thought proper without giving offense.

May 5, I preached at night on implicit obedience to all the commands of God. I Sam. 15:22. I then baptized five believers in obedience to the command of the great Head of the church. Sister J. B. Brewer was a Methodist, and when I closed my sermon on obedience, she turned to her husband and said: "I want to be baptized." "Well," Brother Brewer said, "You can be baptized during the meeting." "No," she says, "I want to be baptized tonight." She was not prepared to go into the water just then, and it was with reluctance that she consented to wait till the next night. So on the night of May 6, Sister Brewer was received and baptized—most beautiful and impressive scene. What a glorious thing it is to be faithful, and preach the whole truth, at all times, under all circumstances, and at all hazards, and have the approbation of God, and the answer of a good conscience.

May 30, I preached my farewell sermon. Penitents, young converts, and many Christian friends came forward and bade us farewell. Thus closed a great meeting of six weeks with some fifty professions of religion and forty additions to the church by baptism.

That meeting laid the foundation for the great work that has been wrought in Wilson. The cause of truth and righteousness has been growing and strengthening in Wilson and the surrounding country from that day to this. Now they have two good Baptist churches with settled pastors, and the work is going on gloriously. Now, what do you say to this, Brother Chambliss?

F. M. JORDAN.

Calvert, N. C.

ITEMS FROM GOLDSBORO.

"The lines are fallen unto us in pleasant places." About April 5 we moved from Fuquay Springs to Goldsboro, and we had not got our furniture placed before our good people of the Second Church came with arms full of good things to eat, and actions that proved that their hearts are full of love for us. This action means more to us than if it were from a people with whom we had just met for it means that while they know us they love us still.

We served the Second Church nearly two years from Wake Forest, and were away for three and a half years, and have been serving them from Fuquay Springs and other points since last June.

Since moving here, April 5, we have had the every-member canvass, and it has practically doubled our contributions and deepened the interest of our people in all lines of our work, and they are happy.

The pastor recently conducted a ten days' meeting, which greatly revived our people and strengthened our work. There were two additions by letter and three by baptism.

On the last second Sunday night the treasurer handed the pastor a purse to cover all expenses to Asheville and return,—an act unknown in the history of the church before. We are happy in our work, and the Lord is blessing.

A. I. CAUDLE.

Goldsboro, N. C.

A GROWING WORK.

Everything is moving on nicely in my work at Spray. We have frequent additions to the church, and every department of work is growing. The outlook is bright.

Our people are very kind to us. The day before we left for Asheville they handed my wife and me a purse to pay expenses, which we greatly appreciated. We are looking forward for a great season of grace

this summer among our people. The evangelistic spirit is already among us.
T. M. GREEN.
Spray, N. C.

What, indeed, does not that word "cheerfulness" imply? It means a contented spirit, it means a pure heart; it means a kind and loving disposition, it means humility and charity, it means a generous appreciation of others and a modest opinion of self.—Thackeray.

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Obituaries

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

GRAY.—After four years of suffering, part of the time confined to her bed, Mrs. Blanch Fulton Gray's soul went home to God, May 4, 1916, at the age of thirty-eight years. A more beautiful, consecrated Christian character I have never known. She was patient during all her afflictions and met death without a murmur.

She joined the Baptist Church at Whalehead after her marriage to Brother S. C. Gray in August, 1907. She formerly belonged to the Methodist Church in Pennsylvania.

She leaves a devoted husband (as she said, "The best man in the world"); two brothers, one sister and a host of friends. She will be greatly missed by her loved ones and the church, which she loved. The funeral was conducted by the writer and the remains taken to the family burying ground at Church Island and laid to rest.

—W. J. Hynum, Powell's Point, N. C.

BRAGG.—On the morning of May 4, 1916, the spirit of Beulah Irene Bragg was wafted on angels' wings into the presence of God and her soul ushered into that land of eternal day, whence the night cometh no more forever. The message of her death caused many hearts to be sad because her bright face and sweet smile will be seen in their midst no more.

Her life was singularly sweet and beautiful. Keen and somewhat reserved in manner, courteous always, and considerate of others, with a determination to do the real work of life, she gained the admiration of all.

Besides a host of friends, she leaves a loving mother, four brothers and two sisters to mourn their loss. The funeral services were conducted by Rev. J. L. Martin, after which she was laid to rest in the family burying ground, her little pupils of Redwood School serving as floral bearers.

We cannot understand why she in the bloom of young womanhood should be taken, but God's ways are not our ways and mysteries will be until we see Him "face to face" and "know even as we are known." Therefore be it resolved:

(1) That in the death of Beulah the church has lost one of its trusted members, the community a faithful teacher and the family a loving daughter and sister.

(2) That while we mourn the loss of our sister, we bow in humble submission to the divine will of God.

(3) That we, the members of the Philanthropic Class, tender our sincerest sympathy to the family.

(4) That copies of these resolutions be sent to the Biblical Recorder, Morning Herald and News and Observer for publication.—Bessie Hesketh, Pearl S. Holloway, Mrs. Robert M. Roberson, Gorman, N. C.

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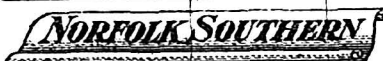
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N. B.—The following schedule figures are published as information only and are not guaranteed:

Leave Raleigh.
9:30 p. m. Daily—"Night Express" Pullman sleeping car for Norfolk.
6:00 a. m. Daily for Wilson, Washington and Norfolk—Pullman parlor car service between Chocowinity and Norfolk.
6:00 a. m. Daily, except Sunday, for New Bern via Chocowinity.
7:30 a. m. Daily, for Fayetteville and all intermediate stations.
2:50 p. m. Daily, except Sunday, for Washington.
7:20 a. m. Daily, Varina, Duncan, Star and Charlotte.

Arrive Raleigh.
From Norfolk, Elizabeth City, Washington, Wilson and Greenville.
7:05 a. m. Daily; 11:35 a. m., daily, except Sunday; 9:10 p. m. daily.
From Charlotte 1:20 p. m. daily.
From Fayetteville 10:20 a. m., daily except Sunday, and 4:40 p. m. daily.

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

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Schedule Effective October 10, 1915.

Northbound.	No. 10 Pass.	No. 8 (Mixed) Ex. Sun
Chester	7:43am	
Yorkville	8:29	
Gastonia	9:14	3:10pm
Gastonia		
Lincolnton	10:15	4:00
Newton	10:50	
Hickory	11:40	5:35
Lenoir	12:45pm	6:33
Lenoir		
Mortimer		7:54
Edgmont		8:05
Southbound.	No. 9 Pass.	No. 7 (Mixed) Ex. Sun
Edgmont		6:45am
Mortimer		6:57
Lenoir	1:50pm	
Lenoir		6:02
Hickory	2:40	9:05
Newton	3:18	9:30
Lincolnton	3:53	10:05
Gastonia	4:40	10:23
Gastonia	5:00	10:55
York	5:46	
Chester	6:35	

*Leave Arrive.
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TRAINS FROM RALEIGH.

Following schedule figures shown only as information, not guaranteed, subject to change without notice.

No. 111, 2:30 a. m., for Greensboro, handles Pullman Sleeping Car Raleigh to Winston-Salem, open for occupancy 10:00 p. m., makes connection at Greensboro for all points North and South, also Asheville, St. Louis, Memphis and Cincinnati.

No. 112, 4:30 a. m., for Goldsboro, makes connection at Selma and Goldsboro with A. C. L. for points North and South, also at Goldsboro with Norfolk-Southern for New Bern and Beaufort.

No. 21, 8:52 a. m., through train for Asheville and Waynesville handles Pullman parlor car Goldsboro to Asheville, connects at Greensboro for points North and South, at Asheville with Carolina Special for Cincinnati and all points, also Chattanooga, Memphis and all points West.

No. 144, 12:30 p. m., for Goldsboro, makes connection at Selma with A. C. L. for all points North and South, also at Goldsboro for Wilmington, New Bern and Eastern points.

No. 139, 4:05 p. m., for Greensboro, handles free chair car for Charlotte, makes connection at Greensboro with through train for Atlanta, New Orleans, Birmingham, Memphis and all Southern and Western points, also points North; Asheville and Knoxville.

No. 131, 7:00 p. m., for Greensboro, which makes connection with No. 32 for Washington, Baltimore, Philadelphia, New York and all Eastern and Northern points, also with through Tourist Pullman car for New Orleans and San Francisco via the Sunset Route, also for Columbia, Savannah, Augusta and Jacksonville.

No. 22, 7:25 p. m., for Goldsboro, makes connection at Selma and Goldsboro with A. C. L. for North and South, also Goldsboro with Norfolk Southern for New Bern.

For detailed information, Pullman reservations, etc., apply to any Southern Railway Agent, or communicate with

O. F. YORK, Traveling Passenger Agent, 305 Fayetteville Street, Raleigh, N. C.

When writing advertisers, please mention this paper.

Acknowledgments

Raleigh, N. C., May 31, 1916.

State Missions.—Sun., Severn, \$1.09; S. S., Caroleen, 37; Adaville, 1.65; Moncure, 5.12; 1st. Duke, N. C., 5.70; Fremont, 3.34; Abbottsburg, 5.75; Sharon, 3.20; Powellsville, 8.64; W. M. S., Powellsville, 4; Warrenton, 1.35; Sale of "Christian S-ship, 1.20; Dover, 4.61; Green River, 2; Mill Creek, 2.37; W. M. S., Ashley's Grove, 9; Sun., Ashley's Grove, 1; W. M. S., Hickory, 9.69; Middleburg, 4.38; Forest Grove, 2.28. Total this week, 113.37. Previously reported, \$6,565.98. Total this year, \$6,679.35.

Foreign Missions.—W. M. S., Coats, \$11.10; Lilesville, 6.35; S. S., Timbered Ridge, 5.35; Mars Hill, 7.85; Maple Spring, 3; S. S., Long Branch, 3.18; Holloway's, 17.20; Chalybeate Springs, 16.02; Liberty, 11.40; Abbottsburg, 60 cents; Antioch, 1.62; S. S., Bailey, 1.20; 1st. Goldsboro, 119.52; Worthville, 1; East Bend, 5.37; W. M. S., Beulah, 1.15; Marble Spring, 3.03; Green River, 2; Forest Grove, 4.57; Double Shoals, 7. Total this week, \$228.51. Previously reported, \$34,200.20. Total this year, \$34,428.71.

Home Missions.—W. M. S., Coats, \$15; Y. W. A., 2.09; Sun., Coats, 1.15; W. M. S., Pleasant Hill, 85 cents; W. M. S., White Level, 7.80; Sun., Severn, 2.23; W. M. S., Cornth, 5; S. S., Mt. Carmel, 4; Cedar Grove, 1.75; S. S., Timbered Ridge, 5.35; Maple Spring, 3; Chowan, 9; W. M. S., Wilkesboro, 5; Stoner's Grove, 11.15; S. S., Stoner's Grove, 4; W. M. S., Cornelius, N. C., 4.20; Y. W. A., Edenton, 15.15; Abbottsburg, 95 cents; Y. W. A., 1st. Laurinburg, 4.03; Sun., 1st. Abbottsburg, 2.60; Y. W. A., Asheboro St., Greensboro, 8.36; R. A., Asheboro St., Greensboro, 5.50; Sun., Johnson, 3; W. M. S., Walls, 3.50; W. M. S., Mt. Zion, 4; S. S., Bailey, 80 cents; 1st. Goldsboro, 100; Asheboro St., Greensboro, 2; R. A., Asheboro St., Greensboro, 20; Worthville, 1.50; Moore's Chapel, 4.63; W. M. S., Atkinson, 4.40; W. M. S., Vaughn, 8.75; East Bend, 4.47; W. M. S., Spring Hill, 85 cents; Sun., Long Branch, 16; W. M. S., Beulah, 7; W. M. S., Horton's, 4.75; Sun., Horton's, 1.25; Marble Spring, 2.97; Mt. Vernon, 5.60; Green River, 1.55; W. M. S., Rocky River, 1; Sun., Antioch, 24 cents; W. M. S., Conway, 4.52; S. S., Pleasant Grove, 1.29; Sunbeams, Rocky Hook, 2.45; Mt. Zion, 4; Ahoskie, 2.76; W. M. S., 2.30; Sun., Ahoskie, 65 cents; Forest Grove, 2.29. Total this week, \$337.21. Previously reported, \$20,504.12. Total this year, \$20,841.33.

Education.—Mineral Springs, \$3.30; McCullers, 1.76; Newberlin, 1.55; New Hope, 5.05; Double Shoals, 2. Total this week, \$13.66. Previously reported, \$2,345.24. Total this year, \$2,358.90.

Sunday-Schools.—S. S., Mountain-Creek, \$1.00. Previously reported, \$774.01. Total this year, \$775.01.

Ministerial Relief.—Big Lick, \$2. Previously reported, \$2,110.86. Total this year, \$2,112.86. Total all objects this wk. \$ 695.75. Previously reported, 69,464.37.

Total this year, 70,160.12

Wake Forest Church Building Fund.—S. S., Second, Lenoir, \$2.00; Fidelis, East Bend, 2; Fidelis, Severn, 3; C. J. Jackson, 12.50; Philathea, Graham, 1.50; Berean, Brush Creek, 2. Total this week, \$23.00.

WALTERS DURHAM,

Treasurer Baptist State Convention.

THE WORK AT FOUR OAKS.

I began my work as pastor in this field January 1, 1916. Four Oaks is my strongest church. Besides this I serve Blackman's Grove, Pauline, Kenly and four mission stations.

In speaking of Four Oaks in particular, I am gratified in saying the results of my five months of labor are very encouraging. First of all, we organized every church department thoroughly. As a result we have some remarkable progress. The church undertook to raise three times as much as a year ago. Up to date the church has paid every cent of pastor's salary and overpaid its mission pledges. Our Sunday-school which we endeavor to convert into a A-1 Sunday-school, is doing fine work. Recently we organized a Teacher Training Class with sixteen to take the Convention Normal Course. Our Woman's Missionary Society is doing splendid work; besides its regular work, a month ago the Union presented to the church a handsome Individual Communion set.

For the last ten days I have conducted a series of meetings with the Four Oaks Church, and we had a gracious meeting. There were splendid congregations and nine were added by baptism and two by letter to the church. Doing all the preaching myself, I had a gracious time with these dear people. Stores were closed every day at 11 o'clock and at times we had more people than the house could hold. At the last meeting the members of the church subscribed nearly 50 per cent of the amount necessary for the erection of our new church edifice. God has been very favorable unto us whereof we are glad.

R. M. VON MILLER.

WHAT OF THE "SPECIAL DAY"?

To the list of churches sending their pastors to the Southern Baptist Convention at Asheville, you may add the First Church of Cherryville. The purse was greatly appreciated, but the spirit behind it is appreciated much more.

Our work is making progress both at Cherryville and Long Creek. We have a B. Y. P. U. at Cherryville that is doing effective work. Our W. M. S. is doing splendidly, and our Sunday-school is doing fairly well under present conditions. Almost every Sunday there is some big "blow out" in some near-by church that furnishes a place to go to a great many of our Sunday-school scholars.

Right here, brother editor, let me register my protest against so many church "shows" on Sunday. Do you think it right and profitable to have a great big day and draw about three times as many people to one place as can get in the house, while all the churches in a radius of ten miles suffer from it?

I do not want to be misunderstood here. I am in hearty sympathy with the spirit of "Home Coming Day," "Memorial Services," and some other special occasions. But would it not be better to have these things some other day than Sunday; or if this would not do, how about all the churches having it the same day? I do not believe the Lord will excuse me for desecrating the Sabbath day in this way any more than in any other way. A majority of people who attend these special services will frankly admit that they are going to see "old friends." Seeing old friends is all right, but the question is, will God excuse us for wasting the day driving all over the country on the Sabbath for this purpose?

I am not raising a howl because I am hurt by these things, though I frankly admit that my church work

has been injured by them, but it seems to me that the time is here, if these things be not right, for somebody to speak out in meeting. If I am wrong, I am sorry, if the other fellow is wrong, I am sorry. My prayer is that the editor or some one will set us right on these lines.

C. M. ROBINSON.

Cherryville, N. C.

STANLY ASSOCIATION NOTES.

The first session of the Baptist Pastors' Conference of the Stanly Association was held in the Norwood Baptist Church Thursday and Thursday night before the fifth Sunday in April. The programme was good, well rendered, and closed with an appropriate address on "Giving as an act of Worship," by pastor Robt. P. Walker of Albemarle. This Conference is to be made permanent and its sessions to be held the day and night preceding the convening of each one of our fifth Sunday Union meetings. I believe this Conference is destined to greatly help the pastors and others who may attend its sessions, and through them the mass of our membership.

It was the privilege of the writer to be with pastor M. D. Morris, at his Mt. Pleasant church in eight services, closing May 16. The Lord gave us a good meeting in which the membership was much revived and drawn together, ten professed faith, and five were added to the membership, two by letter and three by baptism.

There was an outstanding debt against the church for the amount of about \$90, the paying of which was also arranged for.

There is a noble working little band, and Bro. Morris, who has been with them since last November, is doing a splendid work among them.

The conditions here are not very congenial for Baptists, and I bespeak for our loyal, struggling band the sympathy and prayers of our Baptist people.

We were delighted to have Bro. J. S. Farmer with us the fifth Sunday and Sunday night, who preached two splendid sermons which were much appreciated by the large congregations of friends who greeted him at both hours.

JAS. C. GILLESPIE.

Norwood, N. C.

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SALE OF LAND IN BARTON'S CREEK TOWNSHIP.

By virtue of the powers vested in me under a certain deed of trust made the 12th day of February, 1914, and recorded in Book 282, Page 528, records of office of Register of Deeds for Wake County, N. C., I will on the 13th day of June, 1916, at 12 o'clock M., at the Court House door of Wake County, Raleigh, N. C., sell to the highest bidder the following described tract of land:

Lying and being in Wake County, North Carolina, in Barton's Creek Township, and adjoining the lands of W. N. Ray, John Harris, and others and more fully described as follows: Beginning at a stake in M. E. Glenn's line, corner of lot No. 2, of the J. T. Glenn land; thence S. 80 d 15 E 110 feet East to a stake, M. E. Glenn's Corner; thence South 65 d 20 East 175 feet to a stake, John Harris' corner; thence South 23 d 15 West 1280 feet to a stone, John Harris' line; thence North 90 d West 554 feet to an ash on Barton's Creek; thence to the meanders of said Creek to a stake and pointers, corner of said lot No. 2; thence North 8 d East 1417 feet to the beginning, containing 30 acres, and being lot No. 1 of the J. T. Glenn land, and the same conveyed to H. B. Glenn, by O. G. Glenn, and others, by deed dated the 2nd day of February, 1914, and recorded in Book 286, Page 282, office of Register of Deeds for Wake County, N. C.

Terms of Sale, cash.

J. W. BAILEY, Trustee.

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Founded 1833, by Thomas Meredith.

PUBLISHED EVERY WEDNESDAY AT
121-123 WEST HARGETT ST., RALEIGH, N. C.

Biblical Recorder Company
(Organized 1901.)

HIGHT C. MOORE - - - - - Editor
J. S. FARMER - - - - - Business Manager

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FOUR YEARS IN KINSTON.

On the second Sunday in May I finished out my fourth year as pastor of the Kinston First Baptist Church. At another time I was here the greater part of six years as pastor of the same church. More than one-third of my ministerial life has been spent with this church.

During the past four years the old church building, which cost \$16,000, has been torn down and a new one erected on the old site which when completed will cost more than fifty thousand dollars. It is a veritable workshop.

The new building now is ready for use except the main auditorium, which will be completed at an early date. The structure is a credit to the denomination and would be a credit to any congregation in large cities.

During these four years the financial record will show, for all objects, above \$45,000 expended; this, too, without exciting efforts to raise it.

During the four years there have been 419 additions to the church. Two new organizations have been formed in the city which in the future will become strong allies of the other forces.

These have been strenuous years of service, and at times taxed all our powers, but they have been fruitful and therefore happy in the experience.

C. W. BLANCHARD.
Kinston, N. C.

ADDITIONAL NEWS NOTES.

... We are indebted to Pastor E. J. Harrell, of Shiloh, for this note supplemental to our recent write-up of the Chowan Association: "In Shiloh Church we have a church missionary society said to have been begun by Luther Rice and now about one hundred years old. This Society now has a membership of more than two hundred. When eleven years more pass, completing two hundred years of Shiloh history, we propose inviting again the Chowan Association and all the Baptists of North Carolina in a great reunion, the mother inviting all her children home." The Shiloh field, composed of Providence, Pleasant Grove, Oak Ridge, and Shiloh churches, sent Pastor Harrell to the Convention at Asheville.

... Pastor C. C. Wheeler, of our First Church, Lincolnton, wrote May 22: "I am writing to say that my church gave me enough money to pay all my expenses to the Convention at Asheville and then some. I bought books with the latter. This is only one of the many evidences of loyalty on the part of my people. God is blessing us in our work here.

A few years ago our cause in Lincolnton was very weak, but today we have more Baptists in our town than there are members of any other denomination. Our prospects for the future are bright, and we are working for the coming of the Kingdom among us."

... The Bryson City Times, May 17, carried this item: "Rev. and Mrs. W. R. Beach left Wednesday for Asheville to attend the Southern Baptist Convention. From there they will go to King's Mountain, where Mr. Beach has accepted the Baptist pastorate. During the fourteen months that Mr. and Mrs. Beach resided here they endeared themselves to Bryson City people and leave many friends who wish them a full measure of life's pleasures. Mr. Beach is an able preacher, and in all lines of church work was most industrious. In the work he was intelligently assisted by Mrs. Beach. As a result of their labors we doubt if there is a more thoroughly organized or better working congregation in the whole State than that of the Baptist church of Bryson City."

... The Baraca class of the First Baptist church of Morganton have presented their teacher, Hon. J. F. Spainhour, with a splendid gold medal in appreciation of his services in prosecuting blind tigers. The class unanimously passed the following resolution: "Whereas our community has been cursed by the liquor traffic for the past several years, and whereas, the officers of the law have been unable to control the same, until the sentiment of the people demanded that it be stopped; and employed Hon. J. F. Spainhour to assist the solicitor in stamping this evil out; therefore be it resolved: (1) That we commend Mr. Spainhour for his fearless and untiring efforts and splendid ability displayed in the prosecution of the whiskey cases in this court; (2) That we endorse the actions of Judge Lane in punishing all guilty offenders coming before him."

... We are happy to have the following note about the recent double anniversary at Calvary Baptist Church, Richmond, Va.: "May 14 was a banner day at Calvary. At the morning service, the first anniversary of the church in the new field, was observed. Rev. O. L. Stringfield, so well known to all Southern Baptists, and one of the most capable and popular of our preachers, delivered the message. Collection and pledges looking toward the completion of the church were taken, amounting to nearly \$10,000. The plant, when finished, will be worth \$60,000. The congregation has grown so fast that the Sunday-school portion of the building is not large enough. The Sunday-school now has an enrollment of 596 with an average attendance of about 450. Mr. Stringfield preached a powerful sermon at night appropriate to the third anniversary of the pastor, Rev. Carter Ashton Jenkins. As a part of the celebration the pastor baptized an Episcopalian who was not long since one of the most aggressive Sunday-school superintendents of his denomination in the city. Also a splendid Presbyterian woman was baptized. Mr. Jenkins made the following report: Added in three years or his ministry here, 302; added last year, 225; by baptism in three years, 123; by letter in three years, 143; by experience in three years, 36. The congregation is perfectly united, and real spirituality prevails in the church. The brightest days are now ahead."

Watch the date on your label.

"If, therefore, thine eye be single," says Jesus, "thy whole body shall be full of light." Single-mindedness throws its light on the path of life, and the crooked problems of experience become illuminated and simplified. — Francis Greenwood Peabody.

The use of the stereopticon in illustrating lectures has been quite extensive, but it is only recently that the instrument has been used in stimulating interest in home and civic improvement. Beautiful colored slides to show proper and effective plantings on the home grounds; in parks, playgrounds and cemeteries; pictures showing lawns before and after planting; example of correct pruning and budding, are not only interesting, but instructive when explained by a well-informed speaker.

The pioneer in this movement to make our Southland more beautiful by means of educational stereopticon lectures, is the J. Van Lindley Nursery Company of Pomona, N. C., Box J. These gentlemen have enough pride in their native South to visit several of our cities and give us helpful hints on how to improve home grounds, public parks and playgrounds. The pictures shown in the series are very instructive, and of great interest to all lovers of the growing things.

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WIFE TOO ILL TO WORK

IN BED MOST OF TIME

Her Health Restored by Lydia E. Pinkham's Vegetable Compound.

Indianapolis, Indiana. — "My health was so poor and my constitution so run down that I could not work. I was thin, pale and weak, weighed but 109 pounds and was in bed most of the time. I began taking Lydia E. Pinkham's Vegetable Compound and five months later I weighed 133 pounds. I do all the house-

work and washing for eleven and I can truthfully say Lydia E. Pinkham's Vegetable Compound has been a godsend to me for I would have been in my grave today but for it. I would tell all women suffering as I was to try your valuable remedy." — Mrs. WM. GREEN, 332 S. Addison Street, Indianapolis, Indiana.

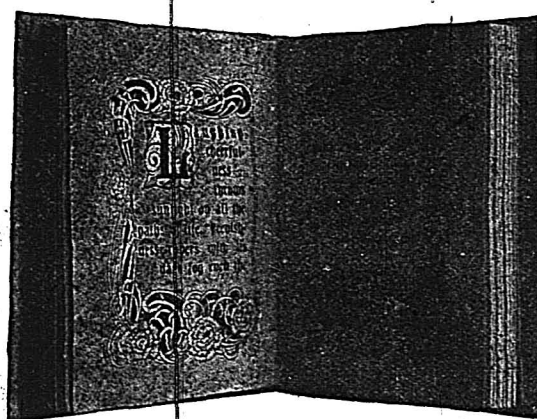
There is hardly a neighborhood in this country, wherein some woman has not found health by using this good old-fashioned root and herb remedy.

If there is anything about which you would like special advice, write to the Lydia E. Pinkham Medicine Co., Lynn, Mass.

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Home Circle

BE A MAN.

It's a mighty good thing, while you are running life's race,
Just to pause, as you go, and to come face to face
With your conscience, and ask it a question or two;
For it's right you should know what your life means to you.

Have you done things worth while, have you drifted along,
Have you filled it with sighs, have you filled it with song,
Have you helped when you should, have you tried to do right,
Have you struggled for good, or just fought on for might?

Have you given your hand to some fellow in need,
Have you sneered at the man who was not of your creed,
Have you been open-hearted and ready to do,
Have you tried to be just, have you tried to be true?

In your judgment of men, have you been always fair,
Have you learned to forgive in the face of despair,
Have you fought against creed, or succumbed to its lust,
Have you learned what it means to protect and to trust?

Oh, it's easy to preach and it's easy to tell
Of the other chap's faults—but our own faults, ah well!
We are cowards at times, and the truth, you will find,
Is a thing we dislike, for it's rather unkind.

But the Past, let it rest. Give a thought to Today,
And Tomorrow, as well, for the Time's growing gray;
Do the things that you should, do the best that you can,
Grown your life with your deeds—be a red-blooded man!

—W. Dayton Wegfarth, in the Book News Monthly.

SUNSHINE GARDENING.

"Please suggest something, Edith!" exclaimed Dorothy. "If there's no more sunshiny work to be done, we may as well give up our club."

"We've had such good times, too," sighed Gertrude. "There must be something more we can do for somebody."

Edith sat looking dreamily across the field. The Sunshine Girls had adjourned their club meeting to the grape arbor, for the spring day was warm and summer-like.

"Do you see a girl sitting upon the piazza of Mr. White's house?" she asked suddenly. "Her father has hired the place, and they moved here last Saturday. Her name is Beulah Tilden. She seems very lonely. I suppose everything is strange to her."

"I've seen her," volunteered Gertrude. She comes to our house to buy milk. She is very plain, with a horrid shade of red hair that she pulls tightly back from her freckled face. You don't think we ought to ask her to belong?"

"Why not?" laughed Dorothy. "This isn't a beauty club. Miss Wadsworth has red hair and freckles, and she is lovely."

"That's because she is Miss Wadsworth. This girl looks very dull and uninteresting," argued Gertrude.

"We're looking for dull spots to brighten," insisted Edith. "Why not begin on Beulah's face by trying

to make her happier? She may prove a treasure. Perhaps she'll have a few sunshiny ideas. We need 'em badly enough."

"Let's go right over now and get acquainted," proposed Dorothy.

Getting acquainted was slow work just at first, for Beulah was as shy as she was plain looking. When Edith explained about their Sunshine Club, however, her face brightened wonderfully.

"And you really wish me to join?" she cried. "Oh, I'd love to! We had a Sunshine Club at Brentwood. Leaving that was one of the hard things when father decided to move."

"Please tell us what the Brentwood girls did?" demanded Dorothy.

"We did most everything—made patchwork, iron-holders, hemstitched handkerchiefs to sell, held entertainments and socials, hung May baskets and sent flowers and post cards to invalids."

"So have we," laughed Edith. "We don't know of any next thing."

"I enjoyed our surprise flower gardens most of all," continued Beulah. "Last spring we scattered hardy flower seed everywhere. I remember an old stump by the roadside that we filled with dirt and planted with portulacas. It was lovely when it blossomed. We had scarlet runner beans, California cucumbers and morning glories climbing on old rail fences and covering up stone heaps. Brentwood was a whole lot brighter because of our surprise gardens."

"That's a splendid idea!" cried Gertrude. "Let's try it! Even a clump of sunflowers set in some odd corner of the town would be pretty."

"Grandma Tilden saves all kinds of flower seeds. We will go over there for a walk next Saturday," planned Beulah. "I'm sure she will give us some seeds."

"Beulah isn't dull when you know her," observed Gertrude, as they walked homeward.

"There aren't many uninteresting people in the world when we know them," added Edith, wisely.

Dorothy's twin, Donald, and Gertrude's cousin, Richard, agreed to help the girls with shovels and a wheel-barrow. Such fun as their sunshine gardening proved to be! Every desolate nook and corner was their opportunity. Marigolds and zinnias sprang up by the roadside; morning glories clambered over the most unexpected places; poppies, petunias and larkspur grew like wild flowers.

One turn of the curving country road revealed a clump of golden glows; under the willows there flourished some hardy white phlox and tiger lilies. Edith's father had been glad to thin out his overgrown flower beds.

The little creek beside the road where horses were often driven down to drink was guarded by a stout railing. Donald transplanted some woodbine and trained it over the posts where it soon made a green leafy screen. Among the stones where the water trickled through the girls planted blue violet roots. Later, another spot was made gay with bunches of ox-eyed daisies.

Grandma Pratt's heart rejoiced in a newly spaded spot filled with bright nasturtiums, bordered by sweet alyssum. Old Aunt Elizabeth hobbled out each day to visit the gay poppy bed which the girls had made beneath her window.

"Such jolly fun!" exclaimed Gertrude one Saturday afternoon when they were gathering wild flowers to decorate the church for a children's concert.

"We're so glad, Beulah, that you didn't stay in Brentwood," added

Dorothy. "We might never have thought of sunshine gardening if you hadn't come."

Beulah threw her arm impulsively around Edith. "It was dear of you girls to let me share your fun, for I was a lonely stranger when you took me in, and now I feel that I really belong," she said, happily.—Zion's Herald.

WHAT A MOTHER SHOULD BE.

A mother may understand all mysteries and all knowledge; but if she has not love, she is nothing. Strange to say, some mothers seem to be deficient in love. It is a divine law that only as one loses himself is it possible for him to find himself. Not a few mothers have lofty notions of their social or artistic or literary gifts and strong ambitions to develop these to the utmost. They begrudge every moment they give to their children. They hand them over to governesses and nurses and at the earliest possible moment send them off to boarding school. In this way they rob themselves of that enrichment of affection and discipline of spirit which God has provided for mothers who faithfully perform their duties. They lose also the highest raptures which a mother's heart can know.

Mothers who are unwilling to be bothered by their children cannot expect their children to know or love them. If in the morning a mother refuses to rise up and serve her sons and daughters, she will find in the afternoon that they will not rise up and call her blessed. Many a mother reaches the end of life with a lonely and hungry heart because when she was young, she was too busy to knit the hearts of her children to her.—Dr. Charles E. Jefferson.

HABITS AND MOTTOES.

A man was looking over a set of beautifully illuminated mottoes on the wall of a bookstore. They were from Stevenson, Van Dyke, and other inspiring writers, but the man sighed, as he looked at them.

"They're fine!" he said slowly, "but I'd rather have one good habit than a hundred good mottoes."

The trouble was that he had a bad habit—intemperance. He knew what it was to be in slavery to it. He realized how different his life might have been if, instead of that habit, he had built up in his boyhood the habit of total abstinence.

A good habit has been called "a verified motto." It is a moral truth built solidly into one's life. A truth realized by the mind, but not made part of daily living, is of very little use. Jesus called men to follow, as well as believe. To learn the Beatitudes by heart is only a beginning. Then comes the living of them out, which results in solid, enduring Christian character.

Young folk do not always understand the force of habit. They often build up a bad habit carelessly because they are sure they can get rid of it at will, just as they could take down a motto from the wall if they were tired of it. But habits have roots that strike deep. The only safe ones to allow for a day are the good ones.—Home and School.

To man this earth is something more than a dormitory, a larder and a gymnasium. Taking a broad view of our whole existence, it is not too much to say that our entire life on earth is thus basal and preparative. It is foundation work, root work, a getting ready rather than an achievement.—Cyrus D. Foss, D.D.

Spice Box

During a recent examination of enlisted men in Uncle Sam's navy, this question was asked:

"Name the principal part of a sentence."

The answer was: "Solitary confinement and bread and water."

"Jock, mon, I'll go ye a round on the links i' the mornn."

"The mornn?" echoed Jock, dubiously.

"Ay, mon, the mornn. I'll go ye a round if ye like."

"Ay, weel!" said Jock. "I'll go ye, but I had intended to get marrit i' the mornn."

A gentleman remarked to a woman sitting next to him at a dinner on the usefulness of wars in one direction—they disseminated a knowledge of geography. He confessed that he himself was deplorably ignorant of the Philippine Islands until the Spanish-American War broke out. The lady's face was a picture of horror. "Why," said she, "do you mean to say you have never read St. Paul's Epistle to the Philippians?"

Among the children of the Sunday-school class there was one small negro girl, who looked on with interest as the others told of special blessings that had come to them since the previous Christmas.

"Now, Angelina," smiled the teacher on the colored child. "Tell us what blessing you have found since last Christmas."

"I'se mighty thankful 'caze mah face is black," was her surprising reply. "I dont have to wash it but won't a week!"

A little boy went to Sunday-school for the first time. His mother gave him a nickel to put in the collection box. When he returned, he had a sack of candy.

"Where did you get the candy?" asked his mother.

"From the stand around the corner."

"But what did you buy it with?"

"With the nickel you gave me."

"But that was for Sunday-school!"

"Well," replied the boy, "I didn't need it. The minister met me at the door and got me in free."

Five-year-old Willie often played with a neighbor boy, John. One rainy day the two were just starting across the clean kitchen floor at Willie's home when the latter's mother, noting their muddy shoes, headed them off and sent them out to play on the porch. There the following conversation took place:

"My mother don't care how much I run over the kitchen floor," said John.

There was a long interval of silence. Then Willie said: "I wish I had a nice dirty mother like you've got!"

The late George M. Stearns of Chicopee, Mass., spoke once at the dinner of the New England Club of New York. Previous speakers had remarked concerning the different varieties of weather this section could produce. During his speech Mr. Stearns said, "I note what you say about our remarkable New England weather, but, gentlemen, let me tell you that any man who lives here in the first twenty years of his life builds up such a vigorous constitution that if he then contracts a fatal disease he can live twenty years longer on the by-laws."