

BIBLICAL RECORDER.

VOLUME 73

ORGAN OF THE BAPTIST STATE CONVENTION OF NORTH CAROLINA.

NUMBER 12.

RALEIGH, N. C., WEDNESDAY, SEPTEMBER 18, 1907.

Your Mission.

If you are sighing for a lofty work.
If great ambitions dominate your mind.
Just watch yourself, and see you do not shirk
The common little ways of being kind.

If you are dreaming of a future goal.
When, crowned with glory, men shall own
your power.

Be careful that you let no struggling soul
Go by unaided in the present hour.

If you would help to make the wrong things
right.

Begin at home; there is a lifetime's toil.
Weed your own garden, fair for all men's
sight.

Before you plan to till another's soil.

God chooses His own leaders in the world.
And from the rest He asks but willing
hands---

As mighty mountains into place are hurled.
While patient tides may only shape the
sands.

---Ella Wheeler Wilcox.

PRESIDENT POTTEAT'S OPENING ADDRESS AT WAKE FOREST, SEPTEMBER 3.

(REPRODUCED FROM BRIEF NOTES AND PUBLISHED AT
THE REQUEST OF THE FACULTY.)

Gentlemen:—I give you cordial greeting and welcome in the name of the community and of my colleagues of the faculty, and in my own behalf. In the vacation we drop here into loose and easy-going ways. Many of our activities are in a measure suspended. But now there is a general toning up. Business begins again to-day. Wheels which have not turned in months begin again their revolutions. A college is in some ways not unlike a factory. Most of the colleges which make up the University of Oxford stand on High Street, thought by some to be the most beautiful street in Europe. It is certainly one of the most influential streets of the world, possibly surpassing Wall Street itself. A visitor, passing up from Magdalen College along its graceful curve and coming into view of college after college as he advanced, asked: "What factory is that with the plain stone walls?" "That," answered his friend, "is University College, a factory whose output is men."

Our factory after being closed down for repairs starts up again. There is inspiration in such a situation. The spirit of new life and enterprise is contagious. We shall all, I trust, be caught shortly in its onward sweep.

Our aim here is, we say, education. But let us understand once for all what that is. You will be so habitually engaged in learning things, it will not be surprising if you get the impression that education is primarily increased in one's stock of knowledge. On the contrary, while much of the information which you will gather here is of value in itself, the power which you develop in gathering it is the main consideration. The end of education is not knowledge, but power; not enlarged possessions of any sort, but enlarged manhood—an all-round efficiency for all the work of life. But all our engines and factories develop more power than they can utilize. What we require of our educational machinery is not simply the development of power, but of available power, power that can be turned upon worthy tasks. Power that can be turned, I say. Here emerges another product and mark of education, namely, self-control. In Ibsen's greatest work, the fantastic poetical drama, "Peer Gynt," the hero, although he is only a country-side loafer, writes over the door of his

mountain hut this legend: "Peer Gynt, emperor of himself." Write that over your own door.

Moreover, the right education, as I said, develops power that can be turned upon worthy tasks, that is to say, power which is in frank and clear alliance with all high things. And here appears yet another sign and fruit of education—character. Its absence vitiates and nullifies the whole process. Remember a saying of Ruskin: "Education does not mean teaching people to know what they do not know; it means teaching people to behave as they do not behave." That was a fine thing a young Englishman just out of Oxford said to a French University professor. "Do not believe me to be a learned man," said he; "in our English schools we do not learn much beyond how to behave in life."

The method by which this power, this self-control and character are secured is two-fold. In the first place, we rely upon wholesome fellowship, the sweet contagion of Christian example supplemented by Christian teaching. Secondly, we rely upon the moulding power of regular tasks in elevated pursuits. We follow, a step at a time, the great minds of the race. We think their thoughts, threading painfully the pathways of their reasoning; we are for the moment swept by their emotions, are lifted on the wing of their aspirations, or rejoice in their vision of beauty. We do not bend the bow of Ulysses but we gain power in the effort.

And now let me say that the legislation of such a community so occupied is only that which arises out of the situation. It is not artificial or arbitrary. Its dominating principle is the success of the enterprise. A man who compromises or endangers the success of the enterprise is, of course, not allowed here. A practice which antagonizes the ends which we seek, or embarrasses the operation of this plant, is, of course, not allowed. Inasmuch as in matriculating as students of this college you pledge yourselves to abide by its regulations, it is my duty to indicate to you, not only their general character, but also their specific provisions. I read from the catalogue article on Discipline:

"The discipline of the college is adapted and intended, not for boys, but for young men who have attained to such maturity as to enable them to exercise self-control. All students are expected to be faithful in work, prompt and regular in attendance upon all their college duties, and, in their relations with their instructors and fellow-students to cultivate those amenities which are universally recognized among gentlemen. Profanity, gambling, and the use of intoxicating drinks are, of course, forbidden. Sport or exercise likely to annoy persons or injure property will not be allowed. Students wishing to go further than four miles from the college must obtain permission from the President or his representative. Students who persist in violating this regulation will be expelled."

"Every effort is made to develop in students the principles of true manliness and sentiments of self-respect. To this end they are trusted and treated as gentlemen."

"Young men who will not respond to this open and generous regime, who have formed vicious habits, or who can not restrain themselves from all mischief and from annoyance to their fellow-students, will not be tolerated in the institution."

Hear another passage of importance:

"The exceptional excellence and value of these two societies is believed to be due, in part, to the fact that no other secret societies of any kind are allowed to exist among the students. Some years since the Board of Trustees, by special enactment,

prohibited all other secret societies in the college. This act is still a part of the organic law of the institution. Accordingly, students who take part in the organization or perpetuation of any secret student fraternity, society, or organization other than the Literary Societies, or who actively affiliate with any such fraternity, society or organization, thereby forfeit their membership in the college."

Excepting an interval of one year, 190... this has been the attitude of the college on Greek Letter fraternities and other secret student clubs for many years. In their last annual session the Trustees only reaffirmed with particularity this position. They passed the following resolutions:

"Resolved 1. That it is the sense of this Board that from this time forward any student who becomes a member of any secret fraternity, local or national, other than the two Literary Societies—Euzellian and Philomathesian—whether he be initiated here or elsewhere, thereby forfeits his right to membership in the student body of this college."

"Resolved 2. That the Faculty be requested to take all practicable measures to ascertain the name of any student who becomes a member of such fraternities, and on conviction, promptly to send such student home."

"Resolved 3. That any student already a member of such fraternities who shall be convicted of seeking in any way, or by any means to induce other students to join such fraternities, or of promoting the fraternity spirit among his fellow-students here, shall be expelled."

Accordingly, when you matriculate you give your word of honor that you will abstain from hazing in any form. If you suffered that indignity last year, and now have a secret feeling that you must get even with the world by inflicting it on somebody who had nothing whatever to do with your own humiliation, don't sign the matriculation card. This is not the only college in the world. Go where no such pledge is exacted, and where you may indulge your vengeance without violating your word of honor. For I tell you, gentlemen, the last disgrace and disaster which can befall a man is the loss of his self-respect and sense of personal honor. You agree, furthermore, not to affiliate with or seek to perpetuate in the college any secret club or local or national Greek Letter fraternity. And shall I remind you again that the vulgarity and waste of profanity, gambling, and drinking are, of course, obnoxious to the regulations of the college? So also is loafing, for it does not stop with the defeat of the education of the loafer, but, by example and the actual purloining of time, attacks and compromises the education of others. Vandalism is so manifestly and inherently opposed to the college and its aims, there is hardly need to mention it. The man who would deface, or mar, or injure property like this, property placed here in trust by the love and sacrifice of thousands and consecrated to noble public ends, is a vandal and belongs, not in a college, but in the woods, as his name suggests.

I have spoken to you plainly because it is important that we understand one another. The college has nothing to conceal. In the treatment of those who seek its opportunities it is open and generous and sympathetic. It will not spy upon your conduct, for it expects you to do the manly and honorable thing; but you will agree that it has no choice but to insist upon the observance of the few simple and reasonable laws which are the guarantee and condition of its prosperity. I beg to assure you, as I conclude, that I am yours to command for the success of the enterprise upon which you are now entered.

THE GOSPEL MESSAGE.

AN EPILOGUE OF AN EVANGELISTIC SERMON BY REV. J. C. MASSEE.

Text, Acts 24:25: And he reasoned of righteousness and self control and the judgment to come.

The Cast of the Drama.

Paul, a prisoner in bonds for the Gospels' sake.

Felix, procurator of Judea.

Drusilla, a Jewess.

Felix and Drusilla on the judgment seat.

Paul in chains before the judgment seat.

Felix is described by the historian as being a man of energy and talents, though he had been a slave. He was avaricious, cruel and licentious. With all cruelty and licentiousness he exercised the royal power in the spirit of a slave. Relying upon the influence of his brother at court, the infamous Pallas, this man acted as if he had license to commit all crimes with impunity.

Drusilla was the sister of King Agrippa the Second. She was the wife of Azizus, king of the Emesenes. She had been enticed by Felix to leave her husband, break the Jewish law, and marry him. She was a Jewess with a better training and the knowledge of a better way. She perished with her son Felix in the eruption of Mt. Vesuvius A. D. 79. Beyond these meagre facts little is known of her. They are quite sufficient to point the morals of this lesson.

It was such a pair as Felix and Drusilla, and such a sin as thefts, that had cost John the Baptist his head. They sit in judgment upon Paul and his Gospel little realizing that this gospel was their judge. Before them, Paul reasoned of righteousness, self-control, and the judgment to come.

One can hardly imagine a more tragic scene. There is little marvel that Felix trembled, was terrified and cried for a respite from the terrible exposure of his life which such a gospel must have produced.

The Present Application.

The message of Paul needs to be brought to the men and women of this generation, for there are still multitudes of men with offices of royalty and spirits of slaves. Fair and beautiful women in influential and social positions still believe that they can disregard the law of God and leave Him out of the question of their lives. But it matters not what a man's position is or may be in society or church or business or State, avarice, selfishness and licentiousness make him a slave. And what ever else a woman may be, if she be unmindful of God's law, she, too, has become a slave to the carnal.

We Have all the Divine Rights, of Kings.

God has given every one of us a princely heritage. We are born with the golden spoon of opportunity in our mouths. We live in an atmosphere and environment of culture. The customs of the world about us are those of a highly civilized society. From infancy up we are taught the laws of nature and the laws of God. The appeal of the ethical and the spiritual is made to us on every side. Science has unfolded to our wondering gaze the mystery of life. And revelation has declared its sanctity. In this atmosphere and by these two handmaidens of God, man is given the training of a king. And the man who will take and use it, as God ordained, shall be known by God and men by the name Israel, "Prince with God."

But what do we? The vast majority come to the administering of

life with the spirit of slaves. No responsibility of life is recognized, and yet life is God's gift. The fair and holy thing, pregnant with infinite possibility of glory or of shame, capable alike of the divine and bestial is given into each man's hand to do with as he will. But while we have a Pallas at the court, while we are immune from punishment, life is to us a ribald song, a dance and a jest. Manhood's privilege of glorious spiritual, Godlike life, makes no appeal. Youth, health and opportunity bring no message. Young men are busy sowing seeds of waste and prodigality. They have accepted the false creed that youth must sow its wild oats, and they are too busy with the sowing to read the signs of the times; to see that their older brothers are reaping from a similar sowing a full harvest of failure and bankruptcy and bitter life disappointments. One had better be a slave with the spirit of a prince than a king with the spirit of a slave. One may always be a slave to hard work and harder circumstances. He may have to sell goods, run a printing press, drive a team, be a day laborer, and earn his living in the sweat of his face; never be known beyond the borders of his own community.

Women may have no higher tasks than sweeping floors, attending the children, meeting the nagging course of household duties. But they may be princes and princesses in the kingdom of God for all that. But the laws of that kingdom must be obeyed and those principles are righteousness and self-control. And in that kingdom there is an inexorable tribunal of judgment. The appeal of the gospel is an appeal from the spirit of a slave to the spirit of a prince; from the law of self-indulgence to that of self-control; from sin to holiness; from the judgment to come to that which has been passed upon the prince of the power of this world.

The gospel always reasons of righteousness and self-control and the judgment to come. And through this gospel the Holy Spirit convicts of sin and of righteousness and the judgment passed.

Reasoning of Righteousness.

The first note of this gospel is that without holiness shall no man see the Lord. This is an absolute statement. No modification, no compromise is anywhere suggested in the word of God. God's law for man is inexorable as the holiness of his own life. "Be ye holy as I am holy." There is no excuse for sin, no mitigating circumstances relieving sin of its desperate and damnable character. The presence of God in his world exposes always and everywhere the shame and reproach and cowardice of sin. And sooner or later every man comes into that Presence and there his soul with all its secrets is laid bare before Him. One may hide from Him as Adam or hide sin from Him as Achan or flee from Him as Jonah, but how shall one escape Him? "Whither shall I go from thy Spirit or whither shall I flee from thy Presence. If I ascend up into heaven thou art there, if I make my bed in Sheol behold thou art there, if I take the wings of the morning and fly into the uttermost parts of the sea, even there shall thy hand lead me and thy right hand shall hold me. If I say surely the darkness shall overwhelm me and the light about me shall be night, even the darkness hideth not from thee but the night

shineth as the day and the light and darkness are both alike." One wonders that men sin remembering that Jesus said, "There is nothing hid that shall not be revealed. What is done secretly, it shall be declared upon the house-tops."

The presence of God in his world makes the necessity for holiness. And that holiness embraces honesty, truthfulness, virtue, faithfulness, justice, love for one's fellows, cleanness from the pollution of the world, purity of heart, guilelessness of life. How does God's plea for righteousness appeal to you? How does it find you? Is your life right as searched by the white light of his holiness and his presence?

Self-Control.

The greatest task ever given to man is that of self-mastery. This is an age of appetite. The law of nature is self-indulgence and the law of self-indulgence knows no restraint save that of fear. Remove the fear of punishment and give self the occasion and the sanctity of no life is safe in its presence. The purpose of no person is secure from its greed. It stops at no presence with its demand for sacrifice of the things which love craves. It is an age which makes self a god. This is not less true because it is hard for men to believe. We have so long done as we pleased because we pleased. It does not seem possible to our carnal minds that a thing which we desire can be wrong. But search and see if the whole list of violation of moral laws are not explained upon this one basis, the simple lack of self-control. "The king can do no wrong," and self has been so long enthroned that its hard indeed to recognize the wrongs of self-indulgence. But Jesus Christ lays his cross in the path of self-indulgence and in that presence of the cross, its power, its greed, its rebellion, its assertion against God is manifest. "If any man will come after me, let him deny this," say no to his self, "take up his cross daily and follow me." What does self, your self, say to that? Only one thing. It thunders "No."

The point of final resistance to the claims of Christ in almost every man's life is some indulgence that the flesh is not willing to give up. This is where we are at war with God.

At this point in the reasoning of the gospel, Christ makes a two-fold offer to the sinner. First, he offers salvation or justification; promises to provide righteousness by substitution.

The imputed righteousness of Christ is offered to every man who has failed with the holiness of God. A rescue by ransom from the power and grip and dominion of sin is proposed. Character is offered as a gift. You have tried all your life and have never been anything but a sinner. Christ's simple proposal is this: "Give me your life just as it is and I will make it holy; I will transform it; I will give it every grace which God demands."

There is only one question. Do you wish this to be done? Will you let him do it? If you are sick you do not stop to reason with the doctor as to the method by which his medicine heals. You simply take his medicine. The gospel asks no higher sense and no better reasoning than this. You are sick unto death with sin. God offers Christ as remedy. Take Christ, take Christ now, and be contented with the result for the result will be perfect cleansing from all past and present sin and the readjustment of all your life in right relation to God.

But if that were all which Christ proposes, then that would perhaps not be worth while. For if He cleanses one from sin and leaves in him the nature to sin, then he will hopelessly and surely turn back to

sin again. So Christ proposes not only the forgiveness of sin but the cleansing from all unrighteousness. He does not propose to subdue nor to restrain sin but to cleanse it. He will both sanctify the temple and live within it. He offers in place of self-control God-control, to establish the reign of God in your life. He will cast out the love of sin with the love of God. He promises to live within the life as Lord and by his life to recover your life step by step from the possession and mastery of sin.

Oh, he does not leave one alone to do the thing in his own strength. He gives peace with God and power from God. To every believer he proposes and provides the baptism of the Holy Spirit and in his regeneration actually gives to him that baptism, that outpouring of life, that coming of God into the soul.

The Judgment.

It will be seen that thus far the gospel message has set forth against man's condition, God's remedy. In place of sin is offered the imputed righteousness of Christ; in place of self-mastery, failed of, God offers to abide within and control the life. To the man who rejects the proposed remedy, there is an inevitable and inexorable judgment.

There is a Judgment of Sin.

When sin is permitted to run its course it ends always in ruin and death. Watch the process of the egg's incubation. The chick begins to develop as a germ in the heart of the egg. Its development is very gradual, but when the chick comes forth full grown there is nothing left of the egg but a wrecked shell. Put an ivy vine down by the root of a giant oak and give it time to grow. It will grow slowly and depend for a long time upon the sap which the tree gives it. Give it time. Let it grow, as it surely will, fastening itself more and more upon the tree which nourishes it and at last the tree will die. The giant trunk will be left, but without life and beauty. So sin when it is full grown brings forth death. The only thing sin ever leaves is a wreck. Look and see. Its work is gradual indeed, but it is sure. It destroys the will, the judgment, the affections, the body, the mind, the soul. Leave God out of the question and still in sin itself there is an eternal judgment for all. But you can not leave God out of question and so there is an added judgment, for God offers a remedy. The only remedy is the remedy that he offers. No

CHANGE FOOD.

And Lose That Uneasy Feeling.

A man who has always been a "skinny chap," although hardly ever ill, tells of the way he put on flesh and reduced his irritability and nervous condition.

By chance he had a taste of Grape-Nuts food at the table of a friend and enjoyed the flavor so much that he began to have it every meal. He says:

"In a short time I found myself another person, the old feeling of discontent and uneasiness left me entirely, it became a pleasure to go about my work, whereas, before, for years, I had always had the feeling of being a little weary, but now I seem to have a surplus of energy for everything; my weight has increased 11 pounds in four weeks, and am still gaining.

"I have never been very sick and am satisfied if my present improvement in health continues, I shall not be.

"The change that this food has made in my life has been remarkable and so satisfactory that I am glad of the opportunity to tell you." Read "The Road to Wellville," in packages. "There's a reason."

other power can stop sin's progress nor heal its wounds nor cleanse its stains. "There is no other name given under heaven whereby we may be saved." "This is the condemnation that light has come into the world and men love darkness rather than light." Go on rejecting Christ and God must leave you to your fate. Refuse the only remedy and your sin sickness can only result in death. "He that being often reproved and hardens his neck shall suddenly be destroyed and that without remedy." The judgment of God is that sin is permitted to do its complete work in the life which rejects God's remedy from sin. And when this is done the law of God's life and holiness demands final separation between the sinner and his God.

There is a line by us unseen
That crosses every path,
The hidden boundary between
God's mercy and his wrath.
To cross that line is to die,
To die as if by stealth.
It does not quench the blooming
eye,
Nor pale the glow of health.
How long may man go on to sin?
How long will God forbear?
Where does mercy end, and where
begin
The confines of despair?
An answer from the skies is sent,
Ye that from God depart,
To-day if you will hear his voice,
repent,
And harden not your heart.

Conclusion.—What will you do? Will you, like Felix, tremble and yet let the Spirit go his way for a more convenient season? There is no more convenient time than now. The issue of eternal importance is joined already. Two voices plead with your soul. The Spirit urges now. Satan persuades you to wait. Which will you? There is no other time. God waits your answer.

Climbing the Mountain.

Very vivid in my mind is the memory of the time when I first climbed the mountain. There was a novelty about it that was inspiring. It was hard work, but the consciousness of climbing a real mountain, and the anticipation of the glorious view, caused the difficulties to appear not so great after all.

I have climbed to several mountain tops since then, and there is no longer any novelty about it. It is only when I must cross the mountain to accomplish something on the other side, that I am willing to undertake it now.

Seven years ago I climbed the first State Mission mountain. It was steep and rugged, but it was a new experience, and the very novelty was an inspiration. When we reached the top at the Convention at Winston, the joy of that occasion more than compensated for the hardships of the tortuous route—the weeks of anxiety—along the rocky mountain side. Each year a higher mountain had challenged us, and the novelty is gone. There are some advantages, however, gained by experience. I know better now the sharp curves and the steep places along the way, and instead of the strange multitude of seven years ago, I now meet thousands every year whom I am proud to claim as friends and brethren.

From the time the Convention adjourns in December, until about the first of September following, we gradually rise up the gentle slope of the foot-hills, but about the first of September we reach the foot of the mountains, and the steep ascent begins. The nearer we approach the top, the steeper becomes the grade. Those of you who have seen the majestic old Pilot, can never forget it. The mountain, itself massive and imposing, is crowned by a pinnacle which appears as if it might have been placed as a cap stone after the

mountain had been formed. After you have reached the top of the mountain, climbing the pinnacle is the most difficult and dangerous task.

Last year in our work of State Missions, we climbed to the top of the Pilot, but this year we have added the Pinnacle and we must reach the top of that before our task is done. To last year's \$30,000, we have added a pinnacle of \$10,000, making \$40,000 in all.

Up to this hour we have raised a little less than \$7,000, leaving \$33,000 of the \$40,000 to be raised. It is a fact, for which I cannot account, that we treat State Missions as we do no other object, in that we leave practically all to be raised during the last few weeks. For instance, from December 1, 1906, up to September 1, 1907, a period of nine months, we have raised \$6,492.67; while from May 1st to September 1st, a period of four months, we have raised for Foreign Missions \$6,958.62. That is to say, during the four months immediately following the closing of the Foreign Mission Books we raised \$6,900 for Foreign Missions, while nine months after the closing of the State Mission account, we have reached only \$6,500 for State Missions. The same ratio will hold with the other objects of the Convention, such as Home Missions, Education, Orphanage, etc. I use Foreign Missions as an illustration because the amounts to be raised for State and Foreign Missions are nearly the same. This should not be so, but it is and we deal with conditions as they are. As we have neglected State Missions through nine months of the year, the only thing left for us to do is to "redeem the time."

It will be seen that we are standing almost at the foot of the mountain to-day, with the long, steep ascent ahead of us, and only three months in which to make the top!

LIVINGSTON JOHNSON.

State Mission Day.

This week the Woman's Missionary Societies are to observe State Mission Day. Let me urge again that this day be generally observed throughout the State. Our women need to study more about State Missions.

As I have often said in speeches and newspaper articles, the contributions of the Societies, as gratifying as they are, constitute the smallest part of their work. The information given out by the Societies, and their influence upon the church, are worth far more than their contributions. State Mission Day should be educational. A program with tracts containing information about our work has been sent out to the Societies. Let us see that good use is made of this material on State Mission Day. I trust that the women will not confine their contributions this year to the \$5,000 fixed for State Missions. Twelve thousand for foreign is all right, but \$8,000 for State is certainly a long way from the ratio fixed by our Convention. In a personal letter from one of the wisest and most thoughtful pastors in the State, occur these words: "I am glad you wrote that word to our women. I hope they will profit by it in the future. They entirely revised the Mission programme of our State Convention when they set their figures at \$12,000 for Foreign and \$5,000 for State Missions! I have noted the same sort of bias in some of the churches; and in two pastorates of mine it was due to the good women."

Now I trust this will not be construed as any criticism, for I am sure I do not mean it as such. At first the Societies gave all their contributions for Foreign Missions. After some years they began to contribute to Home Missions, and still later included State Missions among the

objects to which they contributed. Then they had their Christmas Offering and Week of Self-denial, which kept Foreign and Home Missions before them and gave them information in regard to them. It was perfectly natural, under these circumstances, that they should have put the emphasis on Foreign and Home Missions. But now as our women have inaugurated State Mission Day, let us hope that the observance of this day will emphasize the importance of State Missions and awaken an increased interest on the part of the Societies in this important department of our work.

LIVINGSTON JOHNSON.

The Stone Mountain Association and the Home Mission Board.

Dear Recorder:—Things in Atlanta move as usual, only there is in the air a certain satisfaction tinged with ambitious expectancy. The satisfaction grows out of the knowledge that after January 1st there will be no licensed saloon within the bounds of the State of Georgia. The expectancy arises from the certainty of hard work ahead in the matter of law enforcement. The Stone Mountain Association, which has just adjourned today, took high ground this morning as to the enforcement of the law. There is upon the part of the Georgia citizenship at large a new determination for days to come.

Speaking of the Association reminds me to say that the Association itself has, for the first time perhaps in its history, realized its sense of stewardship with respect to the Home Mission Board, whose offices are within the bounds of the Association. The Stone Mountain Association has pledged itself to act toward the Home Board for years to come with the same loyal generosity as the Dover Association in Virginia has acted toward the Foreign Mission Board. It is our hope to increase the contributions from the Stone Mountain Association this next year by two or three hundred per cent.

And this reminds me to say something about the receipts of the Home Board in general. At the meeting of the Board held this week it was gratifying to note that since the meeting of the Southern Baptist Convention the increase in receipts over the corresponding time last year was over 51 per cent. That was good. But in order to reach the standard set by the Convention itself, the increase this year must be one hundred per cent. Can't North Carolina help to make it such? If our own people felt toward the Board as others do, the increase would be more than met. One man, who is nearly ninety years of age, has given to the Home Board \$12,000 in bonds, held at present in trust, but to become the property of the Board upon the death of the giver, and the death of one other beneficiary. The man who made this generous gift does not live within the bounds of the Southern Baptist Convention. It is exceedingly encouraging to see that men from abroad set such store by the work of our own Home Mission Board.

JUNIUS W. MILLARD.

Atlanta, Ga., Sept. 4, 1907.

The Kinston Baptist Church.

On yesterday our pastor, Rev. H. W. Battle, D. D., entered upon the second week of his pastorate here. He preached, morning and evening, two sermons, long to be remembered, of great power, beauty and eloquence, to large congregations. He held the close and undivided attention of his audience from the beginning to the end. And our people have waked up to the pleasing knowledge that there is a "master in Israel" here who will make deep and lasting impressions upon our minds and wield a powerful influence, not only upon his own peo-

ple, but also upon all who hear him preach.

The two sermons delivered the first day of his pastorate, on Sunday, September 1st, were marked by the same delightful feelings of appreciation by the audience as those of yesterday.

We are looking forward to a great and lasting work which will, without doubt, follow the labors of this man of God. The church members are united as having only one mind in regard to his great qualifications, and are ready to follow his leadership.

It is simply wonderful, to note how quickly the people of all creeds, and those of no creed, are attracted to him. His charming personality and geniality, in personal contact, wins every one.

We have great reason to be thankful that the Head of the church has graciously permitted Brother Battle to become our shepherd, under God, and given us no excuse for any longer leading the passive life of listeners and not active doers and workers in a community which shows a field "white to the harvest" and sadly needing just such a stirring, active, live leader.

R. H. LEWIS.

Kinston, N. C., Sept. 9, 1907.

Over One Hundred Professions.

I arrived home late in the afternoon yesterday, after a six weeks' go with only two days rest during the time. Tired, but not weary. While the physical has been tried and weakened, the spiritual has been hopeful and strengthened. May the Lord of all grace receive the glory and honor of it all.

I have witnessed over one hundred professions on my field during these days. Seventy-five of these have been by experience; several have been restored, and others to follow. Bro. O. W. Triplett, of West Durham, did us good service at Mt. Moriah and Mt. Hermon; Bro. A. C. Hamby at Bethel and Bro. C. A. Upchurch at Cane Creek. These brethren preached the Gospel. That is what the people must have for salvation. They left their impress on the minds of the people.

I leave Orange Grove the first of October. My post-office after then will be Chapel Hill, N. C. We are going to try to establish a school at Andrews Academy, three miles west of Chapel Hill; a fine location with bright prospects.

Fraternally,

J. F. MacDUFFIE.

FOUND OUT.

A Trained Nurse Made Discovery.

No one is in better position to know the value of food and drink than a trained nurse.

Speaking of coffee, a nurse of Wilkes Barre, Pa., writes: "I used to drink strong coffee myself, and suffered greatly from headaches and indigestion. While on a visit to my brother I had a good chance to try Postum Food Coffee, for they drink it altogether in place of ordinary coffee. In two weeks after using Postum I found I was much benefited and finally my headaches disappeared and also the indigestion."

"Naturally I have since used Postum among my patients, and have noticed a marked benefit where coffee has been left off and Postum used."

"I observed a curious fact about Postum when used among mothers. It greatly helps the flow of milk where tea causes nervousness."

"I find trouble in getting servants to make Postum properly. They must always serve it before it has been boiled long enough. It should be boiled 15 to 20 minutes after boiling begins and served with cream, when it is certainly a delicious beverage." Read "The Road to Wellville," in packages. "There's a Reason."

News Notes

We need your renewal.

Rev. W. B. Rivenbark supplied the Clayton Baptist Church on third Sunday.

For the next ten weeks State Missions must have the right-of-way over everything else.

Prof. W. J. Beale takes charge of the graded schools at Jackson, N. C. His correspondents will note the change of his address.

It is reported that Evan Roberts, the Welch evangelist, has so far recovered his health that he will begin evangelistic work again this month.

Bro. C. E. Maddy, of Greensboro, is conducting a series of meetings with Lenoir Church, and is doing splendid preaching to large congregations.

The Baptist Church at Eu-faula, Ala., Dr. M. B. Wharton, pastor, was struck by lightning and completely demolished. It was valued at \$50,000.

Bro. R. P. Walker, pastor of Lenoir Church, is confined to his room, threatened with typhoid fever. We pray that he may be speedily restored to health.

Miss Augusta Willford, of near Dunn, N. C., has just finished memorizing the 1,000 verses of Scripture assigned by Secretary Hight C. Moore.

Bro. J. C. Burns writes: "The church at Apex gave Rev. L. M. Hobbs a unanimous call for another year and increased his salary \$50. He will accept the call."

In the work of State Missions there is not an hour to lose. We cannot postpone earnest, aggressive work a single day. Delay means debt, and debt means disaster.

Pastor Jenkins, of Wilson, has just closed a good meeting at Kenly, where he aided Pastor Harrell. These are two untiring workers, and always make things come to pass.

Brethren J. J. Annas, J. G. Benfield and J. M. Harris aided pastor I. W. Thomas in a meeting of days at Antioch Church, Burke County, first week in August, which resulted in four additions to the church.

Bro. P. G. Elsom requests us to remind his correspondents that his address now is Raleigh. The Fayetteville Street Church gave him a cordial reception Sunday. Brother Elsom will begin a series of meetings next Sunday.

A good sister in renewing her subscription, writes as follows: "The Recorder has been a weekly visitor in my home for about eighteen years and it receives I believe a heartier welcome each week." We are most grateful for this kind expression from an old subscriber.

Rev. John A. Summey has recently held good meetings at Gold Hill, Rockwell, Calvary, and Howell's churches, and Enon Mission. He was ably helped in these meetings by Revs. C. J. Black and W. E. Watkins. Many were saved in these meetings and several additions were made to the churches.

We cull these lines from a letter from Rev. W. B. Rivenbark, of Teachey's: "My work is moving on nicely. In the ten meetings I have just passed through one hundred and two have been saved and entered the Lord's work." These lines left him in a meeting at Willard with Rev. J. J. Adams aiding him.

The Second Church, Goldsboro, is making several improvements on their house of worship. Pastor King is doing some fine work. His people are rallying to every call, and we shall hear good reports from this church.

Rev. R. W. Willis, of Rock Hill, S. C., has accepted a call to the First Baptist Church at Norman, Okla., his work to begin September 22nd. Norman is the seat of the University of Oklahoma, and is a most essential place for a strong and aggressive pastor.

Pastor E. D. Poe is in a meeting at Rock Springs this week with Bro. W. H. Strickland, preaching. We wish for these good men the same great success in reaching the lost which they had at this same church last year. There were twenty additions to the church last year.

Brother Walton is in another meeting at Elm City. Pastor Rock, of Mt. Olive is doing the preaching. These men aided by the Spirit stirred this beautiful little town, as it had never been stirred before, in a meeting last spring. May the Lord give them a second victory by saving many who are lost.

Bro. W. P. Southern, of Granite Falls, aided Pastor I. W. Thomas in a meeting with Fleming Chapel Church, Caldwell County, in August. Eleven united with the church, and seven were baptized. Brother Southern is a good preacher, a safe evangelist, and would be glad to engage more in that kind of work.

The Wilson people are happy in their new church. They will be asking for the State Convention before many years. Who but Jenkins could have built that house at Wilson? This is a monument to a man and a people who dare to do the thing which seems impossible. Hard work and faith means victory.

Bro. C. J. Black recently held a meeting with Cedar Grove Church, near Polkton. There were nineteen additions to the church, 17 by baptism. He later held a meeting with Silver Spring Church. There were several professions and some will join the church. In these meetings he was aided by Rev. J. A. Summey.

Dr. Battle is attracting many people in Kinston. The members are hopeful of great things. They are so delighted with Dr. Battle, the increased attendance at the regular church services and the outlook generally that they are all determined to have a great forward movement. Dr. Battle always makes himself felt powerfully for good.

Bro. J. J. Beach, of King's Mountain, aided Pastor I. W. Thomas, in a ten days' meeting, last July, at King's Creek Church, Caldwell County. Seven united with the church six were baptized. King's Creek is where Brother Beach was born and reared, and it was a great joy to him to be permitted to preach to his home folks again.

Dr. W. P. Harvey, for many years the business manager of the company publishing the Western Recorder, of Louisville, Ky., has sold his interest and retires from the business. It is not stated what will be the future of the paper. What an advance it would be if the Argus and Recorder could be united and the newspaper receive adequate support.—The Standard.

Lenoir Academy, the Association School of the Caldwell Association, is without a principal and its doors are closed. Rev. J. A. White, after a successful management of five years, resigned last spring, just after commencement, to take charge of the church at Murphy, N. C., and the trustees have been unable to find his successor. There is a fine opening for some good man.

Rev. William McNeill recently held a meeting with New Hope Church in Wilkes County, in which there were ten professions and nine additions to the church. The church was much revived. He was ably assisted by Pastor Parks Gwaltney.

Rev. R. D. Stephenson, of Frostburg, Md., has accepted a call to Cashie Baptist Church, Windsor, N. C., for all of his time. Brother Stephenson is extended a most hearty welcome to North Carolina, and is to be congratulated that the lines have fallen to him in pleasant places.

We have been requested to announce that the South Carolina Sunday-School Association has secured the services of Prof. J. M. Way, of Asheboro, N. C., as Field Secretary for the State, and that he will begin work immediately and may be addressed at Pelzer, S. C.—Baptist Courier.

Baptist Argus: "We have just received a letter from Prof. W. O. Carver, Grindelwald, Switzerland, in which he gives the joyful news that an expert has passed upon his case, and gives assurance that he needs only to prolong his vacation and then not be guilty again of overworking himself, to get well."

The Rocky Mount people are blessed in having Dr. Mercer as pastor. He is a most lovable man. That \$30,000 house of worship is more than a dream. About one-half of the money is in sight and the other half will come in due time. The State may look at Rocky Mount. The town is coming, and so are the Baptists.

The Baptist Church at Randleman and the church at Worthville desire an active missionary pastor who has small family and can settle with them and bring things to pass. He must have the recommendations that will satisfy both the church and the State Board of Missions. Correspond with W. G. Barker, Esq., the clerk, Randleman, N. C.

From the adjournment of our Convention, in December, till the meeting of the Southern Baptist Convention in May, North Carolina always gives Home and Foreign Missions full sweep, and Secretary Johnson gives his time to these objects. Nothing is said about State Missions during this period; but State Missions must now be kept prominent.

We hope our readers will note carefully what Brother Johnson says about leaving State Missions till the last. It will be seen from his article that in four months we have given more proportionately to Home and Foreign Missions than we have given to State Missions in nine months. We must begin now to concentrate all our efforts and energies on State Missions.

We regret to announce the death of Mrs. L. D. Watson, wife of Professor Watson, of the Baptist University. Her home was in Tennessee before her marriage, but she was known by every University student and had a wide circle of friends in Raleigh. She lived the Christian's life and was much admired by all. Ten thousand friends will join us in sympathy for Brother Watson and family in their deep grief.

Bro. W. B. Poe, of Pittsboro, N. C., died on the 4th of September, and was buried at Gulf, the old home-stand, on the following day. He leaves two children to mourn their loss, Bro. Clarence H. Poe, Editor of The Progressive Farmer, member of the First Baptist Church, Raleigh, and one daughter, Miss Daisy. We extend our deepest sympathy to the bereaved ones. Mr. Poe's tribute to his father is beautiful, and we will print it in next issue as it appeared in last week's Progressive Farmer.

The Sunday-School Board, at Nashville, Tenn., has put into neat tract form Pastor Hale's opening sermon before the Baptist State Convention at Greensboro, N. C., on December 5, 1906. The subject of the sermon is, "The Business of a Church of Christ." The price of the tract is 20 cents per dozen or \$1.00 per hundred.

For several years Bro. Henry C. Bridger, of Abbottsburg, has been supporting two State Missionaries and a foreign missionary. He and his brother, R. L. Bridger, have given largely to Wake Forest College. Business men like these are learning the proper use of money and are realizing the joy of giving to the Lord's cause. They are building monuments that will last on through eternity.

On Friday, September 6th, Bro. David Russell, who was a member of Mt. Olive Church, in Chatham County, fell on sleep. He was ninety-three years old and stood first on the roll of his church. He had been a member for seventy-three years. He leaves four children, several grandchildren, over fifty great-grandchildren, and two great-great-grandchildren to mourn their loss. We give the bereaved our sympathy.

Sad news comes from Rev. R. W. Weaver, Th.D., of Mount Auburn, Ohio. Physicians in Baltimore have recently examined him and find that he is in a precarious condition, with a strong tendency to tuberculosis, and have commanded him to spend two or three months in the wilds of Canada. It is probable that the church will not be opened until October, and then supplies will be obtained until it is learned how it is going with the pastor.

We adorn the first page of this paper with the address of President W. L. Poteat to the student body on the opening of the fall term at Wake Forest College, September 3rd. Seldom, if ever, have we read more sensible and many words spoken on such an occasion. If the output of the institution and its regulations is not what it should be it will not be the blame of its policy. We treasure these words of President Poteat. They are apples of gold.

Brother Johnson asks us to make the following correction: "Since writing the article 'Climbing the Mountain,' page 3, I discovered a mistake which had been made in the figures. I counted the acknowledgements in the Recorder for May 1st, in the Home and Foreign contributions, but they properly belong to last year, as they were sent forward before the first of May but acknowledged in the Recorder of that date. This makes the amount raised for Foreign Missions \$4,616.97, and Home Missions, \$2,984.57. But according to these figures we have raised as much for Foreign Missions in four months as we did for State Missions in eight; and the same proportion obtains for the other objects."

Brother Robert E. Royall, of Wake Forest, has for several years been a very liberal supporter of State Mission work. He told Brother Johnson the other day he was thinking of supporting a native missionary in China and before the conversation ended he decided to do this and said he would send his check the next day. While talking the matter over with his good wife, she not only cordially agreed to it, but said she would like to do something of the kind herself and so each of them has decided to support a native missionary and they have sent the money for the first year's salary. Brother Royall is a successful business man and is using his means for the glory of God. He and his consecrated wife belong to the Lord's royalty.

From Bro. C. L. Dowell: Please announce there will be no meeting of the South Sandy Creek Union the fifth Sunday in September. It has been postponed until the fifth Sunday in December, when it will meet with Cameron Church. My people have given me the month of September to rest, and I am spending a few days with my brother in Washington. I spent the first of the month at Jackson Springs. I have a very kind and considerate people, and I appreciate this rest and hope to return much improved and prepared for better service."

Two corrections: In the issue of the Recorder of September 4th, it was incorrectly stated in a news note about a meeting at Meadow Fork Church, that Bro. T. F. Suttle, Joe, N. C., is pastor of that church. Rev. B. B. Plemmons is the pastor and was aided in the meeting by Brother Suttle. Again in last week's paper we said that Bro. G. P. Harrill, of Thomasville, had accepted a call to the church at Seaboard; but we are informed by Brother Harrill that a call has not been extended to him. We regret these inaccuracies and take pleasure in making the above corrections.

Pastor J. E. Ayscue, of Greenville, is moving constantly forward. Few people have such a discreet and wise pastor and none love and honor their pastor more. The church roll is constantly enlarging, and every department of the work is prospering. The women of the Greenville Church deserve special mention. They are earnest, wise and faithful workers. The young preachers would do well to see Mrs. Ayscue and then seek a wife with like accomplishments. She is indeed a helper in the Gospel. Such a pastor and people must needs make progress in the Lord's work.

From Pastor Wm. Lufsford, Asheville First Church: "We closed a great year's work last month. We never before gave so much to missions. During the year, the hand of fellowship was extended to one hundred and sixty-five new members, eighty-three by baptism, and eighty-two by letter, and this, too, without a meeting except the one held by myself last January. Some of us think that may be we lead the State in baptisms. The prohibition campaign is on and on the 8th of October the people of Asheville will say whether or not the open saloon is to continue. We are expecting Rev. Mott Ham next Sunday, who will remain with us to the close. He comes under the auspices of the prohibition campaign committee of the city and will hold a union meeting for three weeks. He is said to be a great temperance organizer."

There is a general regret that we are to lose Pastor W. F. Fry from Goldsboro, and even more, that we lose him from the State. He is one of our most faithful and efficient pastors. His work has always been on a high plain. At Goldsboro he has done a most excellent work, of which we shall have more to say later. His friends will be glad to know that he goes to a field of large possibilities. Wichita Falls is the county seat of Wichita County, in north central Texas, about one hundred and twenty-five miles northwest of Fort Worth, and only a few miles from the Oklahoma line. There are about 7,000 people in the little city. The Baptist Church is strong and progressive. Our Elizabeth City First Church is about such a field. Brother Fry is simply going to a church composed of our men and women from Virginia, North Carolina, Tennessee, Kentucky, and the States around. Our people have gone out to that good country and they needs must come and take a pastor of their own people. Brother Fry will enter this new field about December 1st.

Program Union Meeting Piedmont Association.

This Union will be held with Green Street Baptist Church, High Point, N. C., commencing Friday night before the fifth Sunday in September, at 7.30 o'clock.

Introductory sermon by A. C. Hamby.

Questions to be discussed:

(1) What are the prime qualifications of a Sunday-school teacher?—J. M. Trogdon and C. E. Maddry.

(2) What should be the prime object in teaching the Sunday-school lesson?—F. L. Fiddler and O. L. Powers.

(3) What are the greatest difficulties to increasing our numbers in our Sunday-school, and what the remedy?—W. H. Eller and William Hedley.

(4) To what extent should Sunday-school teachers and pupils rely upon the lesson helps in the work of studying and teaching the lesson?—F. H. Jones and W. H. Strickland.

The Tent Meeting at Mt. Olive.

This was what the heading claims, a meeting of days under a tent. This plan was born of a desire to reach a larger number of persons, who rarely, if ever, attend church services, and again to furnish larger seating capacity than any church in the town afforded. In both of these the meeting was a success.

The intention was at first to have a union service of the three churches—Baptist, Methodist and Presbyterian—but owing to the unavoidable absence of the pastor of the Presbyterian church only the first two were officially represented though many of the Presbyterian brethren entered heartily into the spirit and work of the services.

Joint committees of the two churches were appointed and the tent was secured and pitched a month before the beginning of the meeting proper. During this month preparatory services were held on the regular prayer meeting evenings by ministers and laymen, in which special efforts were made to unite the Christians of the town in the work, and for the work. Much of the success of the meeting can be attributed to this factor.

The meeting proper commenced on the third Sunday in August, Rev. J. C. Massee, of the Raleigh Tabernacle Church, coming to us on the Monday following and preaching for ten days, two and occasionally three times a day, when he was called home on account of illness in his family. Then Rev. R. C. Beaman, of the First M. E. Church, of New Bern, came and labored with us for two days longer. These brethren were ably assisted in prayer services, personal work and exhortations by the local pastors, Rev. C. M. Rock, of the Baptist Church, and J. J. Barker, of the Methodist Church.

Seven o'clock a. m. prayer services and a woman's meeting at 4 o'clock in the afternoon were held several days during the meeting.

The services were characterized throughout by earnestness of purpose and no excitement. The preaching was of a high order, and much different from the usual plan of the professional evangelist. There were no clap-trap features to rush men into church membership. The plea throughout that man should listen to reason and give the Spirit full liberty to do his work.

The results of this meeting cannot be counted in numbers. There was a stirring of dry bones for which many in this section have been praying for years, and are still praying that there may be a fuller measure of the Spirit's work with us. Something over fifty persons made public conversions and renounced their ways and promised a new way of living in Christ Jesus, the larger number being already members of

some church. Twelve were added to the Baptist Church, ten by baptism. Nearly all of these are in the first bloom of young manhood and young womanhood.

Both Dr. Massee and Dr. Beaman endeared themselves to our people by their earnest work and consecrated lives.

J. D. ROBERTS.

The Finances of the Home Board.

The receipts for the Home Mission Board up to September 1st were relatively quite in advance of the receipts for the same time last year. Indeed, they were 51 per cent better. That is very gratifying, though it by no means equals our expenses. We are having to borrow heavily and we just now greatly need enlarged gifts. If we can keep up our ratio of increase over last year till January 1st, and then double it till April, it will be glorious, indeed. Our monthly expenses are far greater than we have ever had before and we must have generous contributions, otherwise our debt will rapidly increase.

The State Conventions are on hand for the fall and State Missions will have the chief attention. That is right, but there are many churches that have made their State Mission contributions. To those we make an earnest plea for immediate and large gifts to Home Missions.

Moreover, there are many individuals who can give as well as one time as another. These are among our larger contributors who can give individually from \$25 to \$50, \$100, \$250, \$500, or a \$1,000. To these highly favored brethren and sisters, stewards of the Lord, we make an earnest plea for help just now to tide over this season.

I present herewith a statement of contributions to Home Missions since the Southern Baptist Convention according to the States. Will not every reader observe it closely and see whether his State is in the right place? I am quite sure some of them ought to be brought steadily up.

The Lord is graciously blessing our work, but we are unable to answer hundreds of pitiful pleas that are made for help. Will not our brethren come to our aid in every way possible?

B. D. GRAY.

Corresponding Secretary.

Contributions to Home Missions From May 1, 1907, to Sept. 10, 1907.

Virginia	\$4,149.61
Kentucky	3,705.39
Georgia	3,680.98
Texas	3,487.02
North Carolina	3,170.49
South Carolina	2,677.11
Missouri	2,405.60
Tennessee	1,894.41
Alabama	1,204.76
Louisiana	1,102.08
Florida	1,052.54
Maryland	905.68
Mississippi	685.25
District of Columbia	461.50
Arkansas	349.10
Oklahoma	274.18
Miscellaneous	519.56

Total from all the States...\$31,725.26

Fort Barnwell and Cove City.

I have just spent ten days aiding my father, the pastor, in a meeting at Fort Barnwell. This is one of the oldest churches in the State, and in the community Baptist sentiment is stronger than in most communities in Eastern Carolina. In this church are some of "the salt of the earth." It is a great pleasure to labor among such people.

There were twenty-one accessions to the church at the close of the meeting, and there will be several others at the next meeting. The church seems to be well lined up for its work. Before them is a great opportunity. A number of people attended the services from a distance of ten or twelve miles. There is no other church of any name in six

miles of Fort Barnwell, and it is one of the finest farming sections in the State.

Cove City is a village on the Norfolk and Southern Railway between New Bern and Kinston. Free-Will Baptists and Methodists are strong there, and there is a little Baptist church. We carried on a meeting for a week at Cove City. Congregations were large and the interest good, but there was not much done in the way of increasing the membership. There are bright prospects before the Baptists in some of these Eastern mission fields, but the harvest is not yet. With patience, able and wise leadership, and vigorous efforts, the harvest will certainly come for Baptists.

Yours cordially,

T. H. KING.

LaGrange, N. C., Sept. 3, 1907.

Meetings at Duke, Spring Branch, and Green Level.

Evangelist B. Craig assisted me in all these meetings. From the acquaintance I have with him and his work, the Board could not have secured a man better fitted for this work. The Lord is greatly blessing his labors.

At Duke thirteen have been baptized and others received for baptism.

At Spring Branch twelve were baptized, twelve more received for baptism, two restored and four received by letter.

At Green Level two were baptized and some received by letter.

In all these meetings he emphasized our distinctive doctrines, but in no offensive manner.

At Duke, a mission point, we raised about \$25 for State Missions, \$55 at Spring Branch and \$50 at Green Level. These amounts will be increased in all my churches.

Brother Craig deserves the hearty support and sympathy of the brethren in this very hard place to which the denomination has called him.

J. A. CAMPBELL.

Meetings at New Salem and Mt. Olive Churches.

I wrote you of Pittsboro meeting in which Bro. J. M. Haymore did the preaching. Five have been baptized and perhaps two others will be soon. At New Salem I did not have any ministerial help, but the church entered into the spirit of service. This church has a small membership, but the outlook is more hopeful. Factions and differences have been healed, seven baptized and one other awaiting baptism.

At Mt. Olive and Moore's Chapel Bro. S. W. Oldham, of Graham, was with us. He preaches the gospel in its purity. His sermons are clear, logical and convincing. His sermons on "Excuses" and "Ye Must be Converted," knock every "prop" from under the sinner.

At Mt. Olive two of the most prominent men of the community were restored. We hope for some baptisms at next service.

At Moore's Chapel four have been baptized.

My school at Manndale has sixty-three enrolled. This is 50 per cent ahead of last year. A new dormitory has just been completed and another school-room will be built.

R. B. LINEBERRY.

Rev. James Lewis Barrett died of typhoid fever at his father's home, September 8, 1907. He was born September 3, 1878; joined the church when quite young, was ordained July, 1906. He was the pastor of four churches. Every one who knew him, from childhood to his death, loved him dearly. He loved his Saviour and died rejoicing in Him.—P. H. Fontaine, Wooddale, C. We are pained to hear of the death of this young soldier of the cross and extend the sympathies of the brotherhood to the grief-stricken family.

The Honte Circle

Which Are You?

There are two kinds of people on earth to-day.
Just two kinds of people, no more I say;
Not the sinner and saint, for 'tis well understood
The good are half bad, and the bad are half good;
Not the rich and the poor, for to count a man's wealth
You must first know the state of his conscience and health;
Not the humble and proud, for in life's little span,
Who puts on vain airs is not counted a man;
Not the happy and sad, for the swift flying years
Bring each man his laughter and each man his tears.
No; the two kinds of people on earth I mean,
Are the people who lift and the people who lean.
In which class are you? Are you easing the load
Of overtaxed lifters who toil down the road?
Or are you a leaner, who lets others bear
Your portion of labor and worry and care?

—Harper's Weekly.

LINCOLN'S ASSASSINATION.

The Long Night of "Black Friday" in the War Telegraph Offices.

I remember the long night of Friday, April 14th, that black day in our country's history, when the hate and cruelty embodied in four years of bloody war culminated in one stroke of madness, aimed at the life of one who himself had only "charity for all," with "malice toward none." Although I was on duty in the cipher room that evening, I have no distinct remembrance of anything that occurred prior to the moment when some one rushed into the office with blanched face saying, "There is a rumor below that President Lincoln has been shot in Ford's theatre." Before we could fully take in the awful import, other rumors reached us, horror following fast upon horror: the savage attack upon Secretary Seward, and the frustrated efforts to reach and kill Vice-President Johnson, Secretary Stanton and other members of the government. As the successive accounts crystalized, a fearful dread filled our hearts, lest it should be found that the entire cabinet had been murdered. An hour of this awful suspense, and then we received word from Major Eckert, who had gone quickly to Secretary Stanton's house on K street, and from there with the Secretary to the house on Tenth street, opposite the theatre, to which the President had been carried after having been shot by John Wilkes Booth. This message merely assured us of the present safety of Stanton, while confirming our worst fears concerning the President.

A relay of mounted messengers was at once established by Major Eckert, and all night long they carried bulletins in the hand-writing of Secretary Stanton addressed to General Dix, New York City, which were at once given to the press and sent over the wires throughout the country. As these bulletins were spelled out in the Morse telegraph characters, our hearts were stunned and yet seemed to be on fire. The awfulness of the tragedy hushed us into silence. As the hours slowly passed hope revived fitfully as some sentence offered faint encouragement that the precious life might perhaps be spared to complete its chosen work; but at last about

7.30 a. m., April 15th, the tension gave away and we knew that our beloved President was gone from us forever.—From David Homer Bates's "Lincoln's Last Days," in the September Century.

The Golden Rule.

The most efficient, loyal and contented workers are always developed under employers who make the Golden Rule their motto. In factories, stores, and offices where this rule is adopted, we don't hear of strikes or lockouts, or conflicts between employers and employees. Each wage-earner knows that he is working for his own interest, as well as that of his employer, and he becomes spontaneously enthusiastic and throws himself into his work with a will. The humblest worker in such a concern knows that, if the business prospers, he will prosper with it.—Success.

A Rose Luncheon.

Of course the decorations were roses, the ices in the form of roses, the cakes covered with rose icing and bonbon candied rose petals, and everything possible done to carry out the pretty idea. But these were the usual things. The unusual feature was a rose shower, so-called. And this could be used in any entertainment, not being necessarily confined to a luncheon.

In this case, however, it was introduced during the desert course. A couple of dozen or so rose petals were cut from tissue paper, and crimped and curled to look as much like the genuine as possible. On each petal was written a familiar quotation relating to the rose. The leaves were passed around each guest taking one, and after guessing its author as well as she could, passing it on to the next. The names were written on little cards provided for the purpose, and the one guessing the greatest number correctly given a prize.

Some of the quotations were:

That which we call a rose,
By any other name would have smelled as sweet.

—Shakespeare.

But earthlier happy is the rose distilled

Than that which, withering on the virgin thorn

Grows, lives, and dies in single blessedness.

—Shakespeare.

The rose is fairest when 'tis budding new;

And hope is brightest when it dawns from fears.

The rose is sweetest washed with morning dew.

And love is loveliest when enbalm'd in tears.

—Scott.

'Tis the last rose of summer
Left blooming alone.

—Moore.

You may break, you may shatter the vase, if you will,

But the scent of the roses will hang round it still.

—Moore.

He wears the rose
Of youth upon him.

—Shakespeare.

As though a rose should shut and be a bud again.

—Keats.

She wore a wreath of roses,
That night when first we met.

—T. H. Bailey.

Loveliest of lovely things are they
On earth that soonest pass away.

The rose that lives his little hour
Is prized beyond the sculptured flower.

—Bryant.

Flowers of all hue and without thorn
the rose.

—Milton.

A rose bud set with little wilful thorns,

And sweet as English air could make her, she.

—Tennyson.

Let us crown ourselves with rosebuds before they be withered.—Apo-crypha.

Gather ye rosebuds while ye may,

Old time is still a-flying;

And this same flower that smiles to-day,

To-morrow may be dying.

—Herrick.

Their lips were four red roses on a stalk.

—Shakespeare.

And I will make thee beds of roses
And a thousand fragrant posies.

—Marlowe.

—The Presbyterian Banner.

Hot Milk or Rum? An Experiment.

Hot milk is becoming a dangerous competitor of the liquor traffic in Stockholm. Professor Curt Wallis is a warm champion of the idea of combating the liquor evil with the aid of milk, and recommends the method introduced by Miss Utrech in Stockholm.

This is quite simple. Just an automatic contrivance, something on the order of the slot machine, so popular in America, where for a small coin—five ore—a quarter of a litre of milk, heated to 70 degrees Celsius, can be secured.

The experiment was begun last winter with two machines. In four months 18,000 mugs of hot milk had been disposed of. The experiment was considered so successful that four more machines were added this winter. The purpose of Miss Utrech was to supply night workers and those who went to work early in the morning with a stimulating and warming beverage, and to guard against the temptation of visiting the liquor joints.

Professor Wallis is of the opinion that the idea will be adopted all over Sweden and other countries, and will prove an untold blessing not only to the workingmen, but to the world at large.—Chicago Tribune.

An American Diamond Field.

If the Arkansas diamonds are really of local origin, as Dr. Kunz and Dr. Washington have been led to believe after considerable hesitancy and care, together with extended personal examination, then this is actually the first American tract where diamonds occur "in place." This is the geologist's expression for a stone that lies in the precise geological formation where it was "born,"—where the pure carbon, influenced by intense pressure and intense heat, probably through the pushing of some prehistoric volcano toward the earth's surface, became forced into a veritable diamond crystal.

This surmise being granted, here is the first instance on the American continent of the discovery of a diamond in its undisturbed natural matrix,—and the first observation of a true diamond "field," which may eventually involve a new American industry. These developments in Arkansas are the first calculated to lead Dr. Kunz to revise his statement of seventeen years ago, made in his work on "Gems and Precious Stones in North America," the authoritative summary on this subject: "While diamonds are found to some extent within the limits of the United States, there is no reason as yet to suppose that they will ever be numbered among our important mineral products."—From "Has Arkansas a Diamond Field?" by Robert S. Lanier, in the American Review of Reviews for September.

"The uplift of the world depends upon the lifting of the Christ."



An Eczema Hand

should not be covered by a glove. A fresh antiseptic bandage every day after applying Heiskell's Ointment is all that is needed to cure the trouble, no matter how old or stubborn it may be.

Heiskell's Ointment

goes right to the spot. It cools the skin, stops the burning and itching, and cures. There is no case too obstinate. All skin diseases yield to its magical influence. Used successfully for half a century. In all cases it is best to bathe the part affected with Heiskell's Medical Soap before applying the Ointment. To make the blood pure and clean up the liver take Heiskell's Blood and Liver Pills.

Ointment 50c. a box; Soap 25c. a cake; Pills 25c. a box. Sold by all druggists, or sent by mail.

JOHNSTON, HOLLOWAY & CO.,
631 Commerce St., Philadelphia, Pa.

Laxo Takes the place of Calomel

HAVE YOU EVER TRIED IT?
A MILD AND PLEASANT REMEDY.

Constipation Biliousness Liver Troubles

Immediately Relieved and Permanently Cured. Price 35c.

HAVE A BOTTLE ALWAYS ON HAND.

If you have never tried it we will furnish a bottle complimentary, if you will write us, giving your name and address,—also that of your druggist.

LAXO CO., 14 Main St., Durham, N. C.

BUILT TO BAKE STEEL RANGE \$23.75

\$23.75 buys this New Model whole steel range with high-warming closet and reservoir. This Range is made of the highest grade blue polished cold-rolled steel, will not scale or discolor. Hand riveted and lined throughout with an extra heavy asbestos sheet strong-ly braced with angle iron. Warming Closet has of the latest pattern, finished Russia iron, handomely nickel trimmed. Grates are the Ransom Duplex, self-cleaning and suitable for either coal or wood. Ash-Pit is large, full length, high and wide, and is furnished with large heavy circular ribbed cover; center is well braced. Top has extra large cooking surface, has operating damper near pipe collar. The nickel band on the front edge gives the top a handsome appearance. This Steel Range is superior in all ways to most any other make. We give you 30 days trial. Guarantee safe delivery, free from damage, and can always furnish repairs. Write at once and get our new Catalog, describing a full line of cookstoves, steel ranges, heaters, etc. You can buy from us for about half the price you must pay any other stove dealer or manufacturer.

Write today for our big FREE Catalog.
ALBAUGH-DOVER CO.
910-967 Marshall Blvd., CHICAGO, ILL.

BELLS.

Steel Alloy Church and School Bells. Send for Catalogue. The C. S. BELL CO., Hillsboro, O.

When writing advertisers, please mention this paper.

The Young People

Good Advice.

Work while you work,
Play while you play;
That is the way
To be happy and gay.

All that you do,
Do with your might;
Things done by halves
Are never done right.

One thing at a time,
And that done well,
Is the best of all rules,
As many can tell.

"Once Upon a Time."

"Once upon a time there lived"—
O, words of magic spell!
Who did not live "upon a time"?
Can anybody tell?
What knights and squires of high degree,
What damsels in despair,
Arrayed in slippers made of glass,
And wrapped in golden hair?

"Once upon a time—a cat
Might be a princess then,
And thistles growing in the field
Could turn to armed men.
You dared not stoop to pick a flower
While walking in the wood,
For fear, in taking it, you robbed
Some fairy of her hood!"

"Once upon a time"—a bean
Could grow so high and far,
That when you clambered up the vine
You would uproot a star.
And if you planted apple-trees,
You need not to be told
That, just as likely then as not,
The fruit would be of gold.

You "wished you lived upon a time,"
My little heart, you say?
Now let me whisper in your ear,
You're living there to-day.
Of course you are! and this is why
I know that it is true,
For once upon a time, I lived,
A little child like you.
—Harriet F. Blodgett.

KNOWING THE ORCHIDS.

There are over Fifty Specimens Native to the United States.

What is an orchid? To many the name suggests only eccentric flowers which perch upon the trees of tropical forests in such strange form and glowing colors as to rival the painted plumage of the birds. But we need not go to foreign countries to know this interesting family, for there are over fifty species native to the United States. How shall we know them then? What is an orchid?

One peculiar feature is the great irregularity in form; for, although their parts are arranged in three, these parts are not in symmetry. One strangely formed petal is called the "lip" and may be expanded into a pouch, delicately fringed, or brightly marked and covered with bristles. The great feature of the family is the joining of stamens and style upon the support which is called the "column." By this structure the pollen and stigma are brought into a peculiar relation with each other; a relation which makes possible a more perfect and remarkable system of cross-fertilization by insects than can be found in any other family. Other differences might be noted, but we see already that the orchids are a highly organized family and possessed of exceptional interest.

Let us glance at a few of the most beautiful. The lady's slipper group (Cypripedium) naturally attracts us first because of the size and fame of its members. First of all is the showy moccasin flower (C. reginae)

and entirely appropriate is the Latin name which signifies queenly attributes. This regal flower has none of the wayside blossom's familiarity, but rears itself about the hemlock-shaded pools of deep swamps and above the bog lands on remote hill-sides. By the middle of June these secluded haunts may be searched with confidence, and the tangled thickets and treacherous bogs along the way are forgotten when we see against the dark background of evergreens, the white-fluted pouches and spotless petals of this orchid depending from their leafy stems.

The pink moccasin flowers may be found on dry hillsides, but they also grow in cool, shady woods.

The perennial rosette of the rattlesnake plantain with its white-veined leaves is familiar to us all, but the flowers are not so well known. When found and examined the spike will show a gathering of many small, round-bodied flowers, having a lip curled up into a sac with its edges turning outward.

Late in the summer the slender wands of the ladies' tresses rise from the dry hillsides or wet meadows. Of this group (Gyostachys) we have seven members, two being very common through the months of September and October. In G. cernua the stalk is somewhat twisted and gives the likeness which prompted the name of ladies' tresses, but only in the smaller G. gracilis is this feature clearly seen. In this plant the white flowers seem to be mounting a winding stair as they twine in graceful spiral upward about the slender stem. These two varieties often grow in the same situations.

Briefly we have glanced at a few of our orchids. Only mention can be made of the other groups; the rare Epipactis, with its queer swollen lip; the Listera, also called twayblade; Achroanthus, with its graceful white and greenish flowers; the Corallorhiza, or coral-roote, with their parasitic habits; the rare Hexalectris; Leptorchis, of unknown habits; Calypso, whose pouched lip once grouped it with the lady's slipper; the rare Tipularia; and Aplectrum, springing from a double bulb, which gives the common name of Adam and Eve.

These rare and beautiful American orchids are becoming more rare every year. Heedlessly they are picked in quantities and uprooted by the ignorant, who know nothing of their wonderful structure and the remarkable movements their parts describe to continue the race. Let us, who know them, pledge ourselves to leave them undisturbed in their secluded haunts, so that their queen may reign indeed, so that her faithful servitors, the moths and bees, may freely perform their curious and needful office, and allow this royal race of plants to increase.—From Nature and Science, in August St. Nicholas.

There is no profit in walking mournfully. All the profit a man ever gets is from his joy. The advantage of the fires of sorrow does not lie in the things which they consume, but in the things which they cannot consume. The sweetest of all the uses of adversity is to show me the joy which it cannot take away. There is a substance which fire will not destroy; it is like the bush Moses saw in the wilderness. I could never have its quality proved by fire.—George Matheson.

We ask God to forgive us for our evil thoughts and evil temper, but rarely, if ever, ask him to forgive us for our sadness. Joy is regarded as a happy accident of our Christian life, an ornament and a luxury, rather than a duty.—R. W. Dale.

TINY HARE.

A Story Which Very Little Folk May Read.

"I want to do just as I like," said Tiny Hare to his Mamma one day, as he ran to the door of his home.

"What do you want to do, my dear?" she said.

"I do not know, but I want to do just as I like," said Tiny Hare.

"You may run out a wee bit of a way, and run and jump and play in the sun," said his Mamma.

"I do not want to run and jump and play. I want to do just as I like," said Tiny Hare.

"You can eat the good food that you can find near our home," said his Mamma, "but if you go far MAN may get you, or DOG may eat you, or HAWK may fly away with you."

"I do not want to eat the good food that I can see here. I want to do just as I like."

Papa Hare then said very low and deep, "What do you want to do my son?"

"I do not know," said Tiny Hare, "but I want to do just as I like."

Then said Papa Hare: "Do not wake me from my nap any more now, and when the big moon is high in the sky and it is just like day, I will take you far out in the wood, and you may run and jump and play and eat, and be very safe, for MAN will be in his home, and DOG in his, and HAWK in hers."

"I do not want to go out in the wood, and run and jump and play when the moon is high in the sky. I want to do just as I like."

"Do not wake me," said Papa Hare, and he shut his eyes and put his ears down.

"Come here," said Mamma Hare, "and I will tell you a tale of the cold time of the year when the snow is over bush and tree and our good food, and what came to the hare who did just as his Mamma told him not to. Step, step, step in the snow he went till he came to the Red Fire, and—

"I do not want to hear the tale," said Tiny Hare. "I want to do just as I like."

"Do not wake me from my nap, then," said his Mamma, and she shut her eyes and put her ears down.

Just then Tiny Hare saw a Wind Ball roll by. A Wind Ball is the part of one kind of a weed that is left when the weed does not grow any more, and it is dry like wool, and it can roll like a ball, and fly as fast as a bird.

"I can run as fast as you," said Tiny Hare. "I can do just as I like, and I want to get you."

On went the Wind Ball, roll, roll, roll, and on went Tiny Hare, leap, leap, leap. Just as he was near it, the Wind Ball rose into the air, and flew away like a bird, and on went Tiny Hare, jump, jump, jump. Roll and fly, roll and fly went the Wind Ball, and leap and jump, leap and jump went Tiny Hare till he was not able to run any more, and his feet were sore. He lay down to rest, but soon MAN came by, and Tiny Hare ran into a hole in a tree, and now how did he wish that he was home!

By and by he came out to try to hunt for his home, and DOG came by, and Tiny Hare ran into a hole in a wall, and how he did wish he was at home! By and by he came out to try to hunt for his home, and he ran, and he ran, and he ran! And, by and by, he saw HAWK far up in the sky, and Tiny Hare ran into a bush, and how he did wish he was at home.

By and by he came out to try to hunt for his home, and Wind Ball went by once more.

"I can't get you, and I don't want to," said Tiny Hare, but the wind was low, and Wind Ball went roll, roll, roll, slow, slow, slow, and Tiny Hare went with it, limp, limp, limp, and by and by he saw his home. Tiny Hare ran as fast as a hare

with lame feet could run, and soon he went in and lay down in the home by his Mamma.

"I have not been good Mamma," he said very low in her ear in a way that a tiny hare has.

"Be good now, then," she said.

"I want to," said Tiny Hare, and then he said, "Do not wake me," and he shut his eyes, and put his ears down, and they all took a nap.

—A. L. Sykes, in March St. Nicholas.

Catarrh Cannot be Cured

with LOCAL APPLICATIONS, as they cannot reach the seat of the disease. Catarrh is a blood or constitutional disease, and in order to cure it you must take internal remedies. Hall's Catarrh Cure is taken internally, and acts directly on the blood and mucous surfaces. Hall's Catarrh Cure is not a quack medicine. It was prescribed by one of the best physicians in the country for years and is a regular prescription. It is composed of the best tonics known, combined with the best blood purifiers, acting directly on the mucous surfaces. The perfect combination of the two ingredients is what produces such wonderful results in curing Catarrh. Send for testimonials free.

F. J. CHENEY & CO., Props. Toledo, O.
Sold by Druggists, price 75c.
Take Hall's Family Pills for constipation.

A GOOD PIANO

Is always a source of pleasure; a poor one always an annoyance. You would far better get a good square piano of a first-class make, even if it is a little out of date, rather than get a cheap upright.

We have square pianos from \$75.00 to \$100.00.

Among them are Stieff, Decker, Knabe, and other makes. Write quick. All are in excellent condition.

CHS. M. STIEFF,

Southern Wareroom:

5 WEST TRADE STREET,

CHARLOTTE, N. C.

C. H. WILMOTH,

MANAGER.

Stamey Sanitarium



ADDRESS

E. L. STAMEY, M. D.
GREENSBORO,
N. C.

FOR THE TREATMENT OF
Tuberculosis

WHERE THE EMPHASIS SHOULD BE LAID NOW.

The Baptist State Convention at Greensboro last December outlined a policy of work for the year to follow. It was advised by the Convention, after due consideration of the world's claim upon us, that we try to raise for State Missions \$40,000, for Foreign Missions \$35,000, and for Home Missions \$25,000. This was a decided advance on each of these great leading claims upon our people. The opinion of the Baptists of North Carolina in Convention was, not that one of these objects is more important and more binding upon us than another, but that there is in the nature of conditions a relative importance of one above another. A reference to Secretary Johnson's appeal in this issue will show that we have done less in nine months for State Missions than was done the first five months of the Convention year for Foreign Missions. We believe that when our conditions in North Carolina are carefully considered it will be seen that at this moment our State Convention is not over estimating the calls made for work at home when rightly compared with that in the South and the world. We would not take one cent from the Foreign Board that belongs to it, and it may be just now our duty to greatly advance in our gifts to Foreign Missions, we think it is, but in like manner do we believe that the open door and the exigencies in our own State call upon the Baptists of North Carolina peculiarly to supply a great want in their own midst. It has not been the rule for our Woman's Mission Societies to give State Missions an equal place with the other Boards, but we think it would be eminently wise if they would.

During the first five months of the year the right-of-way was given to Home and Foreign Missions in North Carolina. Every effort was turned toward these two objects and no appeal was made for State Missions—this by common understanding. Now, every church and Mission Society needs to come to the rescue of State Missions which holds a \$5,000 larger claim upon us than any other object, and as received less than one-sixth of the amount authorized to be spent in three-fourths of the time allotted to raise it.

THE UNCOLONIZED BAPTISTS.

In almost every community there may be found Baptists who have long since identified themselves with every other interest of the community except the Kingdom of Christ. While they have moved away from their own church and community, and do not expect to attend the services of the old church, from some pretence they keep their name upon its roll and call themselves Baptists and members of the church. Sometimes it is the case they carry a letter of dismission from the old mother church which they bury in the bottom of their trunks and try to console themselves that they have now laid down responsibility and are without amenity to any church. It is well to beware of the "trunk Baptist." The love of Jesus Christ in a human heart does not make him want to lay aside duty and responsibility nor to hide his light under a bushel. There is usually concealed in the heart of the church member who is not willing and anxious to keep his membership with him, some ulterior motive for the lack. A lukewarm Christian may do it because he has not spiritual life enough to move his desires. He is not resolute enough in his opposition to Christianity and conscious soul-deadness to ask the old church to withdraw fellowship from him, but he would really feel happier if it were done in some decent sort of a way. He hasn't love enough for Christ and His Kingdom to identify himself with the cause where he could possibly be of real service. He is more dead than alive spiritually.

Then, there are others who want to hold their membership in some church because they are not just willing to give up all hope of eternity, falsely hoping that their connection with the church may in some way benefit them even if they are neglectful of the requirement of Christian duty and Christian living, but they are tired of its burdens. There

are far too many who go into the church to be helped by it rather than thereby to be a help to it. This is a very unworthy place to occupy and one that entails a burden of condemnation.

But by far the greater number would disclaim the motives above-mentioned as their reason for the neglect. In our large experience with uncolonized Baptists the majority of them have given what they seem to feel ought to be a satisfying reason for not moving their membership. They "love the dear old church;" "it needs them and their help;" "they are weak and if I leave them they will miss me;" "there is no other place in the world that seems so much like home to me; I just can't feel right to leave it."

All of these, and as many more as may be invented, are subterfuges. There is hardly enough truth in it all to give it respectable coloring. Whoever loves any church, loves it for Christ's sake. Whoever loves the church for Christ's sake will closely identify himself with its active claims somewhere. The more he loves the closer he will seek identity with it. That kind of church member carries his letter with him when he moves from one community to another. He is not supercilious about the kind of members he will have to fellowship in the new connection. Mark that holy man who is afraid of staining his own purity by becoming a member of a church that has a sinner in it. The true man is hunting a place to serve. If he finds a sinner he will love him and sympathize with him and try to help him. It is not in his way to know that faulty men will be his brethren. He expects it. He knows it will be so. How often have we heard it said, "Well, I have nothing against the church here nor the pastor. I really enjoy attending church, and think the preacher is fine and the members all right, but I love the dear old mother church, and the membership is small, and they need my support." We have often investigated and found that such devoted sons did not attend the old church once a year, did not pay one cent to her support, and could visit the community on her meeting days and never go near her. If the mother church calls on him for financial help, he pleads to her that while he hasn't moved his membership out of pure love to her, he really has to help bear the burdens of the church in the new community. If he is approached in the new community for help to bear its burdens, he makes you believe that he is simply dragged by his own church away out somewhere in another community for its support. The truth is, he is usually lying out of the church in reality to beat the treasurer. Now, if you will just take note of the insistent excuse-maker who does not bring his letter to the new community, nine times out of ten you will find him guilty just what he is herein accused.

In the beginning, when one is just starting this game of deception, there is no doubt there will be some little trouble with conscience, but he will not go far until conscience will cease to lash him. But it is a great sin. It does not deceive God at any time, nor does it deceive the people long. Do not be disappointed if they shall soon conclude that you are not worthy to be a member of any church. The whole thing is a play of the "deceitful heart" to treacherously ruin your life. When you read this, if you are guilty, be sure to rebuke your lagging spirit for ever entertaining such a suggestion from a deceitful heart, and before your neighbors shall have time to know what caused the change of opinion, go and fasten yourself right down to some practical service just "over against your own house." You are well aware that you are not in an attitude to do it with your membership away off in some other community, when there is a church of your faith right at your door.

It has long been an opinion of ours that an uncolonized Baptist in a community does the cause of Christ real damage, it matters not how he may try to live, or what his excuses.

Never yet did there exist a full faith in the divine Word which did not expand the intellect, while it purified the heart.—Coleridge.

THE FAMINE IN CHINA AND THE RESULT OF FAMINE RELIEF.

It will be remembered by the student of the history of modern missions that the first effectual hold that the missionaries in Telugu got upon the native Indians was from the effect of a noble ministry in the time of a sore famine. Under the influence of the appeals of these men of God who had hitherto suffered many persecutions and hardships at the hands of the Telugus, the English and American Governments were induced to furnish abundance of supplies for the starving heathen. Under the direction of the Baptist missionary, John E. Clough, this supply was so managed as to make the deepest impression upon the minds of the famishing Indians. It was from the effect of this temporal help in the name of Christian humanity that Clough and his helpers gained an earnest hearing of the people. Within less than six months more than 9,000 converts were made to the religion of Christ and baptized by this apostle to the Carenus. The light that dawned upon that dark nation on that auspicious day has continued to shine with increasing brightness from then (1878) until now, when it can be said that the Telugu province is a Christian land. The Baptist church at Onjole is said to number more than 30,000 members.

The China Famine and the Relief Given.

Rev. F. M. McCrea, of Chinkiang, makes acknowledgement in the Missionary Review of contributions to the famine relief as follows:

"Our Missionary Committee received nearly \$400,000 (Mexican) and the large committee in Shanghai received nearly \$80,000 (Mexican). The Shanghai committee, which was composed of business men and officials, entrusted all of its funds to the missionaries for distribution. This is a very significant thing, for the business community of Shanghai is largely anti-missionary, and it is a tribute to the missionary body that these level-headed merchants entrusted this large sum of money to them.

"It is estimated that nearly, if not quite, a million lives have been saved by the distribution of these foreign funds by the missionaries. But in spite of our efforts, and those of the officials and wealthy Chinese, multitudes have perished. As an example, however, of how dreadful the famine has been, there was a magistracy in the northern part of this province, just north of the old bed of the Yellow River, and not far from the sea, which we were not able to reach, and the officials estimate that out of a population of 100,000 people, about 40,000 perished. We were able to do nothing for them until the arrival of the American transport Buford with the Christian Herald flour. We have now sent 30,000 fifty-pound bags of flour to that section.

"The harvest is now being gathered and most of the relief is stopped. In some places a good crop has come in, but in other places it has been almost a failure, so that the famine will prevail again next winter, though we hope in a much smaller area."

Mr. McCrea further sums up the result of the famine relief:

"What will be the result of this work on the future Christianity in China? We have good evidence for believing that it will be most favorable in many ways. A most profound impression has been made on all classes from the highest officials to the coolies and beggars on the streets. An increasing number know Christ is the motive for these gifts. Talking to a Chinaman some days ago, on a boat coming down the Grand Canal, I had been telling him how Christ teaches us to love one another. Just then we passed a Chinese junk laden with our famine flour and he pointed to it and asked: 'Is that the Jesus doctrine?'

"The officials have never been so cordial as now. The Taotai recently gave a feast to the representative of the Christian Herald and members of our Missionary Committee. He was most cordial, and told us he had just received a telegram from the Viceroy at Nanking, Tuan Fang, explaining his heartiest thanks to the American people for their

generosity to the suffering Chinese. Millions have had their hearts touched by this practical demonstration of Christian love, and their homes are open to the missionary and their heart receptive to the Gospel message. Every one feels that the next few years will see a great ingathering as a result of this work.

"The practical question is: How are we going to meet this unprecedented opportunity? It goes without saying that the present force of missionaries and native helpers is entirely too small to give the Gospel to these waiting multitudes. They are not coming to us unless we go to them. They are willing to listen to the message as never before, millions of them. But how can thirty or forty missionaries, with their little bands of helpers, teach, train, and shepherd such multitudes. Brethren in the home land, we must pass on the problem to you. We can do no more. Two of our workers, Doctor Williams and Mr. Faris, have been taken from us by the dreaded famine fever. Another, Mr. Jones, of Nanking, is at death's door. China's 'Rock' is wide open now. In this section at least, we feel that China is ready to surrender to Christ if Christ's followers will but step in now and seize this opportunity. So send us men, your very best, for Jesus' sake."

WHAT BECOMES OF STATE MISSION FUNDS.

A good brother recently wrote me the following letter:

"Dear Brother:—I will write you a short letter of inquiry. For what purpose is the money collected for State Missions used? Is it to carry the Gospel to the destitute in North Carolina, or to build church-houses in the towns and cities, or in destitute places? I am pastor of three churches, and my people want to know fully where their money goes.

"Yours in the work,

I very gladly gave him the information he asked. Any Baptist who contributes as much as one penny to State Missions has a right to know what becomes of his money, and I will be glad at any time to give to any of our brethren any and all needed information in regard to our work, if it is at all in my power to give it.

Thinking that perhaps some others might like to be informed along the same line, and as I have looked up the figures for the brother who wrote, I have decided to give to the readers of our papers the information that I gave to my inquiring brother, with the hope that it may be of interest to our denomination at large.

The State Board does not contribute a cent to building church-houses in town or in country.

We are working this year on a basis of \$40,000. Including Associational Missions, we have appropriated to the missionaries \$34,568. When to this is added the salaries and expenses of Secretary, Evangelists, etc., we reach within a few dollars of the \$40,000.

There are on my roll-book the names of 151 Missionaries. Ninety of these are on country fields and sixty-one on town fields. To the Missionaries on country fields the Board appropriated \$17,228, and to those on town fields, \$17,339. It will be observed that there is a difference of only a few dollars in the amounts appropriated to the country and that which the towns receive. The average appropriation to the town Missionary is larger than to the country preacher. This can be accounted for in two ways: First, many of our town fields are very weak and depend almost exclusively on the Board for support; and, second, expense of living in town is much higher than living in the country.

I have carefully gone over the contributions from the churches according to last year's Minutes, and find that of the \$30,000 we received last year for State Missions, the town churches contributed \$18,702, or nearly two-thirds of the whole.

I trust the brethren will keep this article for future reference as it took a good part of a day to get up these facts.

LIVINGSTON JOHNSON.

Raleigh, N. C.

THE FIELD IS THE WORLD.

In the September Missionary Review of the World the editor compiles the following chain of facts which he is pleased to denominate **Fundamental Principles**.

Those who do not see that missions are inseparable from the genius of Christianity overlook the fundamental principles. Taking the Bible as a whole, there are seven great laws of the spiritual realm constantly illustrated in the physical:

- (1) All life is divine in its primary source.
- (2) Life reaches its perfection in the seed of self-propagation.
- (3) Salvation is, therefore, in order to sanctification and sanctification to multiplication.
- (4) All blessings bestowed are to be imparted to others—and so multiplied.
- (5) The grand condition of life's multiplication is self-sacrifice—the death of the seed produces the crop.
- (6) The surrendered life is given back ultimately in both service and reward.
- (7) Heaven is the ultimate triumph of unselfish benevolence.

Service is, therefore, indissolubly linked with salvation. If we are not saving others, our own salvation is open to question. Selfishness is destructive of all spiritual life, and is the essential principle of sin. Suffering is so far a condition of the highest success that it always precedes it; either our own or another's suffering prepares for the harvest.

THE DEATH OF MOSES.

Sunday School Lesson for September 22.

(Deut. 34:1-12.)

The closing chapter of Deuteronomy and of the Pentateuch is also the concluding chapter in the career of Moses. It tells us seven things about him:

I.—His Ascent.

"And Moses went up from the plains of Moab unto Mount Nebo, to the top of Pisgah, that is over against Jericho."

The plains of Moab are described as "a beautiful expanse extending from the ferry of the Jordan nearly opposite Jericho to the limit of the Jordan plain at the head of the Dead Sea, fifteen miles long by eight wide, including the adjacent hillsides and the mouths of the wadies."

Mount Nebo was the highest peak of the Pisgah range in the mountains of Moab. Tristram says the altitude of this peak cannot be less than 4,000 feet above the Ghor. Peloubet says it is nine and one-half miles east of the northern end of the Dead Sea.

II.—His Vision.

From this summit "the Lord showed him all the land." Here we have outlined "the sweep of one's vision, beginning at the east and glancing over the wooded table land east of the Jordan, up to the north as far as view could reach; then, turning to the west, letting the eye travel down over the plain of Esraclon and Jezrul and the hills of Ephraim and Judah, and round to the South over the arid wilderness and so back to the plain of Jericho where the view began."

But there was more in this view than the scenery; it was linked with the promise of God to the fathers and it was an assurance to Moses that he had not lived in vain, although to him it was not given to enter the land of Canaan. "And Jehovah said unto him, This is the land which I swore unto Abraham, unto Isaac, and unto Jacob, saying, I will give it unto thy seed." What a meaningful vision, with Jehovah at his side declaring, "I have caused thee to see it with thine eyes!"

III.—His Death.

Having viewed with joy the land flowing with milk and honey, "Moses the servant of the Lord died there in the land of Moab." From its loftiest summit he ascended to the bosom of God. Mark his title, "servant of the Lord;" is there, or can there be a nobler? And he died "according to the word of the Lord." Taylor says this word literal-

ly means, "by the mouth of the Lord;" and hence the Jewish rabbies understood it to mean "by the kiss of the Lord." Thus runs one of their legends: "Then God bent over the face of Moses and kissed him. And the soul leaped up for joy, and went with the kiss of God to Paradise."

Moreover, the Lord "buried him in a valley in the land of Moab over against Beth-peor; but no man knoweth of his sepulcher unto this day." Between the point where Moses died and the valley where Israel encamped, says George Adam Smith, "there are some thousand feet of slopes and gullies, where no foot comes, the rock is crumbling, and utter silence reigns, save for the west wind moaning through the thistles. Here Moses was laid. Who would wish to know the exact spot? The whole region is a sepulcher." Thus the Lord not only buried Moses but, as Thomas Fuller said, "buried also his grave."

IV.—His Vigor.

Moses had spent forty years in the easy court of Egypt, forty years in the rougher land of Midian, and these past forty years in exacting wilderness experience; yet at one hundred and twenty the end came not because of failing physique. In fact, he was taken in the full vigor of his powers; for "his eye was not dim, nor his natural force abated."

V.—His Mourning.

The people were not permitted to gather about the lifeless form of their great leader, to lift their lamentations in its presence, and give it honored burial. Nevertheless the plains of Moab were draped in mourning for thirty days, the children of Israel bewailing their loss. "So the days of weeping in the mourning for Moses were ended."

VI.—His Successor.

The inscription on the tomb of the Wesleys in Westminster Abbey declares: "God buries the worker, but carries on the work." So while Moses goes, Joshua comes. "And Joshua the son of Nun was full of the spirit of wisdom; for Moses had laid his hands upon him, and the children of Israel hearkened unto him and did as the Lord commanded Moses."

VII.—His Character.

Beyond question Moses was one of the greatest and best men in all history. Though many-sided in his abilities and accomplishments he is here pointed out as a pre-eminent prophet "whom the Lord knew face to face." Because of this he wrought signs and wonders in the land of Egypt, and because of it he wrought in the sight of all Israel through the wilderness "in all the mighty hand and in all the great terror."

Considering Moses the colossal figure of antiquity Dr. Stakely notes the specific grounds on which that estimate is based: He was a great general, a great magistrate, a great law-giver, a great historian, a great orator, a great poet, and a great prophet. And withal he was a great character. Study Hebrews 11:24-29. H. C. M.

A PERMANENT INTERNATIONAL COURT.

By unanimous consent of all who voted The Hague Conference provides for a permanent international tribunal. The proposal is to have it so organized as to command the services of the world's greatest jurists and the respect of the world. The members will be appointed by the nations for terms adjusted to their population, the smaller appointing for two and three years' terms as against five or ten by the larger nations. This result alone quite justifies the existence of the second conference, with all its disagreements and failures to bring reforms of war practice to the full recognized status of international law. It is a matter for national congratulation that the proposition for this permanent court was brilliantly upheld by our commissioners and especially by Mr. Choate; and that the United States Supreme Court was commonly referred to as a model in its dignity and authority.—The Congregationalist.

To give a kindly hand to the many who long to rise, but who cannot rise without it; to inspire hope, the very soul of moral recovery, into those who are still fettered and in darkness, but who hear of a comrade's return to moral light and liberty—this is to do Christ's work in the world if anything is to do it.—Doctor Liddon.

W. M. Department

CONDUCTED BY
MISS FANNIE E. S. HECK

OFFICERS WOMAN'S MISSIONARY UNION OF
NORTH CAROLINA, AUXILIARY TO
BAPTIST STATE CONVENTION:

President, Miss F. E. S. Heck
Cor. Secretary, Mrs. Hight C. Moore
Treasurer, Mrs. Wesley N. Jones
Rec. Secretary, Mrs. Joe Weathers
Secretary Young Woman's Work, Miss Mary K. Applegate
Band Supt., Miss Elizabeth N. Briggs
Address, Raleigh, N. C.

A Visit to the Dan River Association.

On the 31st of August I attended the meeting of the W. M. S. of the Dan River Association, in Virginia, and some impressions received there may be, I have thought, of some interest to others. I was struck with the educational value of the Woman's Missionary work. The meeting was conducted in a very spirited, graceful and gracious manner, and with remarkable smoothness and expedition, by the Associational superintendent, Mrs. J. T. Lacy, of Scottsburg, Va., a daughter of the oldest pastor in the Association, Rev. Hiram Crews. Mrs. Williams, of Richmond, the head of the Sunbeam work in Virginia, was present, and added very greatly to the interest of the meeting by her remarks on two or three topics, especially by her discussion of Sunbeam methods, which she illustrated by a practical meeting with the boys and girls who were on the grounds. A number of papers, some of marked excellence, were read clearly, distinctly and forcefully. The financial showing of the meeting was fine, the assessments being met in every case, and excelled in some. The devotional spirit of the meeting was evident. There was no doubt that these good women are in earnest in trying to further the Master's Kingdom.

Now, what has all this to do with education? This united effort to raise money for missions, to extend the knowledge of missions, and to foster the spirit of prayer for missions, gives an uplift and an impulse to the intellectual life of the neighborhoods represented in these meetings. The papers read on this occasion showed thoughtful preparation on the part of the writers and readers. The music rendered had been carefully prepared. Those who listened were afterwards comparing, discussing, criticising. Is not this education in its true sense?

May the Woman's Missionary Union lengthen her cords and strengthen her stakes till every woman and girl of our Baptist churches may have her mind enlightened and her heart warmed by this noble work.

MARY A. LACY.

French Broad Missionary Society.

The Woman's Associational Meeting of the French Broad Association met in the old chapel of Mars Hill College Friday morning, August 29, 1907. The devotional exercises were conducted by the Vice President, Mrs. M. G. Hudgins, who read portions of fifteen chapters of John, and Romans tenth. The address of welcome was given by Miss Pheobe Fuller, teacher in Mars Hill College. Mrs. Hudgins responding. Roll-call of the Societies was first on program. Mars Hill, Marshall, Gabriel's Creek, and Little Ivey responding. Little Ivey being the youngest in the oldest church in the Association. The Little Ivey Church has the distinction of being one hundred and one years of age. Mrs. N. E. Green, the President, told how she had been impressed of God to revive the Society which died a few years ago, she and

Miss Fuller having walked out from Mars Hill and met with the women who seemed ready and willing to re-organize. She said that she felt the women would do better work now than they had ever done. More seemed willing to lead in prayer, and a spirit of consecration prevailed more than she had ever known in the whole church. The history and report of Mars Hill Society was written and read by Mrs. N. L. Moore. Gabriel's Creek Society was reported verbally by Miss Augusta Murray, the secretary. Marshall Society report was read by Mrs. Cora Allison, who told of the work done in that Society for the year. The Young Ladies' Missionary Club was presented by Miss Godwin. She told of the twilight prayer meeting the young ladies of the college had organized, and the sweet influence which had gone out from it into the whole Spilman Home. She also told of the mission study they had undertaken, and of the many volumes of mission work they had bought. The Sunbeam Bands of Mars Hill and Marshall each presented a splendid report.

Miss Heck's annual letter to the Associational meetings was read by Mrs. Hudgins and was full of wisdom and guidance that always pervades her letters. Letters from Dr. Willingham, Dr. Gray, and Dr. Frost were read by different ladies. Recommendations of Central Committee was read by Mrs. Kate Woodrow. Letter from our missionary, J. C. Owen was read by Mrs. W. C. Sprinkle. Letters from native missionaries in China and Brazil were read by Miss Neta Penny.

Mrs. Kate Woodrow made a good talk on Silent Influences, and distributed souvenir cards. A discussion on, "How Can We Do Larger Things in Our Association?" was led by Miss Fuller, and followed by Mrs. Woodrow, Mrs. Green, and several others. The meeting was largely attended, and every one present seemed to feel that the spirit of missionary work was beginning to permeate our noble women of the mountains, who feel they have already so long neglected the work of their Master who said, "Go ye into all the world."

At 3 o'clock in the afternoon the ladies of Mars Hill gave the delegates and visiting ladies of the meeting a watermelon feast in the beautiful locust grove, just at the edge of the village. Before the melons were cut and according to the program Rev. Livingston Johnson gave the ladies a splendid talk on State Missions, which was highly appreciated, as many of the women expressed themselves as never having heard a talk on that special line. He congratulated the mountain women on the deep interest they were beginning to feel and take in missions.

After closing with a fervent prayer by Brother Johnson, the melons were cut and served, every one present seeming to enjoy themselves. Brother Johnson hurriedly finished his melon and left to go to the men's meeting which was in session in the Auditorium. Thus ended the Third Annual Associational Meeting of the Women's Missionary Societies of the French Broad Association, to meet with the women of Bethel Church, August, 1908, during the French Broad Association.

Respectfully submitted,
MRS. M. G. HUDGINS,
Vice President.

MISS NETA PENNY, Sec'y.

Don't You Know that Cradlock-Terry Co.'s Long Wear Shoes

wear longer than other shoes at the same price? If not, try a pair of these celebrated shoes and be convinced.

The Biggs Hygienic Sanitarium

GREENSBORO, NORTH CAROLINA
Ten Years' Experience in the Cure of Chronic
Disease by Natural Methods



\$11.25 for this Big Handsome RANGE

without warming closet or reservoir. With high warming closet, porcelain lined reservoir, just as shown in cut, \$17.35. Made with large square oven, six No. 8 cooking holes, regular 24 inch body made of cold rolled steel plate. Burns wood or coal. All nickel parts highly polished. Are the most liberal ever made. You can pay after you receive the range. You can take it into your own home; use it 30 days, if you do not find it exact, double our price, return it to us, and we will pay the freight both ways. SEND A POSTAL CARD and we will mail you FREE our new 1907 and 1908 stove catalogue, describing this handsome steel range, also the most complete line of gloves and ranges in the world. Large illustrations, full descriptions at prices much lower than any one else can make you. Buy direct from manufacturers and save money. WRITE TO-DAY for our new illustrated stove catalogue No. 5144. We will save you money. No delay in shipping. Read the most wonderful stove offers ever made. Most liberal terms ever offered, tells how to order.

MARVIN SMITH CO. CHICAGO, ILLINOIS.



Wintersmith's CHILL TONIC

Cures Chills
AND
Malarial Fevers
50c and \$1

Standard for 45 years; leaves no bad effects like quinine; pleasant to take; children like it, seldom fails to make permanent cure. Guaranteed under Food and Drugs Act of June 30, 1906. At your druggists; or sent prepaid on receipt of price. ARTHUR PETER & CO., Gen'l Agts, Louisville, Ky.

A Bumper Wheat Crop.

To produce a "bumper" wheat crop, it is absolutely necessary that you supply to your land one or more of the three elements of plant food which your soil so badly needs: phosphoric acid, nitrogen (or ammonia) and potash. The liberal use of

Virginia-Carolina Fertilizers,

(say 200 to 500 pounds to the acre) will meet this deficiency. You know the highest grades are always cheaper, as they produce greater yields. These fertilizers on account of the phosphoric acid they contain, promote the growth and development of the grain and hastens maturity; the nitrogen or ammonia of which they are a part, increases the growth of leaves and stalk and its potash gives strength to the stalk and assists in the development of the grain.

So use VIRGINIA-CAROLINA FERTILIZERS and greatly "Increase your yields per acre." Don't buy any substitute brand, which some dealer may tell you "is just as good." If he cannot supply you, write us direct for the goods and tell us your dealer's name.

VIRGINIA-CAROLINA CHEMICAL COMPANY,
SALES OFFICES:

Richmond, Va. Durham, N. C. Baltimore, Md. Norfolk, Va.
Charleston, S. C. Atlanta, Ga. Montgomery, Ala.
Savannah, Ga. Memphis, Tenn. Shreveport, La.



The Modern Decorative Finish

for Walls and
Ceilings, made
for Painters and
Whitewashers.
Can be used by
anyone. Refuse
all imitations

and substitutes. Send for sample card of Tints.

Thomas H. Briggs and Sons,
Raleigh, - - North Carolina.

M. P. Möller, Hagerstown, Md.
Builder of High-Grade Church Organs

Sunbeams' Corner

CONDUCTED BY
MISS ELIZABETH N. BRIGGS
HANDSOME, FOR N. C.

Lewiston Band.

My Dear Friend:—Inclosed you will find \$10, the amount my little workers in the Sunbeam Society of Lewiston Baptist Church raised for Foreign Missions. We have a real nice little Band, and some more money made, but not paid in yet.

Your friend,
MISS A. NORA BAZEMON.

Wallburg Band.

My Dear Miss Briggs:—I have not the time this morning to write you a letter. I wish I could see you and tell you something about our Sunbeam Band here in Wallburg. The work is moving on beautifully and nearly every child is very much interested in it. For the Association year just closed, the children contributed \$11.39. This year they are aiming at \$20. They have decided to use the birth-day boxes. The girls are planning to make a quilt for the Orphanage this winter. There are so many good things I could tell you about our Band, but time forbids me to write more now.

Sincerely,

MRS. P. S. VANN.

Wallburg, N. C.

Malden Band.

Dear Miss Briggs:—I am sending you fifty cents which our Band wishes to give toward sending the quilts. We have a very nice Band, organized only a few weeks ago. We now have fifty members, and I think we will have seventy-five soon. I always look for the Sunbeam page in the Recorder the first thing when I get it. We meet twice a month, just after Sunday-school. The children listen very attentively and seem very anxious to hear of the great work we are trying to do. I feel there is no part of mission work more important than the Sunbeams.

Now that the Institute is opened here at South Fork we will have one of the teachers to help us.

Wishing you much success in your great work, and praying God's blessing on all the Sunbeam Bands,

Yours in the work,
MRS. Wm. RAMSBOTTOM.

Malden, N. C.

Red Springs Band.

Dear Miss Briggs:—We have been quiet as far as writing to you is concerned, but not idle altogether. Our Band has thirty members and we meet twice a month. In July we gave an interesting public meeting with a good audience present, and had a good and helpful talk by our pastor, Rev. E. L. Morgan, and raised nearly seven dollars. We have adopted the mite boxes and find since doing so that our contributions nearly double. We have pledged \$15 for missions this year, besides something for the Sunbeam schools. We now have more than half of our \$15. We hope that before a great while we can do much better than this.

NELLIE STEWART DE VANE.
Red Springs, N. C.

Dunn Band.

My Dear Miss Briggs:—I have given out about fifty mite-boxes and want the money collected in them to go to the El Paso School.

I am planning a little picnic meeting, by which means I hope to awaken more interest.

I have been trying to digest all the good helps given us for our meetings—it is impossible! There is no longer room for complaint about good helps. I have never seen better suggestions than are given in the

Junior Portfolio and Our Mission Fields, and, too, our Mission Journal, in her new dress, is hard to be excelled. With best wishes for yourself and the Sunbeams.

MRS. JOHN W. GOOCH.

Dunn, N. C.

Cherryville Band.

My Dear Miss Heck:—I have promised our Sunbeams to write to you, so I must not neglect it.

Last year, for some reason, we did not consider an appointment until a short time before Christmas. Up to that meeting we had sent in more than you asked for the whole year. So I thought it a good chance to encourage them to plan to raise an amount that would surprise you, and let them see how well they could do when they made a special effort. I asked them how much they thought we could raise by May 1st. The amount ran from five to thirty dollars. I was so glad some of them felt so strong, but advised them to take twenty dollars as our aim. Then I asked if there were any who would say just how much they would raise. The pledges began with several one dollars, one five dollars, two three dollars, ending with twenty-five cents. The five dollars was paid, three ones, one doubled her aim, some nearly reaching, others reaching half way, and several lacking a great deal. I limited the time to May as we began so late and I am sure we could have sent it in, but on account of smallpox no public meetings were allowed, during May. However, at our first meeting in June we came up with a little more than we had intended to have. We all rejoiced over our success, and were so glad that we had raised \$20.28 instead of \$5.50. But our joy was somewhat counteracted when the larger boys said they had been planning to organize a Boys' Band, and from that meeting we gave them up willingly, hoping they would be able to do more good, and add another branch of the missionary work to those we already have.

Our regular members are very few and now the larger boys have left us we feel just half as strong, but will try to make an extra effort to enlarge our society, and think we will try a definite aim again this year. Of course we intend the money sent in since April to be counted in the first quarter of 1907. Up to April we had sent only \$12.75.

Very sincerely,

MATTIE V. MATTHEWS.

Cherryville, N. C.

In Memory of Little Frank Wade.

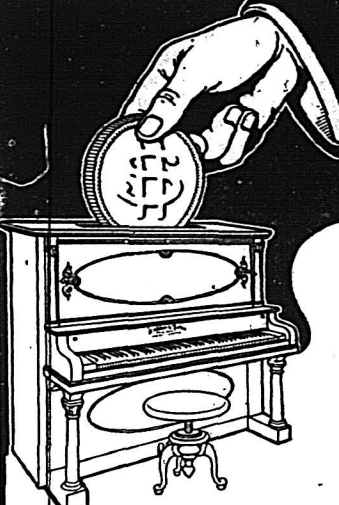
The Sunbeam Society of Leaks-ville Baptist Church has lost one of its brightest and most diligent members. May each one of us who mourn our loss, remember that Jesus wants us to be pure little Sunbeams for Him. Frank's favorite hymn was, "Will There be any Stars in my Crown?" Yes, we believe there will be many stars in our loved one's crown.

Before Frank died, he called his mother to him and said, "Mother, you have something that Jesus wants." In a few hours his spirit winged its flight to heaven, where he now joins in singing around God's throne where "Thousands of children stand."

May each one of us little Sunbeams try to so live that we may realize that Jesus wants us to come home to Him when our work on earth is ended. Frank died September 6, 1907, after an illness of six weeks. All that fond and tender loved ones could do for him was done. But Jesus needed him up yonder.

A FRIEND.

If you have not known poverty, heart hunger and misunderstanding, God has overlooked you, and you are to be pitied.—Oscar Haywood, D.D.



Like Putting Your Money In Bank

The Ludden and Bates Club Plan of piano selling was created for people who really want a high-grade piano, yet lack the ready money for its purchase. By joining the club of one hundred now forming, members can secure a really genuine \$400.00 New Scale Ludden and Bates Piano at once. We send you the piano as soon as your application is accepted. You pay for it a little at a time each month. It's like putting your money in bank, only better;—you actually save \$113.00 on the price.

The Ludden & Bates New Scale PIANO

is a genuine \$400.00 instrument if judged by the values of other pianos. It would cost \$400.00 too, only for our plan of making and selling one hundred pianos at a time, instead of a single piano like other dealers. The saving to you is \$113.00 instead of \$400.

The Ludden and Bates New Scale Piano is guaranteed for a life time. Has special copper-wound and steel strings throughout. Full cabinet grand, balanced scale, as perfect as skill can make it. Double repeating action, with light, even touch. Genuine ivory keys. Beautiful cases of fancy walnut, mahogany or oak, lined throughout with birds-eye maple. Tone full and rich, with that peculiar "singing" quality found only in the highest grade of piano.

In case of the death of the head of the family we cancel the club contract and make you an outright present of the unpaid balance. The piano then belongs to you absolutely. This free life insurance has allowed the completion of many a musical education, and is worth your consideration. It is practically an assurance that you will not lose your piano through inability to pay dues.

Write us at once for an application blank and complete description of different styles of finish. In this way you can make a selection that will delight you. You can leave the question of tone to us. We will see that you get a perfect instrument. A well made, attractive stool and a beautiful scarf go with each piano. Write for full information of the club that is now forming.

LUDDEN & BATES, Southern Music House, Dept. K, Savannah, Ga.

A Word to Investors.

Securities that pay 8 per cent. this year, and more next year, and still more each succeeding year, cannot often be bought at par. We have a few thousand dollars of this class of securities for sale at par. The safety of the investment is beyond question, and the earning will increase every year.

We invite your attention to our Board of Directors. We also invite correspondence.

DIRECTORS

NORTH CAROLINA SECURITY COMPANY.

C. B. AYCOCK, GOLDSBORO.
B. D. HEATH, CHARLOTTE.
FRANK H. COTTON, FAYETTEVILLE.
GEORGE HACKNEY, WILSON.
A. D. WARD, NEW BERN.
J. O. CARR, WILMINGTON.

R. E. L. BROWN, CHADBOURNE.
O. L. CLARK, CLARKTON.
T. O. EVANS, MAXTON.
A. A. SHUFORD, HICKORY.
L. I. MOORE, GREENVILLE.
L. G. ROPER, ROPER.

D. SAM COX, COLUMBIA, S. C.

Address inquiries to

D. SAM COX, President,
COLUMBIA, S. C.

Welsh Neck High School, Hartsville, South Carolina.

THE 14th SESSION WILL BEGIN SEPTEMBER 18th.

Literary, Music, Art, Expression and Business Courses. Large faculty, graduates of our leading colleges and universities. Thoroughness emphasized in every department. Healthy location. Buildings equipped with electric lights, hot and cold baths, and heated by steam or furnaces. Best Christian influences. Military discipline. Write for Catalogue.

ROBT. W. DURRETT, A.M., - - Principal.

WHEN WRITING ADVERTISERS, PLEASE MENTION THIS PAPER.

News of the Week

Discharges 150 Men.

Spencer, Sept. 12.—The Southern Railway Company to-night discharged 150 of its employes at Spencer, pursuant to a general cut, which, it is learned, covers the entire Southern system. It is understood that the reduction of the force is made necessary by adverse legislation and in order to meet expenses. The curtailment applies to all departments.

The Crop Report.

Washington, Sept. 10.—The crop reporting board of the Bureau of Statistics of the Department of Agriculture in its report to-day finds as follows:

Condition of corn on September 1 was 80.2 as compared with 82.8 last month; 90.2 on September 1, 1906, and a 10-year average of 81.

The average condition of spring wheat when harvested was 77.1 against 79.4 last month, and 83.4 for 1906, at the time of harvesting.

The average condition of the oat crop when harvested was 65.5 against 75.6 last month; 81.9 on September 1, 1906, and a 10-year average of 82.6.

The average condition of potatoes on September 1 was 80.2 against 88.5 one month ago; 85.3 on September 1, 1906, and a 10-year average of 79.4.

The average condition of tobacco on September 1 was 82.5 against 82.8 one month ago; 86.2 on September 1, 1906, and a five-year average of 82.8.

Telephoning Across the Atlantic.

Up to the present time wireless telegraphy has not supplemented or even appreciably interfered with ocean telegraph cables. In fact, wireless telegraphy has even aided submarine cables by bringing messages to them from vessels at sea. Of course, it is possible that, with increased invention, knowledge and experience, wireless telegraphy may make such progress as ultimately to interfere with ocean wire telegraphy. These two are essentially future competitors. But there would be no competition between wireless telephony and wire telephony across the ocean, because there is no ocean wire telephony and no immediate prospect of its arrival. It is more likely at present that wireless telephony may be extended in range to reach across the Atlantic Ocean than that wire telephony may be similarly extended. In other words, there seems more prospect at present of transmitting the human voice by electricity over the surface of the Atlantic Ocean than over an electric insulated wire carried under the ocean. The fact of trans-Atlantic telephony is far from being accomplished as yet in either of these ways.

—From "The Progress of Wireless Telephony," by A. E. Kennelly, in the American Monthly Review of Reviews.

Lusitania Breaks Record.

New York, Sept. 13.—The new four-screw turbine steamship, Lusitania, of the Cunard Line, finished her maiden voyage across the Atlantic to-day, having covered the distance from Daunt's Rock Lightship, off Queenstown, to the Sandy Hook Lightship, in five days and fifty-four minutes. Her average speed for the entire voyage was 23.01 knots per hour. Her best day's run made yesterday, was 593 sea miles. The poorest showing was on Monday when, because of the fog, the run for the twenty-four hours, plus the fifty-three minutes gained in time each

day on the west-bound passage, was 556 sea miles.

This voyage breaks the record for the passage from Queenstown, which was made in 1904 by the Lucania, also of the Cunard Line, which came across in five days, seven hours and twenty-three minutes. That record stood for thirteen years, or until the Lusitania arrived in this port on the 13th day of the month and on a Friday. But everybody among the passengers and in the service of the Cunard Company was so delighted with the voyage that nobody attached any significance to the day of the month and of the week, which, according to the legends, are unlucky.

The Queenstown record was the only one that the Lusitania did break. Her average speed per hour of 23.01 knots was beaten three years ago by the Kaiser Wilhelm II., which made a record of 23.58 knots per hour, and by the Deutschland seven years ago, which made an average speed of 23.36 knots. The highest average speed to the credit of the Kaiser Wilhelm der Grosse is 22.79.

Miscellaneous News Items.

A movement has been started to collect funds to erect a Confederate monument at Morganton.

William Jennings Bryan will speak twice in North Carolina in October: at the Greensboro Fair and also at the State Fair in Raleigh.

Early Monday morning, the 9th inst., the Cleveland Springs Hotel, a few miles distance from Shelby, was destroyed by fire. Three women were charred in the flames of the building. One white lady, Miss Cora Smith, of Rutherford County, and two colored chamber maids. These were literally cut off from all possible escape by the flames before they could be aroused by the hotel managers. The fire began in the kitchen and is supposed to be the work of a stroke of lightning.

London, Sept. 13.—Sir Thomas Lipton will make another attempt in 1908 to regain the America Cup for Great Britain. The announcement was made this afternoon by Sir Thomas in London and by the secretary of the Royal Irish Yacht Club at Dublin. The challenge, which goes to the New York Yacht Club in the name of the Royal Irish Yacht Club, was mailed from Dublin to-day. It probably will be taken to New York by the American Line steamer St. Paul, which leaves Southampton tomorrow.

The Charlotte Observer Printing Company sustained a heavy loss by fire Sunday night, September 8th. It is estimated that the loss is not less than \$25,000. In the building a deaf and dumb boy by the name of George Wilson was sleeping. His body when found was in an attitude of prayer and literally roasted. Being deaf he was not aroused by the roar of the flames and the work of the firemen, and when aroused could not cry aloud for help. He was not an employe of the office, but had just taken up there as an office pet.

A Good Meeting—Two New Churches Organized.

I held a revival at Walnut, N. C. (formerly Jewel Hill), which began the third Sunday in July, and closed on Friday before the first Sunday in August. Many souls were blessed. Twenty-five gave their hands and names to be organized into a Baptist Church. On September 9th I baptized nine happy souls. The presbytery met me at the Free-Will house, and Rev. J. B. Rice preached. The house would not hold the people, although the Presbyterians were holding services at the same hour, in about fifty yards of us. But the Free-Willers would not let us organize in their house. But Mr. James Ram-

sey let us organize in his yard, under the shade trees, where we ordained two deacons and elected a pastor (myself). All the work was done in good order and the Baptist Church of Christ, at Walnut, N. C., came into existence, with a blessing from the Lord as the hand of fellowship was given. And we aim to build a house of worship which will cost about \$2,500. We pray for help.

Brother McAfee phoned me that he organized a church (Baptist) at Anderson Branch, with twenty-seven members, and they are building a house of worship.

May God bless all who are working in his cause.

G. P. RICE.

Big Laurel, N. C., Sept. 4, 1907.

"His preaching much, but more his practice wrought;
A living sermon of the truths he taught."

Cure Eczema for 50c.

Most skin diseases are the result of infinitesimal microbes that eat into the delicate coatings of the skin and cause decay. Tetterine is a germicide; and permanently cures Eczema, Tetter, Erysipelas, Scalp Eruptions and all itching diseases of the skin. 50c box, at all druggists, or sent postpaid from the manufacturer, J. T. Shuptrine, Savannah, Ga.

Bathe with Tetterine Soap 25c Cake.

Brown University

Founded 1764.

W. H. P. Faunce, D.D., LL.D., President.

The University includes a college for men, a college for women, and a graduate department for both. It offers courses leading to the degrees of A.B., Ph.D., Sc.B. in Civil, Mechanical, and Electrical Engineering A.M., and Ph.D. The equipment includes 22 buildings, with laboratories in all branches of science, and a library of 140,000 volumes. There is a finely equipped gymnasium, swimming pool, and a well furnished building for social and religious uses. Providence offers the advantages both of city and country.

For further information, address
The Registrar, Brown University,
Providence, Rhode Island.

What Acid Iron Mineral Will Cure

Acid Iron Mineral cures quickly. Indigestion, Stomach, Bowel, Kidney and Bladder Troubles. Its wonderful healing mineral properties make it at once a relief and cure for all external and internal sores and inflammation, cuts, burns, bruises. Running sores are healed rapidly and permanently.

Many of the ills of the body are caused either by internal or external inflammations, and Acid Iron Mineral goes directly to the seat of the trouble.

MAN CANNOT MAKE IT. IT IS A NATURAL REMEDY.

Acid Iron Mineral is obtained from a natural and powerful mineral deposits, containing eight factors of the human body.

A bottle of Acid Iron Mineral in your home is better than having a mineral spring at your door, for it is much stronger than the mineral water.

Try Acid Iron Mineral. Buy it from your druggist or general store. If they cannot supply you, send us \$1.00 for two 50c bottles by prepaid express, containing four weeks treatment.

ACID IRON MINERAL COMPANY,

MUTUAL BUILDING,

Richmond

Virginia.

Wanted 25,000 Telegraph Operators

On account of the new eight-hour law passed by Congress, twenty-five thousand telegraph operators are needed by the various railroads. Although the time is reduced, the salaries are not cut, but raised. Most of the higher railroad officials began as operators. Here is your chance. We offer at moderate cost and liberal terms a training under a practical train dispatcher, and experience on a busy train wire. Such a training will fit you in a few months for a position with salary of not less than \$50 per month. Write to us. We will give you full particulars.

SOUTHERN RAILROAD TRAINING SCHOOL, 1730 1/2 Main St., COLUMBIA, S. C.

Carolina Life Insurance Co.

HIGH POINT, NORTH CAROLINA

A Safe, Progressive Home Company. Write for information about the CLIMAX BENEFIT POLICY, PREFERRED DIVIDEND POLICY, COMMON DIVIDEND POLICY

Comparison challenged and courted. As this Company insures women, they make good agents. Good representatives wanted and liberally paid.

SOW OATS IN OPEN FURROW

To Prevent Winter Killing.

Gantt Mfg. Co.

MACON, GA.

Sole manufacturers of the best Drill for this purpose on the market. Also manufacturers of the Gantt Guano Distributor and Cotton Planters, best on earth. Write for Catalogue.



To the Tar River Association.

Brethren:—You remember that the next session of our Association will be held with the church at Henderson. Let us try to fully meet all our pledges and pray that the Lord may give us a meeting of great spiritual power and that there may be advancement along all the lines of our work.

I will accept it as a special favor if the missionaries of the Association will send me by the last week in September, at Mapleville, N. C., a report of where they are preaching and the work done, so I may have my report on Associational Minutes ready.

G. M. DUKE.
Mapleville, N. C.

Meetings—Pastor J. D. Bowen's Field

Red Mountain.—On July 13, we started our meeting here. For nine days Evangelist T. H. Thornton, of Honaker, Va., preached to large and growing congregations. He preached with ease, power, fervor, and telling effect. This congregation, with others, was unanimous in agreeing that Brother Thornton was easily the soundest, safest and deepest Bible preacher they had ever heard.

He got hold of folks from the very first sermon, at all our meetings.

Results: Twenty-six professions of faith in Christ, and several backsliders reclaimed, with a church genuinely revived and strengthened. Baptized seventeen; received one by letter.

Berry's Grove.—We began here July 20th, and continued nine days, with Brother Thornton aiding. He preached here with his characteristic earnestness. But the Word was somewhat hindered here as there was some division in the church. But in spite of circumstances, he had results—fourteen professions and several backsliders reclaimed; baptized two, received one by letter.

Berea.—Brother Thornton did the preaching here, July 28th to August 1th, and did it well. This congregation was charmed with the earnest manner in which the Word was handled.

Results: Church wonderfully revived; baptized thirteen; quite a number of backsliding, ones reclaimed.

Good Hope.—We began here August 4th, and continued nine days. In spite of the fact that Green Level and Cedar Fork—two near-by strong churches—had meetings the same week, we had exceedingly large congregations. Brother Thornton was at his best here. The Word had success.

Results: Church strengthened and revived from centre to circumference. I've never seen anything like it. Baptized seventeen; many backsliders reclaimed. Twenty-two professions.

Here came in two weeks in which I had no meetings with my churches, and Brother Thornton aided Bro. J. M. Hilliard, and I aided Bro. J. W. Watson, of Hope Mills, at Pauline, in Johnston County. Had sixteen professions there. Brother Watson is a true yoke-fellow. He is doing a fine work in the Johnston County Association. Pauline was a church under my care of other days.

Wakefield.—We began here August 24th and continued until September 4th. Here also we had the beloved evangelist. Here he reached a climax in preaching. The day of Pentecost was repeated at this dear place. God's people were moved by the Holy Ghost and men and women were not accustomed to speak out, in public, spoke mightily for God. It was simply blessed to be present.

Results: Twenty-eight professed faith in our blessed Lord, and several of the Lord's wayward children were reached and put into renewed allegiance to Him who loved them. Have not baptized yet, but will fourth Sunday night.

Brother Thornton is a man who loves God and speaks as one from his presence. He is not of the "tear down sort" of evangelist. He is the New Testament kind. He leaves a pastor and his church closer together, and the work a fine shape.

He begins with Rev. A. A. Pippin next Saturday and will aid him three

weeks; after which he has no engagements. If you want to see your community, church and pastor blessed, and sinners reached with the gospel, engage Thornton for meetings after October 1, before he returns to his home in old Virginia. He preached in Raleigh last Sunday and Monday nights. He will preach at

First Baptist Church, Apex, N. C., to-night.

Negotiate with him at Wakefield, N. C., in care of Rev. A. A. Pippin.

Yours in bonds of Christian esteem,

J. DAWSON BOWEN.
Apex, N. C., Sept. 11, 1907.



Piedmont Farms.

We offer for sale several highly improved and valuable farms located in the Piedmont section of North Carolina. If you are considering a change of location you cannot improve upon

Piedmont North Carolina.

We offer 364 acres of highly improved land located one mile from a thrifty Furniture Manufacturing town, of 2500 inhabitants, where there is a good Graded School, and one of the most noted Schools for Boys in the State. 200 acres of this farm is original growth of timber; 100 in cultivation, highly improved. Good, two-story house, nicely finished, good barn and out-houses.

We also offer a nice farm of 60 acres and one of 83 acres, located reasonably convenient to a Christian College.

Write for complete list of properties, prices, etc.

Address,

REAL ESTATE DEPARTMENT,

Piedmont Trust Company,

Burlington, N. C.

The Long Winter Days Will Not Seem So Long If You Are a Reader of The Semi-Weekly Journal.

The South's Greatest Newspaper.

CHOCK FULL of news from the front to the last page. NEWS WHILE IT IS FRESH.

A MARKET PAGE no up to date farmer can afford NOT TO READ.

A PAGE FOR THE LADIES, giving useful household helps and hints, besides other numerous features.

SEND FOR SPECIAL PREMIUM OFFERS AND TERMS TO AGENTS. \$750 IN CASH Prizes are now being offered to Agents. Full particulars for the asking. CONTEST CLOSES DECEMBER, 15th, 1907.

Price 1 year, \$1.00



SHORTHAND---By Mail
JAMES SHADELESS SHORTHAND
Or Artists (The Best)
The Famous Parliamentary System
The Simplest, The Speediest, The
Most Legible Shorthand System Of
the Age. Complete Set of Books
and THREE Trial Lessons \$3.50—
Begin Now. Write for Particulars
TOBY'S School of Corr., 136 5th
Ave., New York City
TOBY'S Practical Business College,
WACO, TEXAS

Medical College of Va.

ESTABLISHED 1838
CHRISTOPHER TOMPKINS, M. D., Dean
Medicine : Dentistry : Pharmacy
Excellent Theoretical Course with Thorough
Practical and Clinical Instruction in the
Memorial Hospital, City Free Dispensary, and
New, Well Equipped Laboratories, all under
the exclusive control of the College, together
with the State Penitentiary Hospital, City
Alms-house Hospital, and other Public Institutions.
This school conforms to the requirements
of the Council on Medical Education of the
American Medical Association, regarding
preliminary education and curriculum.
For announcement of the 70th session which
will commence September 17, 1907, address
FRANK M. READE, M. D., Sec'y
Richmond, Va.

When writing advertisers, please mention this paper.

Fruit Trees

Apple, Peach, Pear, Etc.
Large stock. Fine trees.
Ornamentals—
Shade trees, Roses,
Evergreens, Shrubs.

WRITE for our illustrated catalog and pamphlet on "How to Plant and Cultivate an Orchard."

We ship to any point.
Prompt and satisfactory service. True stock.

J. Van Lindley Nursery Co.
POMONA, N. C.
Established 1869. 400 Acres.
TEN GREENHOUSES DEVOTED TO CUT FLOWERS.

TRY HICK'S CAPUDINE

For all
aches, nervousness, colds,
sour stomach and indigestion pains
HICKS' CAPUDINE (it's liquid)
has positively no equal. It gives quick
relief. Regular sizes, 25c and 50c.
AT ALL DRUGGISTS Trial Bottle, 10c

SPECIAL RATES VIA THE SEABOARD

NASHVILLE, TENN.—Tennessee Home-Coming Week, September 23rd, to 28th. One first class fare plus 25 cents; Tickets sold Sept. 21st to 23rd, limited to September 30th.

RICHMOND, VA.—Triennial General Convention Protestant Episcopal Church, Oct. 2nd to 23rd. One first class fare plus 25 cents. Tickets sold September 29 to October 6th, limited to October 26th.

WASHINGTON, D. C.—International Convention Brotherhood of St. Andrew September 25th to 29th. One first class fare plus 25 cents. Tickets sold Sept. 21st to 25th limited September 30th.

NORFOLK, VA.—Jamestown Exposition, 60 day tickets, 10 day tickets, sold daily. Coach Excursion tickets at very low rates sold Tuesdays and Fridays. Extra Coaches from Charlotte, Raleigh and Durham on Nos. 38 and 32 Tuesdays and Fridays. Dining-car service on all trains.

ATLANTA, GA.—National Association of Cotton Manufacturers, October 7th to 8th; One and one-third first class fare plus 25 cents. Tickets sold Oct. 5th to 8th. Limited to Oct. 12th.

MEMPHIS, TENN.—Deep Water-Way Convention, October 4th and 5th. One first class fare plus 25 cents. Tickets sold October 1st to 3rd, limited October 8th.

WASHINGTON, D. C.—National Association of Cotton Manufacturers, October 2nd to 3rd. One and one-third first class fares, plus 25 cents. Tickets sold September 30th to Oct. 3rd, limited October 8th.

For Time tables, rates or any information in regard to other Special Occasions address the undersigned.

C. H. Gattis,
Travelling Passenger Agent,
Raleigh, N. C.

Dobbin-Ferrall Co.,

123 and 125 Fayetteville Street,
RALEIGH, N. C.

The attention of house-keepers is directed to our September Special Sale of

CARPETS, RUGS, MATTINGS

and allied lines House Furnishing Dry Goods.

There's a saving of fully one-third on regular fall and winter prices.

We prepay freight or express carriage to any point in North Carolina on all cash orders of \$5.00 or more. We give D. & F. Gold Trading Stamps with every cash purchase—one stamp for every 10 cents.

Revivals at Bethesda, Thanksgiving, Live Oak and Wilson's Mills Churches.

On the fourth Sunday in July I began a meeting at Bethesda Church and continued one week. Bro. T. P. Hedgepeth was with me and did the preaching and did it well. As a result the church was much revived and I have received four into the church.

On the first Sunday in August I began at Thanksgiving and held for a week. Bro. W. C. Royal did the preaching to the delight and benefit of all. The church was very greatly benefited and three were baptized into the church.

From the close of this meeting I continued at old Live Oak for another week. The brother who was to help me here was sick so I was by myself, but the Lord met with us and we had a good meeting. There were two conversions. This is an old church that has almost gone down and has been doing very little for a few years, but seems to be taking on new life now, and there is a prospect of building up now.

The fourth Sunday in August I began a meeting at Wilson's Mills and continued for eleven days. The church was very greatly revived. Twelve professions were made and seven were received for baptism. The evil one was around and at work doing all he could against our meeting. Some people would not let Baptists exist if it were in their power to crush us out, but the Lord stood with us and we had a great meeting. This has been a very hard place for Baptists on account of other people, but we are coming now. We have received about twelve into this church this year. Brother B. Townsend did the preaching here. The people were delighted and helped by his preaching.

My work moves on fairly well. We received one at Smithfield, by baptism last Sunday. We have received about ten here this year. My field gives me a great deal of hard work, but I delight in it, when the Lord gives me strength to do it. Pray for us that we may do just what he wants. You are making an excellent paper; I congratulate you on it.

D. P. BRIDGES.

Meetings at Cumberland Union, Chalybeate Springs, Macedonia and Other Churches.

After a long delay I will write a few lines concerning my work. I came to this work the first of November, 1906. The brethren gave me a most cordial welcome when I came to this, the Little River Association. Our relations, thus far, have been very pleasant indeed. We have not so many preachers in this Association as some, but the few that are here are true to the cause and to each other. I found the conditions in many churches about up to normal and I hope there is no sign of a falling temperature.

I have held meetings in all my churches and am glad to report good results. I am at home now for a few days, after a campaign of five successive weeks in revivals. Following is the order of my meetings and some of the results.

Cumberland Union.—The week following the fourth Sunday in July, we held a most gracious meeting with this old church, one of the oldest in the Association. Bro. W. R. Beach, of Leesville, was with me for five days and preached ten sermons that had as much gospel in them as any ten I ever heard. My people were charmed with him. The Lord owned his Word and blessed it to the salvation of souls. As a partial result I baptized ten into the fellowship of the Church; others are expected. We have in this church some of the best personal workers that I know.

Chalybeate Springs.—The week af-

ter first Sunday in August, Bro. S. B. Wilson, of Fair Bluff, was with me here and delighted my people very much with the plain Gospel truths that he presented. The people were almost extravagant in their love and good words for Brother Wilson. The church was much helped, and I have baptized ten into the fellowship of the church. I am hoping for others to follow.

Macedonia.—On the second Sunday in August began a meeting here. The preaching was done by the pastor, Brother Churchill, of Haywood, N. C., conducted the music and gave other help in the meeting. The Lord was with us here and greatly blessed our efforts. At the close of the meeting eight were received for baptism and others are expected at our next appointment. The church was alive in its efforts to save the lost.

Sardis.—Bro. B. Townsend, of Broadway, N. C., joined me here Monday after third Sunday in August, and remained through the following Sunday. Brother Townsend is a fearless preacher of the Gospel, and proved himself such in this meeting.

This is a mission point in the Johnston County Association. Owing in part to the continued rains, and in part to the indifference upon the part of the people in general, the meeting was not what we had hoped. There were several professions of conversion, but thus far no additions to the church.

On Monday after fourth Sunday in August I joined Bro. Dancy Cale in a meeting at St. Johns, in the West Chowan. This is my old mother church, at which place I was born into the kingdom twenty-three years ago, and in the sight of the home of my birth. It was indeed a pleasure to labor for a week with my home people, and to be associated with such a sweet spirit as Brother Cale. He is a quiet worker, but a great power. There were sixteen additions to the church, twelve by baptism and four by letter. I shall always look back to it as the happiest week of my life.

Beginning next Monday I am to be with Brother Ingram at Bethel.

B. G. EARLY.

Chalybeate Springs, N. C.

Good Meetings Just Over the State Line.

Dear Brother Blanchard:—I trust you will allow me to say through your valuable paper that we have just closed a very successful meeting at Tucker's Swamp Church. Rev. R. J. Bateman, of Norfolk, Va., but formerly of Raleigh, N. C., did the preaching, and all of his sermons were deeply spiritual and highly profitable to the people. There were only a few additions to the church because of the fact that nearly all the people in the community are church members. The church was greatly revived and our people have reason to be grateful to God for sending us such an efficient preacher. Our people were so highly pleased with Brother Bateman that they unanimously invited him to come back next year and hold another meeting with them.

Our meeting at Black Creek Church begins next Sunday, Rev. Dr. Calvin S. Blackwell, of Norfolk, Va., doing the preaching.

I greatly enjoy reading the Recorder and trust that the blessing of the Lord may continue to rest graciously upon your work. I trust you will pardon my presumption in asking you to publish this report of our meeting, as I feel that the churches of your own State have first claim upon your valuable space.

Yours fraternally,

B. F. ROBINSON.

"What a blessing it would be if people would read the Bible and the Biblical Recorder more than they do."—J. A. Stradley.

Desperate Coughs

Dangerous coughs. Extremely perilous coughs. Coughs that rasp and tear the throat and lungs. Coughs that shake the whole body. You need a regular medicine, a doctor's medicine, for such a cough. Ask your doctor about Ayer's Cherry Pectoral for these severe cases. We have no secrets! We publish the formulas of all our preparations. J. C. Ayer Co., Lowell, Mass.

COMPLETE ONLY \$15.00



BURNS WOOD OR COAL

JUST SEND ME ONE DOLLAR

and I will ship C. O. D. to any railroad station in the U. S. this fine Willard Steel Range. Anyone can say they have the best range in the world, but I will furnish the evidence and leave the verdict to you. After you examine this range, if you are satisfied in every way, pay Agent \$14.00 and freight, and you become the possessor of the best range in the world for the money. The range has six 8-inch lids; 18-inch oven; 15-gal. reservoir; large warming closet; top cooking surface, 80x34 ins. Guaranteed to reach you in perfect order. Shipping weight, 400 lbs. Thousands in use and every one of them giving satisfaction. Write for full description and testimonials.

WM. G. WILLARD

No. 62 WILLARD BLDG. 320 CHESTNUT STREET

ST. LOUIS, MO.

Drink Harris Lithia Water



12 half Gal. Bottles case for \$4.00, allowing \$1.00 for return of case.

Cartersville, Ga.

The Harris Lithia Springs Co.,

Harris Springs, S. C.

Gentlemen—I have been using, with other members of my family, Harris Lithia Water for more than twelve months. It is the most satisfactory, pleasant and delightful water I have ever used. Its influence and effects upon the stomach, liver and kidneys is wonderful and I can sincerely commend it as the most effective and satisfactory lithia and mineral water of which I have any knowledge.

SAM P. JONES.

„THE TRAITOR..

(JUST FROM PRESS)

By THOS. DIXON, Jr.

Price, \$1.08; Postpaid, \$1.20

Clansman
Leopard Spots } 62c. each Postpaid
One Woman

Alfred Williams & Co.

RALEIGH, N. C.

CROSS & LINEHAN CO.,

UP-TO-DATE

CLOTHING AND

* MEN'S FURNISHINGS.

Without asking you to dwell on a long story, there's more good value, more variety, more of the unusual in our Spring line than you'd expect even from us.

CROSS & LINEHAN COMPANY,

Up-to-Date Clothiers and Furnishers.

Marriages

Williams-Jones.—At the home of the bride's parents in Franklin County, N. C., September 1, 1907, Mr. Hampton Williams and Miss Harriett Jones, both of Franklin County, Rev. W. D. Poe officiating.

Obituaries

Pippin.—Bro. Wesley Pippin died July 23, 1907, at the age of seventy-three, leaving a wife, five children and numerous friends to mourn their loss. He was a loyal member of Popular Spring Church. He had a big, generous sympathetic heart and was loved by all who knew him. He was a devoted husband, loving father, patriotic citizen, noble Christian gentleman. We miss him. He is at rest. W. D. P.

Riddick.—Sister Mary F. Riddick passed into her rest June 17, 1907, aged sixty-two years. For thirty-nine years she was the faithful companion of Solomon Riddick. She became a member of Sandy Cross Church early in life. After living many years a faithful member of that church, she moved to Whiteville Grove Church, where she remained a member until death. She was confined to her bed three years. Her sufferings were severe, being drawn by pain so that she could not look up; hence could not sit erect. A grown son, who was severely afflicted, had been in bed for nine years. With all of this she was very patient and would watch and pity that poor son daily. The writer visited them many times and held prayers. Jesus seems to have had the entire control of this humble home. Brother Riddick was also greatly afflicted. But none of these things prevented them from serving God. They were deprived of going to church, yet rejoicing in a Saviour's love.

The last visit made by the minister to her home on leaving, she said: "I have a sweet hope. I will soon go to my rest. I hate to leave my kind husband and my poor, helpless boy; but God will take care of them." A kind wife, mother, sister and neighbor has fallen. I thank God for her life. All will miss her. She leaves children, grandchildren, sisters, a devoted husband and many relatives to mourn their loss. The funeral service was conducted in the home, after which the body was taken to its resting place. "She is not dead, but sleepeth."

JOSIAH ELLIOTT.

Evans.—Miss Bessie Frances Evans, of Henderson, Vance County, N. C., died August 28, 1907, at 5 o'clock a. m., in the twenty-fifth year of her age.

Years ago Bro. Peter Evans, Bessie's father, was taken away, and left a widowed wife to raise a large family of little children. Nobly has Sister Laura Evans, Bessie's mother, performed the arduous task committed to her care. Beautifully did the mother's moulding influence shape the lovely life of Bessie. A more lovely girl could not be found. She was beautiful and attractive in person. She was kind, and gentle, and genial, and lovely in character. The religion of Jesus, which she embraced at the age of fifteen, made her Christian life bright and beautiful. On a profession of faith she was baptized into the fellowship of Island Creek Baptist Church by Rev. J. A. Stradley, who also conducted the burial service, at the same church, in the absence of her present pastor.

How mysterious are the provi-

dences of God! We cannot now understand why God should have taken away one in the bright bloom of young womanhood—one so tenderly loved by all who knew her. The dark side of the cloud is turned to us now, but it has a bright side for us!

"Judge not the Lord by feeble sense,
But trust Him for His grace;
Behind a frowning Providence
He hides a smiling face.

If we listen, we will hear the loving voice of Jesus saying: "What I do thou knowest not, but thou shalt know hereafter."

"His purposes will ripen fast,
Unfolding every hour,
The bud may have a bitter taste,
But sweet will be the flower."

Around Bessie's grave we sang the song containing the touching words, "Good night, good night," but on another day we shall sing, "Good morning, good morning." That bright day will have no night, no sickness, no sorrow, no death, no parting, but will be radiant with eternal joy and sweet companionship in heaven. J. A. S.

In Memory of Mrs. W. A. Daniel.

On August 5, 1907, Wakefield Baptist Church was called upon to give up one of her most faithful members. Mrs. Daniel lived a beautiful Christian life, one of simple faith and trust, and seemed daily to realize that "God is good and all is well." She was a faithful wife, a kind and loving mother, and a good neighbor. She leaves a husband and five children, two sons and three daughters, all members of our church, who feel that mother's only gone before and that there will be glad rejoicings as, one by one, they cross the dark valley and meet her in the beautiful city; for a little while they can no longer call mother, "the dearest, sweetest name that mortal tongues employ, except the name of Christ, our King, which brings eternal joy." MRS. W. S. BROUGHTON.

Resolutions of Respect.

The following resolutions were adopted by the Woman's Missionary Society of Caroleen Baptist Church: Whereas, it hath pleased Almighty God, in His wise providence, to remove from us one of our most earnest and faithful members, Mrs. G. W. Matheny, who died August 6, 1907, therefore be it

Resolved 1. That in the death of Sister Matheny Caroleen church sustains a great loss, especially the Missionary Society; each member feels a real personal loss since we no longer have her faithful attendance.

2. That we extend to the bereaved relatives our sincerest sympathy, and remember them in our prayers and commend them to Him for strength and comfort in this hour of darkness, knowing that God doeth all things well.

3. That a copy of these resolutions be inscribed on the minutes of our Society in commemoration of her faithfulness, having been a member for six years; that a copy be given the family and sent to the Biblical Recorder and Rutherfordton Sun for publication.

MISS YAVA WALL,
MISS MATTIE HAMRICK,
Committee.

In Memoriam.

Entered into rest, at Kernersville, N. C., July 23, 1907, Mrs. Emma Veleria Kerner, wife of Rephellus B. Kerner, and only child of Thomas A. and Emma Weather Jones, aged twenty-five years, two months and sixteen days. Mrs. Kerner leaves a husband, one little daughter, a father and mother and a host of relatives and friends to mourn their loss.

Mrs. Kerner, being an only child, was brought up in Raleigh with great

care and tenderness, and was carefully guarded in her young maidenhood from all influences that might tend to weaken her character, or make her to be a mere butterfly in society; and her character in maturity witnessed most eloquently to the effectiveness of her training. She was educated at the Baptist University for Women at Raleigh, and inter-married with Rephellus B. Kerner in 1902. Two children, a little boy and a little girl, were born to them, the little boy having preceded his mother to the better land.

Mrs. Kerner was a dutiful and an affectionate daughter. She was a faithful and an exemplary wife. She was a loyal and a self-forgetful friend; she was a devoted and careful-living Christian. She was converted in her girlhood and joined the First Baptist Church in Raleigh; and she lived the life of a cheerfully sweet Christian woman to the end.

One who knew her well, said in the hearing of this writer only the other day, that "she was a born mother," having the patience and gentleness so requisite to those whose task it is to bring up children.

She was almost idolized by her husband and her parents; and she had made a profound impression upon the people where her short married life was spent; so much so, in fact, that the villagers where she lived and died feel a deep sense of personal loss, now that she has been taken away from them.

To our dim eyes it looks to be a pity that one so young, so gentle and so promising of large and blessed usefulness here should have been taken away. But it seems to us to be so, only because we cannot see distinctly now. Could we see, as the good God and Father of us all sees, we should neither weep nor murmur; we should feel no depression, no loneliness of spirit; we should rejoice and be glad, on account of what she has escaped from; on account of what she has escaped into; and expect with divine impatience even our own oncoming deliverance from thralldom into the gladness and song of the redeemed of the Lord!

The father and mother, the husband and little daughter, of our departed sister and friend, have the deep and tender sympathy of large circles of loving relatives and friends in this time of their great bereavement. C.

Raleigh Christian Advocate please copy.

What wouldst thou have a friend for? For converse? O taste and see how good and pleasant a thing it is to have communion with God! His love, his converse, his society is life itself; and such a life is made up of nothing but sweetness and light.—John Mason.

TO DRIVE OUT MALARIA AND BUILD UP THE SYSTEM
Take the Old Standard GROVES TASTELESS CHILL TONIC. You know what you are taking. The formula is plainly printed on every bottle, showing it is simply Quinine and Iron in a tasteless form, and the most effectual form. For grown people, and children. 50c.

Beautify the Complexion
IN TEN DAYS.
Nadinola

CREAM, the unequalled beautifier, is endorsed by thousands and guaranteed to remove freckles, pimples, liver spots, tan, sallowness, etc.

the worst case in 20 days, and restore the beauty of youth. Price 50 cents and \$1.00, by leading druggists or mail.

Prepared by NATIONAL TOILET CO., Paris, Tenn.

IRON FENCE
LOW PRICES—HIGH GRADE—CATALOGUE FREE.
SOWE WIRE & IRON WORKS, Louisville, Ky.

USE VICK'S
Great Antiseptic
LINIMENT
(Formerly Turbide Oil)
LARGEST AND BEST FOR 25c
HEALS WITHOUT SOAR
Prevents Wound Poisoning,
Inflammation, Pain, Soreness
MONEY SAVER IN HOME AND STABLE.
L. Richardson, Mfg. Chemist
GREENSBORO, N. C.

"AMERICAN" MACHINERY
WELL DRILLING & PROSPECTING—
DEEP WELL, PUMPING, CENTRIFUGAL PUMPS,
IRRIGATING PUMPS, AIR COMPRESSORS.
THE AMERICAN WELLWORKS.
AURORA, ILL.—CHICAGO, 1st NAT. BK. BLDG.

"SOUL SONGS," The Great Hymn
and Song Books for
Baptist Churches
Sunday Schools, etc. Write THE SINGING
EVANGELISTS' MUSIC CO., Chattanooga,
Tenn., or Waco, Texas.

PIEDMONT
"IS THE BEST."
Write for Catalogue
Piedmont Business College.
Lynchburg, Va.

TOWSON (Baltimore, Md.)
& Ardmore, Pennsylvania.

Norfolk & Southern Railway Co.

LOCAL TIME TABLE.

Goldsboro and Beaufort, N. C.

Effective Sunday, June 2nd, 1907,

at 12:01 A. M.

EAST-BOUND.		N. & S. RAIL- WAY STATIONS.	WEST-BOUND.	
READ DOWN.			READ UP.	
3	1		2	4
Daily.	Daily.		Daily.	Daily.
P. M.	A. M.		A. M.	P. M.
4.10	7.30	Goldsboro	11.30	8.35
4.20	7.40	Millers	11.20	8.25
4.31	7.51	Beats	11.09	8.14
4.41	8.01	LaGrange	10.59	8.04
4.55	8.15	Falling Creek	10.45	7.50
5.10	8.30	Kinston	10.30	7.35
5.2	8.42	Caswell	10.18	7.28
5.32	8.52	Dover	10.08	7.13
5.48	9.08	Cove	9.54	6.59
5.56	9.18	Tuscarora	9.44	6.49
6.01	9.21	Clarks	9.39	6.44
	9.30	Newscrossing	9.30	
6.18	9.38	A New Bern L	9.22	6.27
6.23	9.43	L New Bern A	9.17	6.22
6.49	10.09	Riverdale	8.51	5.58
6.54	10.14	Croatan	8.48	5.51
7.08	10.28	Havelock	8.32	5.37
7.27	10.47	Newport	8.18	5.18
7.33	10.53	Willawood	8.07	5.12
7.37	10.57	Mansfield	8.03	5.08
7.47	11.07	Morehead City	7.53	4.58
7.52	11.12	Atlantic Hotel	7.48	4.53
8.10	11.30	A Beaufort L	7.30	4.35

R. E. L. BUNCH, Traffic Manager, Goldsboro, N. C.
H. C. HUDGINS, Gen. Frt. Agent, Goldsboro, N. C.

Raleigh and Southport R. R. Co.

S. BOUND.			Effective Sunday, May 12, 1907, at 12:01 A. M.	STATIONS.	N. BOUND.		
1st Class					1st Class		
D'ly Ex.	D'LY.				D'LY	D'ly Ex.	
Sun.						Sun.	
1	5				4	2	
A. M.	P. M.				A. M.	P. M.	
8.00	4.40		Lv. Raleigh	Ar.	10.40	6.00	
8.55	5.15		McCuillers		10.05	5.15	
9.16	5.30		Willow Springs		9.50	4.50	
9.40	5.51		Varina		9.40	4.32	
9.55	6.00		Fuquay Springs		9.23	4.17	
10.10	6.13		Chalybeate		9.06	3.59	
10.37	6.38		Lillington		8.42	3.31	
11.55	7.45		Ar. Fayetteville	Lv.	7.30	2.15	

JNO. A. MILLS, Pres. and Gen. Mgr

The Biblical Recorder.

FOUNDED 1833 BY THOMAS MEREDITH
ORGAN OF THE BAPTIST STATE CONVENTION
OF NORTH CAROLINA.
Entered at the Raleigh postoffice as second
class mail matter.

PUBLISHED BY

The Biblical Recorder Company,
(Organized 1901.)

Subscription, one year, in advance, - - \$1.50
Advertising rates on application.

REV. CHAS. W. BLANCHARD, EDITOR.
JOHN S. PEARSON, BUSINESS MANAGER.
J. S. FARMER, GEN. REPRESENTATIVE.

Receipts will be given in change of date on
label of paper. If date is not changed in two
weeks you will please notify us.

Change of address will be made when the
old and also the new address are given in
full. If not changed in two weeks please
notify us.

Remittances should be sent by Registered
Letter, Postal Money Order, or Express
Order, payable to the order of the BIBLICAL
RECORDER.

Obituaries, sixty words long, are inserted
free of charge. When they exceed this number,
one cent for each word should be paid in
advance.

"We assume that subscriptions are to continue
until ordered discontinued, unless it
is specifically agreed that the subscription
shall stop when out. The evidence of our
recognition of this agreement is the character
of our label. If it is not there, we
shall feel at liberty to send the RECORDER
indefinitely, expecting you to pay for it."

Acknowledgments.

Raleigh, N. C., Sept. 18, 1907.

State Missions.—Mt. Zion, \$2.00;
Great Marsh, 4.60; Peach Tree, 3.28;
Forest Avenue, Greensboro, 31.63;
Winton, 5.00; Western N. C. Asso.,
25.94; Graham, 5.35; Harrellsville,
21.00; W. M. S., Windsor, 10.00;
Pleasant Plains, C. F. & Col., 1.45;
Brushy Mt. Asso., 48.00; Waynesville,
12.15; W. M. S., Waynesville,
10.00; Yancey Co. Asso., 75.10;
Fork Mt., 2.15; W. M. S., Forest
Ave., Greensboro, 5.00; Southport,
5.00; S. S., Southport, 5.00; St.
John's 10.00; Tuckaseegee Asso.,
42.74; Ebenezer, Tar River, 10.50;
Macedonia, 1.19; So. Yadkin Asso.,
24.68; Rolesville, 27.50; Forest
Grove, 1.63; Piedmont, Sandy Creek,
1.00; Mt. Tabor, 11.50; Cool
Springs, Chowan, 25.00; Union
Neuse, 15.00; Marshall French
Broad, 50.00; Shiloh, Chowan,
15.00; Bear Swamp, 3.80; Severn,
11.00; Conway, 9.00; Kings Mtn.,
16.12; W. M. S., King's Mtn., 8.88;
W. M. S., Bessemer City, 5.00; Sun-
beams, Bessemer City, 2.00; Midway,
2.00; Samaria, Tar River, 3.00; W.
M. S., Capehart's, 12.00; Holly
Springs, 6.45; Piney Grove, 1.70;
Maple Springs, 2.50; Cypress
Chapel, 1.50; Love's Creek, Sandy
Creek, 15.90; Marion, 10.60; W. M.
S., Aberdeen, 7.00; Margarettsville,
8.00; W. M. S., Lincolnton, 8.50; W.
M. S., Clyde's Chapel, .30; Salem
Missionary Band, 1.00; Sunbeams,
Dunn, .90; W. M. S., Worthville,
3.00; W. M. S., Randleman, 8.00;
Sunbeams, Lincolnton, 4.00; W. M. S.,
Pleasant Hill, 2.00; W. M. S.,
Oak Grove, 4.50; W. M. S., Montford
Cove, 4.67; W. M. S., Troy, 3.25;
Mrs. J. G. Carrier, Hickory, 5.00; W.
M. S., Corinth, 2.80; W. M. S.,
Wakefield, Central, 3.00; W. M. S.,
Friendship, 3.00; Sunbeams, Severn,
.82; W. M. S., Albemarle, 1.90; W.
M. S., Four Oaks, 1.00. Total this
week, \$692.48. Previously reported,
\$6,492.67. Total this year, \$7,
185.15.

Foreign Missions.—Sharon, \$12-
13; Winton, 5.82; Western N. C.
Asso., 11.71; Lenoir, 10.00; Har-
rellsville, 15.00; Waynesville, 23.50;
Marshallburg, Atlantic, 2.00; Yancey
Co. Asso., 5.65; St. John's, 10.00;
So. Yadkin Asso., 20.61; Poplar
Branch, 10.00; Cherryville, 15.22;
King's Mt., 6.27; Midway, 1.00;
Holly Springs, 1.70; Love's Creek,
Sandy Creek, 16.00; Olivet, So. Fork,
6.25; W. M. S., Edgewood, 2.00;
W. M. S., New Found, 1.00; W. M. S.,
Silver's Chapel, 4.64; W. M. S.,
Anlander, Chinese girl, 15.00; Sun-
beams, First, Winston-Salem, 6.00;

Girls' Society, Warsaw, 4.25; Sun-
beams, Manteo, 2.20; Sunbeams,
Magnolia, Bible Fund, 5.00; Sun-
beams, Red Mt., 1.20; W. M. S., Jer-
sey, 1.20; W. M. S., Wakefield-Cen-
tral, 3.00; W. M. S., Grover, 1.00;
W. M. S., North Wilkesboro, Bible
Woman, 30.00; W. M. S., Cane
Creek, 10.00; W. M. S., Severn,
1.15; W. M. S., Four Oaks, 1.00.
Total this week, 292.70. Previously
reported, \$20,345.89. Total this
year, \$20,638.59.

Home Missions.—Sharon, Tar Riv-
er, 8.55; Davis Shore, Atlantic, 2.00;
Winton, 5.00; Sunbeams, First, High
Point, 20.00; Western N. C. Asso.,
19.44; Haw River, 4.00; Brushy Mt.
Asso., 23.00; Marshallburg, Atlantic,
1.77; Yancey Co. Asso., 89.25; St.
John's, 8.00; So. Yadkin Asso.,
22.42; Fprest Grove, 1.63; Three,
Forks Association, 5.00; Cherryville,
20.00; Midway, 1.00; Holly Springs,
1.45; Johnston's, Eastern, 10.00.
Corinth, 5.00; W. M. S., Cashie,
5.90; Sunbeams, Lincolnton, 1.00;
Sunbeams, Sylvia, .50; Sunbeams,
Winston-Salem, 6.50; W. M. S.,
Wakefield-Central, 3.00; W. M. S.,
Friendship, 1.00; W. M. S., Grover,
1.00; W. M. S., Severn, 1.45; Sun-
beams, Severn, .88; W. M. S., Four
Oaks, 1.00. Total this week, \$268-
74. Previously reported, \$10-
755.50. Total this year, \$11,024.24.

Education.—Forestville, \$4.00,
Davis Shore, Atlantic, 1.00; Winton
4.18; Bethel, Mt. Zion, 9.50; Brushy
Mt. Asso., 7.00; So. Yadkin Asso.,
39.00; Rock Spring, 4.55; Island
Creek, 3.78; P. M. Charlotte, 10.00
Laurel Hill, Montgomery, 1.00; Severn,
8.00; King's Mt., 5.00; Midway,
.50; Holly Springs, .60; Corinth,
5.00; Mt. Moriah, 3.23; Love's
Creek, Sandy Creek, 3.00. Total
this week, \$109.34. Previously re-
ported, \$2,074.31. Total this year,
\$2,183.65.

Sunday-School Missions.—Davis
Shore, Atlantic, \$2.00; S. S., Chris-
tian Harbor, 2.50; Brushy Mt. Asso.,
4.50; Edgewood, 2.00; Three Forks
Asso., .75; First, Asheville, 25.00;
Murfreesboro, 5.00. Total this week,
\$41.75. Previously reported, \$723
.70. Total this year, \$765.45.

Tichenor Memorial.—W. M. S.,
Shelby, \$2.00. Previously reported,
\$582.16. Total this year, \$584.16.

Ministerial Relief.—Davis Shore,
Atlantic, \$3.00; Peach Tree, 1.72;
Forest Avenue, Greensboro, 8.83;
Western N. C. Asso., 2.13; Brushy
Mt. Asso., 13.50; So. Yadkin Asso.,
31.60; P. M., Charlotte, 5.30;
Laurel Hill, Montgomery, .95; Kings
Mt., 5.00; Midway, 2.55; Holly
Springs, 2.20; Corinth, 5.00; Love's
Creek, Sandy Creek, 3.00. Total this
week, \$84.78. Previously reported,
\$1,744.29. Total this year, \$1,829.07.

Louisville Training School.—Mrs.
J. S. Carrier, Hickory, 5.00; W. M.
S., Albemarle, 1.00. Previously re-
ported, 9.00. Total this year, \$15.00.

Total reported for all ob-
jects this week, \$1,498.79
Previously reported for all
objects, 42,899.21

Total reported for all ob-
jects this year, \$44,398.00
WALTERS DURHAM,
Treasurer Baptist State Convention.

CURE FOR LIQUOR AND TOBACCO

The Kansas Anti-Liquor Society is mailing
free a recipe for the cure of the liquor habit.
It can be given secretly in food. Also one for
the tobacco habit that can be given secretly.
The only request they make is that you do
not sell recipes, but give copies to friends.
Add with stamp, Kansas Anti-Liquor Socy.,
68 Gray Bldg., Kansas City, Missouri.

GIPSY SMITH'S Best Sermons, 12mo, 256
pp. Bound in paper, 25
cts.; bound in cloth, \$1.00. Sent by mail on re-
ceipt of price. Agents wanted to sell it, and
we give 50% commission. Address J. E. OGIL-
VIE PUB. CO., 67 Rose Street, New York.

COMMERCIAL COLLEGE OF KENTUCKY UNIVERSITY
Chapman, Highest Honor, Blanton,
Medal awarded Prof. Smith at World's Fair,
Book-keeping, Business, Short-hand, Type-
writing and Telegraphy taught. University
diploma to graduates, 10,000 Graduates in Business, begin now.
Address only, WILBUR E. SMITH, Lexington, Ky.

First Mortgage Loans

SECURED BY
**FIRST MORTGAGE ON
IMPROVED REAL ESTATE**

We offer first mortgage Real Estate
loans, bearing 6% interest payable Semi-
Annually, and guaranteed in every par-
ticular by the North Carolina Trust Com-
pany, a Company with \$125,000.00 Capital.
Loans are made from one to five years
and in any amount. Write to us for fur-
ther information.

North Carolina Trust Company
GREENSBORO N. C.

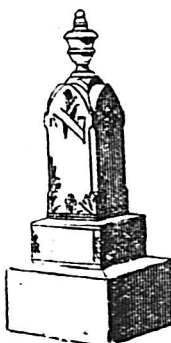
E. P. WHARTON, A. W. MCALISTER,
President, 1st Vice-Pres.
A. M. SCALES,
2nd Vice-Pres. and Gen. Counsel
DAVID WHITE, Secretary and Treasurer

WANTED

A position in a private family as
teacher or governess,
Address MISS G. E. MASON,
YALE, VA.

NOTICE

Having qualified as Executor of the last
will and testament of Julia Outlaw, late of
Raleigh, N. C., this is to notify those holding
claims against her estate to present the same
to me on or before August 21st, 1908, or this
notice will be plead in bar of their recovery.
DAVID OUTLAW, Executor.



Raleigh Marble Works

Cooper Brothers

Proprietor,

RALEIGH, N. C.

Shipments made to
any part of the State
at the same prices as
at shop.

Write for Catalogue.

King's Business College

(INCORPORATED)
This is the largest, best equipped business
college in North Carolina—a positive pro-
vable fact. Bookkeeping, Shorthand, Type-
writing and Telegraphy, taught by experts.
Positions guaranteed, or money back.
Railroad fare paid. Write for our new Cat-
alogue and Offers.

KING'S BUSINESS COLLEGE,
Raleigh, N. C., - or - Charlotte, N. C.

POSITIONS SECURED or MONEY BACK.
Learn BY MAIL or AT one of

DRAUGHON'S Colleges

PRACTICAL BUSINESS
28 Colleges in 16 States, 18 years' success
ENDORSED by BUSINESS MEN. 70,000
students. FREE literature. Write to-day for it.
Raleigh, Knoxville, Columbia, or Nashville.

OLDEST LARGEST BEST

DRESSES DYED ANOTHER COLOR

Your children's school clothes de-
mand your attention now.
Probably you've already gone over
their old clothes sorted them over to
be worn again, remade or discarded.
You'll find we can help you save in
this school outfitting.
Many slightly soiled or faded gar-
ments can be made as good as new
again by cleaning or dyeing them an-
other color.
Our charge for such work is very
reasonable.

Charlotte Steam Laundry

Launderers, Dyers, Cleaners
219 SOUTH TRYON ST.

SEABOARD AIR LINE RAILWAY.

THE EXPOSITION LINE TO NORFOLK.

JAMESTOWN EXPOSITION

Hampton Roads, Norfolk, Va.

April 26, to November 30, 1907.

Special Rates From Raleigh

Round trip season tickets	\$8.25
Round trip 60-day tickets	7.50
Round trip 10-day tickets	6.50
Round trip coach excursion tickets	4.00

Coach excursion rate sold Tuesdays and Fridays, limited seven days and endorsed
"Not Good in Sleeping, Pullman and Parlor Cars." Other tickets good on sale April 10th
and continue until close of exposition.

FOR RATES FROM OTHER POINTS, APPLY TO YOUR NEAREST SEABOARD
AGENT, OR REPRESENTATIVES NAMED BELOW.

Unexcelled Passenger Service

— VIA —

SEABOARD AIR LINE RAILWAY.

Watch for announcement of Improved Schedules.
For information and literature, address

C. H. GATTIS, T. P. A.,

Raleigh, North Carolina.

J. F. MITCHEL, O. P. A., RALEIGH, N. C.