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RUSSIA.

Like the rise of a mountain in an hour is the figure of Witte as he forces from the Czar of all the Russias that edict which retired the venerated autocracy and introduced untried Democracy. For although the Czar still sits on his throne, he has handed over his sceptre to his people who are now to rule themselves by means of a Cabinet responsive to a National Assembly elected by the people.

It is the tremendous act of modern history, and will rank amongst the most important events in all the long records of Man.

It is not surprising that the Empire is shocked and the people have lost their senses; mountains rise by fire—volcanoes—and the earth quakes. If a man in Russia understands his situation in these days he is either an unreckoning peasant or that one Witte.

It is that great gigantic figure that stands out first—the deliverer by force of his own personality of 130,000,000 people,—a subject but greater than the all-powerful Czar, compelling him to do the one thing that a Czar of Russia cannot do according to the fundamental laws of the Empire, namely, to limit his own authority; for “the Autocrat cannot cease to be an Autocrat.” And yet he has ceased; did cease before the presence of Witte.

What power is that that is greater than a king's power or an Empire's unchangeable law? It is the power of Man. Martin Luther had it. Oliver Cromwell had it. Sergius Witte has it. Each one of us has it in degree; for any man may possibly change the fundamental law somewhat by man's power to plant all-compelling ideas; but these three, they had that other power to summon up into themselves at once a voice mightier than any throne's.

Witte had no more chance than any other Russian well-born. He is not a nobleman by birth and would not receive a title that would separate him from the people. He rose by the force of his person. He has triumphed by that and by the overwhelming head on his shoulders. Brains—they rule the world and the kings. These modern bosses—city and State kings that we cry out against—they rule by brains, too! The man with a head on his shoulders—he is king whether there be thrones, mere seats of Congress, or neither. These people that go up and down saying, “I never had a chance,” simply declare their own incompetence.

But it will require more brains to bring Democracy to a triumph in Russia than were required to introduce it. Witte has the Czar's place; and the Czar is to be congratulated. It is for him to become such an ornament to society as Edward VII. While Witte staggers under the tremendous burden of the ages—the leading into light millions long inured to darkness. Nicholas has done well. Weak he may be, but he is no fool. Wiser than Charles of Louis, he knew the hand-writing on the wall and heeded it in time.

It is not to be said that Witte will succeed. Democracy—sublimest of ideas—is yet an experiment; bound at last to triumph, through all the ages its devotees have wailed. How long, how long. For the hour is not yet when Democracy anywhere can fulfill her promises. With graft permeating the entire American government and Jack Cade leading 200,000 citizens of our foremost city to the treasury as a herdsman leads hogs to his trough, we may congratulate Russia and hurrah for Witte; but we cannot boast. Not one of us is sure beyond doubt that Great Britain and

Germany and Japan have the worst of it in any comparison!

And Russia—what a country! Observe that its rulers stand hourly in danger of their lives at the hands of the people; that the red hand and the red flag are on the streets of all her cities; that Nihilism—not Democracy—nothingism is the ideal of her revolutionists. Consider that a railroad strike forced the Czar's hand, Witte interpreting it to a ruler contrite with a terrible defeat by a heathen power. Consider that far expanse of territory, both European and Asiatic; Arctic and Temperate; 2,081,025 square miles—forty times the size of North Carolina—the largest continuous empire in the world; consider the 110 nationalities—Slav and Pole and Finn and Tartar and Jew and Mongolian—ruled by a superstitious idol-worshipping hierarchy that with all the Roman susceptibilities has not had the benefit of a Luther and a New World's cleansing power: Political freedom in a spiritual slavery! A free ballot, but a fettered brain!

Long will be the road. Grievous will be Russia's disappointment soon. Many will cry for the old and steady Egyptian darkness. Ages only will suffice to educate the people. Caste will survive even Democracy and her children—the schools. It is the most magnificent undertaking given to the hand of a man in a thousand years—the making of this Russian nation anew.

It begins, of course, in chaos and terror. Its beneficiaries in the long run, the Jews, are its first victims. The streets of Odessa are crimson with the blood of 5,000 of them today. It is not surprising. Liberty is of no kin to License, but they run in the same field. The mobs hurrahing up and down the streets of the Russian cities knew of Liberty and Democracy only the hames. They have dreamed of them, perhaps as sin-stricken men of heavenly peace; but of Liberty and Democracy they have had no experience. Excess was and is inevitable.

May men living now survive to know by indubitable signs that God's hand is in this mighty turn of affairs. That it is is sure.

THE PARABLES OF PROGRESS.

BY JOHN E. WHITE.

“A miracle is a picture that turns eyes into ears; a parable is a picture that turns ears into eyes.”

Will you hear my parables of the rock, the sail, the seed, the grass, the ox and the man and then see the Truth? I saw a rock on the hillside, a rough, rugged boulder as common and ugly as any. But it was a rock. It had its own life and character. Perhaps it too had rights. But it was a rock.

One day there came a message from God borne by the wind, the frost and the rain, which said to the rock, “If you would be something better than you are you must surrender your life, you must give up your strength and power.” The rock at first resisted, but by and by gave in and crumbled in pieces. And then I looked and saw that it had been transformed into something better. It was soil and a strange joy thrilled in the soil.

I went down then to the brook side and saw a heap of dirt that had been washed down to the valley. It was plain common dirt. It blackened my hand. I shook it off my shoes, I brushed its stain from my clothes. Perhaps the dirt was offended at my frown and pucker, for it had rights, a life and character of its own to be considered.

One day the Law of God came to the dirt, borne by handsfull of tiny grass seed which someone threw out and said to the dirt, “If you would be something higher than you are, you must give yourself, your virtue and your life up.” At first the soil, for so it was, demurred, but at length gave up, and, lo I saw that the black, dirty soil had been changed into a higher form of life, plant life.

Then when I looked again the little seed seemed to be in trouble, for the Law had come to say to the seed, “If you too would be something better you must die,” for “except a grain of wheat die it abideth alone.” A little while afterwards I went back to see how the seed had fared, and will you believe it, I saw a meadow and over it the wind and the sun were romping in glee, making pictures of the clouds. How had the little seed been transformed!

As I wandered over the wary velvety carpet of the beautiful meadow I saw the strong young ox coming to the feast, and the voice of the Law of God soothed the grass which it seemed a shame to spoil and said, “If you would be something higher and better than you are, why, you must surrender to the ox and die the death. Then I saw as before that the grass had been transformed into a higher and greater sort of life—animal life.

The ox grew strong and sleek and proud, and dared dispute my way. But one day the Law of God came to him and said the same words I had heard before, “If you would be something finer than you are, you must give yourself up.” So the ox died, and wonderful! he was transformed into a nobler type and quality of life as by a miracle. He became a hero's strength of muscle, a statesman's brain, a poet's tingling nerves, a noble man.

So then stood only the man. How beautiful to look upon, perfect in form and paragon of strength and power. He is the noblest work of God, the lord of creation, the master of an iron will, the captain of a conquering courage. Surely all these things—the rock, the soil, the seed, the grass, the ox—were made for him, but the law cannot be for him!

But as I stood and wondered at the man I heard a voice coming as it were, out from heaven, but from many tongues, and it said with a great pleading sadness: “O, man! if you would be something better and higher than you are, you, too, must give yourself up. You must surrender your heart and will.”

The man at first and in his pride for a long time refused. But at last one day he could resist no longer, his heart broke for love and his will gave way to Him who had been calling from Calvary. And then I saw him, for he was a neighbor of mine and a friend, transformed into what he was not before, into a fine and grander sort of life—a spiritual manhood.

“All through life I see a cross,
Where sons of men yield up their breath.
There is no gain, except by loss;
There is no life, except by death.”

And so it happens every day that God's great law works progress in the world from rock and soil, and seed and plant and ox.

Is it possible that the cross of Christ and its blessed gospel is but the highest law which no man who would be his lust can refuse? And not less law because it is all love?

THE DOCTOR'S RUSE.

Mark Twain on his last visit to his birthplace—Hannibal, Mo.,—told to the school children a true story about a school-boy, says the Philadelphia Record.

“This boy,” he said, “awoke one morning very ill. His groans alarmed the household. The doctor was sent for and came post-haste.

“Well,” said the doctor as he entered the sick room, “what is the trouble?”

“A pain in my side,” said the boy.

“Any pain in the head?”

“Yes, sir.”

“Is the right hand stiff?”

“A little.”

“How about the right foot?”

“That's stiff, too.”

“The doctor winked at the boy's mother.

“Well,” he said, “you're pretty sick. But you'll be able to go to school on Monday. Let me see, to-day is Saturday, and—

“Is to-day Saturday?” said the boy in a vexed tone. “I thought it was Friday.”

“Half an hour later the boy declared himself healed and got up. Then they packed him off to school, for it was Friday, after all.”

LETTER TO THE ROMANS.

BY W. R. CULLOM, TH. D., CHAIR OF THE BIBLE, WAKE FOREST COLLEGE.

The Believer's Security. (Rom. 5.)

In closing our discussion of last week it was insisted that the relationship of the believer to Jesus expressed in the phrase "Justification by Faith" is an indissoluble relation. This is true because that relationship is one of life. The act of faith plants a soul in Jesus, and when a soul is planted in Jesus it is planted in the very lowest and most fundamental stratum of God's universe. "Ye died, and your life is hid with Christ in God."

In the present chapter the Apostle begins his discussion on the consequences of Justification; and the first of these consequences is that of the believer's security. In verses 1 and 2 we have a sort of comprehensive statement of the matter. The main points are these: (1) Attention is called to "this grace wherein we stand," i. e., this state of being thought of and treated as just persons because of our connection with Jesus. (2) The door into this grace—"through whom we have had our access"—Jesus (cf. Jno. 10:9). (3) How we enter the door, "by faith." (4) The exhortation—"let us have peace."

A Troubled Surface and Quiet Depths.

But how can we have peace when we find ourselves beset by trials without, by sins within, and by various and sundry forces around us that are all too much for our poor feeble powers? Can one have peace under these circumstances? Notice carefully the peace that is spoken of here. It is not the peace that frees us from trial, from temptation, or from difficulty as yet. . . . Are there no foes for me to face? Must I not stem the flood? Is this vile world a friend to grace, to help me on to God?

The peace spoken of here is "peace with God." They say that the surface of the sea may be greatly disturbed, but that away down beneath the surface currents there is always a steady, unruffled calm. Such is this "peace with God." To be assured in one's heart that he is in harmony with the Eternal is in itself a peace that is entirely out of the reach of any thing that this world can do to us. Fellowship with Jesus brings us into such harmony, and it is our privilege to assure our hearts by resting on Him. It is, then, not only possible to have peace in the midst of storm and conflict, but it is also possible to "rejoice in hope of the glory of God." Let us follow the majestic sweep of the apostle's argument, as he reinforces this great postulate of our faith.

Storm and Trial Help Us—vv. 3-5.

The storm that sways the giant oaks of the forest to and fro only causes them to send their roots deeper into the soil, and so to get a deeper and stronger hold upon their life foundation. "Let us also rejoice in our tribulations," knowing that tribulation worketh patience; and patience hope; and hope putteth not to shame, because the love of God hath been shed abroad in our hearts through the Holy Spirit, which was given unto us. The same sun that hardens the clay melts the wax; and the same influences and agencies that harden and destroy God's enemies only soften and enrich those whose lives are anchored in Him.

"The soul that on Jesus hath leaned for repose,
I will not, I will not desert to his foes;
That soul, though all hell should endeavor to shake,
I'll never, no never, no never forsake."

A Double Argument Under One Head—vv. 6-11.

In verses 6 and 11 there is a double argument, each side of which is an appeal from the less to the greater. In the first place our salvation has its beginning in God's love for sinners. If, then, while we were in a state of sinful rebellion God loved us well enough to give His Son for us, surely now that we have laid down our rebellion and have become reconciled to Him He will not love us any less. On the other hand, we have the assurance, of His continued and growing love to us, as we grow more and more into conformity to Him. In the second place, we see that this reconciliation was brought about by the death of Christ, and if His death could bring about such a change as this, surely again His risen and omnipotent life can carry on this work to its ultimate issue, viz: our completed redemption. Therefore, we may find a great deal in ourselves to lament; we may find that we come far short of our own ideal in actual life; but nevertheless, so long as we have the two assurances of God's perpetual and growing love for us, and of the power of the living and all-powerful Christ on our side, we can never give up, but rather "rejoice in God through our Lord Jesus Christ, through whom we have now received the reconciliation."

The Fountain and Stream of Sin and of Salvation—vv. 12-21.

We see finally that the salvation which is in Christ Jesus is more original, more fertile, and more far-reaching than the sin which enters the human race in Adam. Let us examine these three statements: (1) Salvation is more original because it has its fountain far back of the fountain of sin. Jesus said, "Before Abraham was I am." He might have put Adam in place of Abraham. Nay, more, it is stronger than that. "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God." The fountain of salvation (Jesus) therefore is one of the original things of God's world; whereas sin is secondary and incidental. (2) The life currents of salvation in Christ are more fertile than the currents of sin for two reasons: (a) Because a specific current of sin can run only a few generations. The very nature of sin soon cuts off its progress. Its victims soon cease to reproduce themselves, and unless it can find new victims in which to inhale it soon cuts off its progress in the human race for lack of material. It is a deadly disease, and, without the counteracting influences of God's grace would soon destroy all its material. (b) On the other hand, the life currents of salvation have the resources of an infinite God back of them, and one would be infinitely nearer the mark to talk of exhausting all the oceans of all time than to think of exhausting the riches of God's grace. We insist, therefore, that the fertility of sin is not to be compared with the fertility of the salvation which the believer in Jesus possesses. (3) Finally, we have said that this salvation is more far-reaching than sin. Could language be more specific or more emphatic on this point than is that of the apostle in the verses before us. Hear him: "The judgment came of one unto condemnation, but the free gift came of many trespasses unto justification. If by the trespass of the one, death reigned through the one; much more shall they that receive the abundance of grace and of the gift of righteousness reign in life through the one, even Jesus Christ."

Summary of Verses 12-21.

This is a very difficult passage to grasp fully, and at the risk of repeating somewhat of what has been said, let us try to sum up its contents: (1) Sin and death are universal so far as the human race is concerned, both before the law was given and after it was given. (Verses 12 and 14.) (2) The gift of God's love and grace in Christ far exceed in volume and in power the effect of Adam's transgression (verses 15 and 17.) (3) There can be then only one conclusion as to the potential power of the salvation that is brought nigh to us in Christ, and this conclusion is stated in verses 18 and 19. But if we interpret these verses strictly do they not teach a salvation as universal as sin, and therefore universalism? They certainly teach a salvation that is universal in its potentialities, but its actualities are limited by an important statement in verse 17, viz: "they that receive the abundance of grace and of the gift of righteousness." (4) The purpose of the law is here stated to be a temporary one, i. e., "that the trespass might abound" (verse 20a). We understand the apostle to mean here that God gave us positive commands and prohibitions that through their transgression the inner principles of sin might come to be recognized (cf. 7:7-13), and the sinner be driven to God for refuge and help. (5) When thus driven to God the sinner would find an abundance of grace and strength that far exceeds in breadth and power anything that sin has done for can do to him (verses 20b and 21.) "Where sin abounded, grace did abound more exceedingly; that as sin reigned in death, even so might grace reign through righteousness unto eternal life through Jesus Christ our Lord."

Thus we are brought to the conclusion of our theme—the believers security in Christ. And what a security it is! The very things that would seem to disturb and break it up serve only to strengthen and enrich it (verses 1 and 5); it more-over bases on God's love for sinners, and is locked up in the heart of a living and all powerful Christ. Finally, it has its origin far beyond the origin of sin, and its gracious flow and its life-giving and life-sustaining effects far exceed those of sin. Therefore, "let us have peace with God" (verse 1); nay, "let us exult in God" (verse 11.)

Questions: (1) State the three points involved in verses 1 and 2. (2) Show how that "peace" is consistent with the statements of verses 3 and 5. (3) State the double argument involved in verses 5 and 11, and show how they guarantee the believer's security. (4) Do the same as to the argument about the fountain and stream of sin and of salvation. (verses 12 and 21.) (5) Give the points brought out in summing up verses 12 and 21.

A Church Organized in East Spencer.

The following brethren, W. H. Rich, J. N. Stallings, W. R. Davis, and T. Thomas, met in the Academy in East Spencer Friday night, October 13, 1905, to consider whether it would be advisable to organize a church there or not. And after some discussion it was decided that it would be the thing to do. So those who intended to come into the organization were instructed to get their letters and be present Sunday, October 15, 1905, at 3 o'clock p. m. Adjourned to meet again Sunday, October 15th, to complete the work of organization.

Sunday, October 15, 1905, at 3 o'clock we met according to adjournment and proceeded to work by inviting Bro. J. M. Dunaway and Deacons Charlie Windsor, L. J. Riblin, S. W. Miller, C. P. Gary, and — Sapp to set with the council. Dr. J. N. Stallings moderator, and F. M.

Lampkin clerk, making the council complete.

Moved by Bro. W. H. Rich, seconded by Bro. W. R. Davis, that letters be received as members to organize East Spencer Baptist, and Bro. E. H. Brown and Sisters E. H. Brown, Lena Brown, and Ada Parker were received by letter, and Bro. M. C. Austin and Sisters Lizzie Edwards, L. E. Ballinger were received under the watch care of the church until they could get their letters.

It was then moved and carried that these be recognized as a church of Jesus Christ. It was moved and carried that the council give the hand of fellowship to these and other members of Baptist churches present to do likewise.

After this Dr. J. N. Stallings made an excellent talk on Baptist doctrines as a charge to the church.

Brethren W. H. Rich, J. M. Dunaway, C. P. Gary, Geo. W. Miller, and L. J. Riblin, spoke words of love and encouragement to the church.

It was then moved and carried that the church be named the East Spencer Baptist Church; also that a copy of the minutes be sent to the Biblical Recorder for publication.

Moved and carried that the council adjourn. Adjourned in order.

The church called Bro. W. R. Davis to become its pastor and he accepted.

This church is one of the mission points cultivated in the South Rowan Mission Field and has a bright future before it. The church will go to work at once to secure a lot and go forward with the building as rapidly as possible.

A collection was taken at the close of the service for Foreign Missions amounting to \$2.46.

F. M. LAMPKIN,
Clerk of the Council.

A Pastor's Blessings.

Wakefield, N. C., Oct. 23, 1905.

I write to tell you how greatly the good Lord has blessed me in my work this year. I have had good meetings in all my churches. It makes my heart leap with joy to think that one hundred and thirty-two souls have put on Christ in baptism. I had nine weeks of hard preaching during the hot weather, with no one to help me but my faithful members, who prayed and sang the good old hymns of Zion with great joy. We had many glad mothers and fathers and friends, as they saw their children and neighbors' children converted. I baptized many old friends this year—one old sister in a chair. You can't begin to conceive of the joy I have had when thinking of the great blessings the precious Saviour has poured out on my labors. I do feel so unworthy of these great favors. I have been on almost the same field for the sixteen years I have been in the ministry, and yet the good Lord has blessed my work year after year, giving me many souls in conversion each year. I have had the pleasure of burying 1,963 souls in baptism with our precious Lord and Saviour.

Very truly,

A. A. PIPPIN.

There is no beautifier of complexion, or form, or behavior, like the wish to scatter joy and not pain around us. It is good to give a stranger a meal or a night's lodging. It is better to be hospitable to his good meaning and thought, and give courage to a companion.—R. W. Emerson.

Every new day expect new mercies from the Lord. This is the proper attitude of the Christian. Even those things which do not appear to be mercies will be found to be tokens of God's goodness, for "all things work together for good to them that love God."—Pittsburg Christian Advocate.

Maryland Baptists.

BY M. V. McDUFFIE.

The fifteenth annual convention of the B. Y. P. U. organization and the seventeenth annual session of the Maryland Baptist Union Association, together with the Womans' State, Home and Foreign Mission Societies of this State were held this week at Fulton Avenue Baptist Church in this city, and the meetings all reached high water mark in point of attendance and interest. There are not many Baptists in Maryland in comparison with those of other Southern States. And all the churches outside of the city of Baltimore and several in the city are weak, needing the assistance of the State Mission Society and of the Southern Baptist Home Mission Society. And because Maryland is missionary ground, and its principle city one of commanding influence because of its location and 570,000 population composed of people of every nationality under the sun except three, your readers may be interested to know what the Baptists themselves in the State are doing to supply the destitution and to meet the needs of the present hour. We have between 10,000 and 11,000 white Baptists in the State. This past year we raised about \$150,000 for denominational work. This was an improvement of about \$38,000 over the year 1904. The gifts of Maryland Baptists in 1904 amounted to an average of \$10.84 per capita, while the amounts given for similar work in the entire South, exclusive of Maryland, was only \$2.73 per capita. We have not the statistics from the other States for the year 1905 yet, but as the Maryland Baptists increased the gifts from \$112,000 to \$150,000, it is easy to see that unless there has been a great increase in other States the per capita gifts of the Maryland Baptists will again be far greater than the per capita gifts of the entire South. And in addition to this, the Maryland Baptists have made Maryland the banner State among Southern States in their gifts per capita to Foreign Missions. Dr. Willingham called our attention to this in his address at our Association and said, one out of fifteen of the Maryland ministers are in the foreign lands, whereas, only one in two hundred and fifty ministers of the entire Southern States, leaving out Maryland, are in foreign lands.

The Womans' State Mission Society contributed nearly \$1,800 this year to our State Mission Society, whereas, in 1904 they gave only \$1,200 to the same cause, notwithstanding more in proportion to this number is being given by the Baptists of Maryland to State Missions than is given by the Baptists of Pennsylvania and Virginia, we can not possibly supply the destitution of our State. We have many fields "white already unto harvest," but we have no men to send out to gather in the harvest.

To-day I am entertaining in my home one of the young men who has been in the State only a little over one year. He has been working as a State Missionary in one of our destitute fields. This is his report: A revival conducted single handed and alone, so far as Baptist helpers were concerned, on his field, resulted in 127 conversions; the organization of a Baptist Church of 75 members. These young converts have raised \$700 toward the erection of a Baptist Church in their midst; they have also paid \$250 toward the salary of the missionary pastor and gives \$22 to the Church Extension Society and \$17 to other outside interests; and the pastor has done missionary work in other sections and is about organizing another Baptist Church and is receiving on his field subscriptions towards a building. Surely this "beardless boy" missionary is a magician among missionaries. His work cannot be duplicated by re-

ports from other fields, but good reports come from all our State missionaries, though some of the fields yield but little return for the labor spent upon them year after year. The conditions in this State have never been considered favorable to Baptist interests. A stranger coming to this State is generally surprised at the weakness of the Baptist cause outside the city of Baltimore. The Baptist cause in the city has not made any advance during the last ten years. "Baltimore is the Port Arthur for the Southern Baptists to capture. But to capture it and make it a Baptist stronghold will require the concentrated energies, prayer and contributions of Southern Baptist for years to come." Earnest efforts are being made to improve conditions in the city, and the problems presented by the nearly six hundred thousand population, made up of so many different religions and nationalities, are not easily solved. Those of us who are in the city of Port Arthur and doing all we can to improve conditions, feel keenly the situation and are anxiously looking for the time to come when the city shall be captured in the name of the Lord Jesus Christ.

Rev. Dr. Hatcher, the persistent Secretary of our State Mission Board, must be given all the credit for the location of quite a number of young men, fresh from the seminary in our mission fields during the past year. Their appearance on the platform of our Association and their seven minute reports of the conditions of the fields and work done during the year created great interest in our work. It has been the aim of Dr. Hatcher ever since he took up the work to keep in touch with the graduating classes at our Theological Seminaries and induce the young men, so far as the means at his command would enable him to do so, to accept work in the mission fields of this State, and we are encouraged at the results and the prospects. The young men only ask to be given a living salary and destitute fields. The salary offered these young men is usually \$1,000. Sometimes when they are married the amount is increased. But we do not expect the young men to work for nothing and board themselves. When any church or State Mission organization expects that their churches and mission fields will not secure the best equipped leaders for their work. October 25, 1905.

From China.

Dear Recorder: I thought I would like to say a few words to your readers about our Yongsow mission field and the work at this place. The Lord has greatly blessed our work in the past few months. For two months in the spring, beginning with February, we held a series of meetings, holding three or four services a day. The morning and night meetings were for prayer and reading of God's word. Our little church has been greatly revived such as never before. The third service was for the heathen. At many of the services great numbers would have to be turned away, our church building being too small to hold the people. While at the time we only baptized some sixteen candidates, hundreds of people have made professions of faith in the Saviour. The Holy Spirit has been, and we trust, is still with us in great power. But, dear reader, you can have no correct idea as to how ignorant of spiritual things people in heathen lands are. A nation of slaves were the children of Israel when God took them by the hand to lead them to Canaan. It has been my happy privilege for the past two months to give some time to this portion of Bible history and I have been very much struck with the likeness of the Chinese to the children of Israel. In our meetings, often the

whole congregation, like the children of Israel before Jehovah, and Elijah on Mount Carmel, were compelled to declare that they would follow Jesus, and I have no doubt but that they were moved by the Spirit of God. But while this is true, to deliver them from the power of darkness is no small task. And to do it is a spiritual warfare, with which thought I was never so impressed as now. Pray for us, dear reader, that we may put on the whole armor of God for God will carry on this warfare to success through His people.

After these meetings I was two weeks in Chinkong with Crocker and McCrea. The meetings in the latter place were attended with results somewhat similar to those in Yongsow, i. e., a great number professed faith in the Saviour, and quite a number have been baptized since.

After this we took a trip into the country east of Yongsow, some seventy-five or one hundred miles. On no journey in the past twelve years of our missionary life have we had such multitudes to attend upon the preaching of the Gospel in the many cities, towns and villages through which we passed. Truly, as our Lord said of old: "They were distressed and scattered." The people followed us that they might secure the gospel that we had to distribute, and that they might hear the Word of Life.

Now just a word, dear reader. If God has so placed you in life that you know it is not His will that you give your life to Him in a foreign land, will you not pray that He send the needed help to this great field (Yongsow?) The city of Yongsow alone has a population of 400,000. Yongsow is a prefectural city. In the territory governed by the prefect, residing there, there are seven walled cities, with populations from 50,000 to 250,000 each, besides many towns and villages between them where the gospel is not known, and if they are to ever know the Lord, we must tell them. They are dead in trespasses and sins and bound by the chains of ignorance and superstition. We ought to have two more families at once for Yongsow. Who will come?

Yours in the work.

L. W. PIERCE.

Meetings in the West.

Democrat, N. C., Oct. 19, 1905.

Perhaps it would be of interest to you to hear from some meetings. A few weeks ago I conducted a meeting at Morgan Hill. The result was an old time revival. There were about twenty professions of faith in Christ, sixteen baptisms, eight males and eight females, five joined by letter. The church was greatly revived. It would be hard to find a more wide-awake church in the State. I have never preached to a better people anywhere. God is greatly blessing them in His good work.

It was my privilege to spend a few days at Brevard in a very great meeting with Rev. P. G. Elsom, of Danville, Va. He is a man of God, filled with the spirit, and is a strong gospel preacher. There were perhaps seventy-five professions of faith in Christ. Twenty or more joined the Baptist Church. The remainder will go, it is believed, to the Methodist and Presbyterian Churches. This was indeed an old time revival. Strong men bowed their knees before God under the power of the gospel, as it was so powerfully and most earnestly proclaimed by this humble man of God. We thank God for sending Brother Elsom to Brevard.

The Methodist and Presbyterian pastors came with their congregations, and did most excellent work, for which we want to thank God. There are many noble Christians in Brevard. Pastors, I know of no one in our State that would render better service than Brother Elsom. We

would be glad for him to remain in our State.

Rev. W. T. Bradley recently assisted me in a glorious meeting at Enon Church in Transylvania County. There were about thirty professions of faith in Christ. Twenty-two were baptized. Some boys and girls, some middle-aged, and one dear old sister about eighty years of age. I have never seen a brighter profession, nor a happier soul baptized than this aged mother.

To the blessed Lord be all the praise for His loving kindness and tender mercy.

J. A. BRENDLE.

The Baptist of Belhaven and the Enterprises of the Town.

Rev. Duncan McLeod, of Belhaven, preached for me at Rocky Hook on the third Sunday in this month. I was at his church holding a series of meetings. The Baptists are not very strong in Belhaven, only about thirty-five members. The church was organized in 1900. Since that time they have built a nice house of worship at a cost of \$3,000, and the pastor tells me that they have not received but about \$300 outside their little congregation, and the building is paid for, except a little on the pews; and they are now planning for a parsonage. At the close of the meeting of ten days eight were added to the membership. The members seemed to be greatly revived. There is no town in Eastern North Carolina that is growing more rapidly than Belhaven. There are fourteen new dwellings now going up, and five new stores, three of which are brick. During my stay of ten days, the foundations were laid for seven new dwellings and two stores. The Inter-State Coöperative Company is erecting a new plant at a cost of about \$300,000. It is said that they propose building 100 dwellings.

The Shuette Lumber Company that is now running a large planing and saw mill is building another new mill out and out. The town has an ice plant, turning out ten tons daily. Three oyster factories, a ship yard, a bank, and a good graded school, with nearly 200 enrollment and four teachers. The present population is about 1,200. If new enterprises continue to spring up it will not be many years before it may reach 12,000.

JAS. W. ROSE.

Edenton, N. C., Oct. 26, 1905.

The Onslow County Field.

My first years' work on this field has just closed, and I can look back with some degree of satisfaction, believing that some good has been accomplished.

The first thing we undertook to do on coming to this field was to furnish the parsonage at Swansboro. This we accomplished. Next, to get the work in hand. This we did the best we could. And on going to the Association we found not one dollar behind on our pledges, while Swansboro, Atlantic and Piney Grove had gone beyond their obligations. Then, too, my churches have grown in numbers. I have baptized thirty-two while eight have joined by letter, making a total of forty added to our strength this year. God is blessing the work in the old Atlantic Association, and ere long we hope to cope with any other in the Convention.

The hardest problem with which we have to deal is that of the Sunday-school. It is a hard task to keep one going in most of our country churches in this section, but I have succeeded to do so at a poor dying rate. The Sunday-school seems to be the only solution to the Hardshell problem in this country. Our Sunday-school workers need to give us here in the East more of their attention. We hunger for their presence.

Yours for Christ,

E. C. ANDREWS.

Swansboro, N. C., Oct. 20, 1905.

News Notes.

...Getting ready for the Convention.

...Two thousand delegates and visitors expected!

...Now is the time when the pastors prove their mettle.

...Mt. Olive has called Will B. Oliver, of Florence, S. C.

...State Missions is the cause now. Let us raise the \$20,000.

...Dr. D. W. Key, of Greenville, S. C., has received a call to Washington, Ga.

...There might be more news notes this week but we are clearing up an accumulation of news letters.

...The first page of the Christian Index carries a ringing appeal for State Missions in Georgia by John E. White. He learned how in North Carolina. By the way, we hear that he will represent the Home Board at our Convention.

...Rev. W. L. Walker, of Georgia, favorably known in this State, will enter the evangelistic work and be associated with Dr. Len G. Broughton, of Atlanta. He has fine evangelistic gifts and has been very useful also in the pastorate.—Exchange.

...R. A. Hedgepeth changes his address from Forest City to Barnesville. He has accepted churches in the Robeson, and so comes back to his native community. We hope he may be able to accomplish much good for the cause of righteousness.

...Rev. E. M. Lightfoot, of Orangeburg, has not been very well for some time and his people have generously granted him a vacation for a few weeks to rest and recuperate. He expected to leave last week for Philadelphia. We hope he will soon return entirely recovered.

...Prof. Adolph Harnack has resigned his position as Professor of Theology in the University of Berlin and has become Librarian in the Royal Library. This is understood to mean that he retires from the advocacy of the new theology and retires from his theological position.—Western Recorder.

...Bro. C. A. Riley writes from Live Oak, Fla.: "Our grand total collections for the year just closed was \$14,076.21, instead of \$1,076.21, as stated in last week's Recorder. God is giving us additions almost every Sunday. Have just bought a furnace for heating new church which costs us \$260.00."

...The Freeman Street Baptist Church, Norfolk, Va., of which Dr. W. M. Vines is the beloved pastor, makes a good report for the past Associational year. There were 108 additions made and \$15,000 contributed to all purposes. The church is in fine condition along all lines, both spiritual and financial. The building is being extensively improved in order to accommodate the large congregations.—Baptist Press.

...Pastor Hale writes from Wilmington: "I have just experienced my first tilt with rheumatism. It gripped me for three weeks, including nearly all the time Brother Massee was with us in our meeting. He, with the church, held the entire meeting, practically, without the assistance of the pastor, and a precious good meeting it was—a genuine soul-awakening revival. On account of there having been 204 accessions to the church during the past eighteen months, and the amount of available material being limited, there were not as many additions as would otherwise have been expected, but twenty-eight were received into fellowship and more to follow."

...Pastor Chappell is in a meeting at Hamlet, with R. G. Kendrick assisting. The new house is not yet complete, and the meeting will be troubled by a show, but the prospect is fair for a good and helpful meeting. The church recently doubled the pastor's salary, and asks that the pastor live at Hamlet. This is a sure sign of progress.

...The work at Lumberton is moving forward handsomely. The church contributed about \$500 each to Foreign Missions, and the Orphanage during the past year, and did almost as well for other objects, considering the basis of our work. The church was blessed with twenty-one additions during the year. Brother Durham is much loved by his people, and his work very pleasant.

...Mrs. A. J. Gordon, of Boston, is visiting her daughter, Mrs. Dr. E. M. Potcat. The people of Greenville are delighted to have Mrs. Gordon in their midst, for she was known here for her work's sake and through the well-earned and enviable reputation of her distinguished husband, the late Dr. A. J. Gordon, long before her daughter became a resident of Greenville.—Baptist Courier.

...Brother Britt, of Aulander, sends this very pertinent correction: "Please correct some way what your types made me say last week in regard to what three missionary societies in the West Chowan had done for the Orphanage. In that article I was made to say that three of the societies had each sent a boy to the Orphanage." What I intended to say was, "that three of the societies had each sent a box to the Orphanage."

...The Little River Association was formed thirty-one years ago at Cumberland Union Church, where the recent session of that Association was held. Rev. Orin Churchill, who did much valuable work in our denomination, was a member of this church. C. V. Brooks, one of our most valuable young ministers, began his work here. Young Lanier, who is now at Wake Forest, and will preach, is also a member of Cumberland Union Church.

...President Montague, of Howard College, Ala., says to the Alabama Baptists: "As your employee, in especial charge of the endowment movement, I am glad to report to you that a little over half of the \$75,000 necessary to secure the \$25,000 from the General Education Board, has been secured. Some 525 brethren and sisters have given this sum of \$38,000. Where are the remaining 143,000 Baptists of Alabama? In order that we may push this movement to a speedy and happy conclusion, I beg the Baptists, men and women, to inform me, at the earliest possible day, what they will do."

...Pastor Love writes of the recent meeting in Hendersonville: "It has been a great meeting from the very first. It was not a union meeting, and yet it was. The Christian people of all the churches attended the services with great regularity, and many of them did much personal work, as well as our own members, in trying to win the lost to Christ. There were more than a hundred professions, mostly grown young men and women and some old ones. About sixty business firms closed up their places of business every morning for a week from 10:30 A. M. to 12. The church was crowded at nearly every service. It was inspiring to see more than a hundred business men at the ten o'clock service Monday morning, and they have been there in large numbers every other morning the rest of the week. It is generally conceded to be the greatest meeting ever held in our beautiful little city. Mr. Cates is undoubtedly anointed of God for the great work he is doing. He is a forceful, earnest, pleading, persuasive speaker. His battle-cry is: 'A

topless heaven for a bottomless hell—which?' His three-fold text which forms the basis of every sermon he preaches is: 'Have faith in God,' 'Preach the Word,' and 'Pray without Ceasing.'"

...Bro. C. M. Billings writes from Blackville, S. C.: "I know the Recorder family, and especially his large circle of friends, will rejoice with Dr. Henry W. Battle in the fine work the Lord enabled him to do in our church. He came to us on Monday after the third Sunday in October and preached twice each day for nine days. The Lord was with us and blessed the word. There were some of the most blessed manifestations of the Holy Spirit, some of the most direct answers to prayer and some of the most precious incidents I have ever seen in a meeting. As time takes us on away from them we are just beginning to realize their greatness. Would that such experiences would linger longer! Dr. Battle, Brother Battle I should say well, I could not describe him if I would. The mystery is such a voice, such physical vigor, such a brain, such a heart, such spiritual power can be put into so small a space. And what blessed preaching he did. The church heard with joy and sinners fell in love with Christ our Saviour. Brother Battle will ever after this have a large place in the hearts of our people, who will give him a warm welcome should he come our way again. His visit to Blackville was a benediction to my own home and I shall always thank our Heavenly Father for sending him to us."

...Dr. Thomas Hume writes: "You may wish to have a special reminder of the one hundredth anniversary of the First Baptist Church of Norfolk, Va., of which Dr. C. S. Blackwell is the eloquent and efficient pastor. Dr. Eldridge Hatcher's compact centennial sermon, Dr. A. E. Owen's striking review of local Baptist history, Dr. S. C. Mitchell's high discussion of the civic responsibilities of the church, Dr. Blackwell's centennial hymn, merit special commendation. Dr. Blackwell has many gifts and is doing a great work. The business life of Greater Norfolk is invading the church site and enhancing the value of the fine property. The writer made an address on The Baptists and Religious Scriptures. I had the privilege of attending the celebration of the earliest college Young Men's Christian Association at the University of Virginia, and as one of its organizers of delivering the historical address. Dr. John William Jones and others made interesting addresses of reminiscence. But the crowning distinction and delight of the occasion was the noble offering of \$80,000 in the form of an exquisitely beautiful building, its equipment and grounds by Mr. Cleveland Dodge, of New York, in behalf of his family, followed by the wise and weighty dedicatory address of President Woodrow Wilson, of Princeton, and the fine speech of acceptance by President Alderman. How much it means that this Young Men's Christian Association temple will be the centre of the social life of the great institution. On my return at Danville, my old home, as college principal and pastor, I found the old affectionate hospitality and in the First Church, to which I preached—a consecrated liberality and energy that are hastening the rebuilding of their fine house so recently burned. They are devoted to their excellent pastor and preacher, Rev. J. E. Hicks. I heard there Dr. S. C. Mitchell in one of his statesmanlike speeches on the School and the Community."

Self-reverence, self-knowledge, self-control,
These three alone lead to sovereign power.
—Tennyson.

Baptist State Convention—Important to Delegates.

The Baptist State Convention will meet with the Tabernacle Church in Raleigh, December 6th. The Baptist churches of Raleigh have organized for providing entertainment of all regularly appointed delegates who will notify the committee in time. If you are a delegate from your church, Association, or Ladies' Missionary Society, and expect to attend the Convention, send your name and postoffice address to the chairman of the Joint Committee on Entertainment at once.

We cannot promise to provide homes for any who fail to send their name by December 1st.

The committee will secure accommodation and special rates at the hotels and boarding houses for visitors and others who may desire us to do so.

Let all delegates send their names at once to the undersigned.

J. M. BROUGHTON,
Chairman Joint Committee,
Raleigh, N. C.

State Missions: The Figures to Date.

The brethren, no doubt, grow weary of the urgent appeals this time of year, but I wish to assure them that it is more painful for me to write in this vein than it is for them to read it. For five years I have endeavored to give them the plain, unvarnished facts, and I expect to pursue that method to the end.

The contributions this week are \$75 less than for the corresponding week last year, and they were lamentably small last year. For four weeks now we have been falling steadily behind. If we come to the Convention without debt, we must raise from this good hour \$7,920.38. That lacks but \$79.62 of being \$8,000. In this, of course, are not included the appropriations from the Home Board to the mountain schools or Associational Missions, but the actual cash that must come from the churches into the hands of our treasurer if we report no debt. There are three more weeks in which to raise this amount. That means that we must average \$2,640.13 per week. A debt this year will be inexcusable. The crops are good and the prices remarkably high. It may be that farmers have been waiting for cotton to go to ten cents, but, now as it has gone over that mark, let us sincerely hope that, in grateful acknowledgement to God for His abundant blessings, we will pay every cent on State Missions.

It has been stated many times (not from this office, however) that we always come up without debt. Such a statement is not true. For five years we have reported a debt each year, and last year the indebtedness was the largest we have had in four years, reaching somewhere between seven hundred and a thousand dollars. Let it never be forgotten that heretofore the bank carried any debt up to \$1,000, but, as the thousand dollar note in the bank was paid, the indebtedness this year must fall on the missionaries. The treasurer's books will close Thursday night, November 30. Let every dollar for State Missions be in his hands before that hour.

Anxiously,
LIVINGSTON JOHNSON.

In the Old Chowan.

As I am through all my meetings I will write just a few lines. I began a meeting at Shiloh the first Sunday in August. Brother Duke, of Elizabeth City, did the preaching. The people were very much pleased with his preaching. We had fourteen additions to the church. Shiloh is said to be the oldest Baptist Church in the State. I am very much pleased with my work here. The most of the people are Missionary Baptists and men and women who stand by their pastor in the Lord's work. I have decided to locate in Elizabeth City next year. It will be more convenient to my work, though I shall continue to preach for this church twice a month.

Corinth Church.

This church is two miles from Elizabeth City. I have been preaching for them only a short time. In this church I find some of the salt of the earth. They have called me for two Sundays. I began a protracted meeting here Monday after the second Sunday in August and continued until the third. I had no minister to aid me except Brother Harris, who preached one time. At the close of the meeting I baptized twenty-two, restored one. I also held a meeting at Woodville. Brother Rose did the preaching and did it well.

At Oak Ridge we had a meeting. This church has had some trouble with the Lynchites, but we have a few who are contending for the faith once delivered to the saints.

Pleasant Grove is one of Dr. Overby's churches. He was the first pastor. He holds his membership at this church and I am sure I am not worthy to be his pastor.

S. F. BRISTOWE.

Crozer Delighted!

Speaking of the effect of Dr. Potat's recent lectures on "Science and Religion" before the faculty and student body of Crozer Theological Seminary there is no word that quite so well expresses it as "delighted." Even when many of the students were unable to follow him in his scientific searches for truth, they were held spell-bound by his beautiful English and fervid rhetoric. The subject interested us from the first. During the whole of the series of four lectures there wasn't a dry or uninteresting moment.

Dr. Vedder, our historian, speaking of the lectures, said: "Dr. Potat's four lectures on the relations of science and religion were admirable. Many discussions of that theme are remarkable chiefly for the ignorance that they show of science or of religion, or of both. It was an intellectual treat to listen to a discussion so excellent in spirit, in substance, in form. Dr. Potat showed himself master of his theme; he evaded none of its difficulties, and the solutions that he suggested were convincing to many and could not fail to be helpful to all. It is much to be hoped that the lectures will be published in book form."

Dr. Hobart, Professor in New Testament Exegesis, said, that Dr. Potat's lectures have been a feast to those of us who are at all familiar with the theme. He brought to us a beautiful mosaic made from thought gathered far and wide; in the fields of science and the realms of faith. He sought to present in understandable ways some great thoughts, which almost defy popular expression and demand technical forms only; showing the essential relation between science and religion, and his exuberant and forceful rhetoric gave interest to portions that otherwise would have been dull. But the best thing about the lectures was the religious effect. All the time the superiority, but not antagonism of the

spiritual over the material, was evident.

The whole of the closing lecture, and especially the closing paragraphs, convince all of us that we have great cause for gratitude to the scientific spirit and prompted us to more serious study of those great spiritual facts which science has discovered to be both beneath and above its best efforts.

You will be glad to know that our own Potat is being so well received. I could give you more, but lest you grow vain, because of his praise, I forbear.

S. J. BEEKER.

Chester, Pa.

News of the Week.

President Harper.

Chicago, Ill., Nov. 4.—President Harper, of the University of Chicago, is now living on liquid refreshments alone, according to his friends, and in order to lessen the terrible pains of the gnawing cancer, the abdominal region is constantly kept numbed. It is said he can live but a few weeks.

Through all his sufferings Professor Harper has begged his physicians to do all in their power to relieve his pain, that he might be able to give serious thought to the University work. During all the big football games reports direct from the field have been carried to the president.

That his mind is still vigorously active and alert for the welfare of the institution which he serves, he forcibly demonstrated last Monday, when he kept in touch with one hundred of his professors, who were on an excursion to Dayton, Ohio.

News From Russia.

The news from Russia was heart-sickening all the week, but Monday conditions appeared to be improving. The revolutionists, the socialists and anarchists gave way to the mob spirit upon hearing of the Czar's manifesto, and in a wild carnival of liberty, proceeded to fight and to kill. On the one hand these demanded larger concessions. On the other the Cossacks and police were evidently angry because the Czar had yielded to Count Witte. And thus between the two, violence held sway in many Russian cities. Odessa was the storm centre, and there the attack was on the Jews. The mob declared that no Jew should be left in that city. Five thousand were massacred and 5,000 others were injured. The slaughter was far less in the other cities.

On Monday comparative order had been restored. Most of the strikers had returned to work, and the authorities seemed to have the situation well in hand.

The best news of the week was the granting of self-government to Finland—a nation long held captive by Russia.

The Elections.

One year ago the Nation was in a stir over the election of Mr. Roosevelt. To-day it is quiet. The elections this year are not interesting save for the moral revolution involved. For the moral issue is this year above politics.

In Ohio the campaign issue has been the alliance of the Republicans with the saloons, and while the Republicans are likely to carry the State, they have suffered severe losses that they will not soon forget.

In Philadelphia the issue has been the corruption of the bosses; and, we are glad to say, it is conceded that Mayor Weaver has them beaten.

In New York Mr. Jerome has made a fight without a party—his platform being that the District Attorney must be independent of the parties and their bosses. He seems likely to win. Mr. McClellan bids fair to

be re-elected. He has made an admirable record.

In Maryland the issue has been the disfranchisement of the negroes. Senator Gorman proposed this measure; but two eminent Democrats—Governor Warfield and Senator Rayner—have opposed it; and, as a result, for once an amendment limiting the negro suffrage is to be defeated in a Southern State. Of course Senator Gorman's prestige will suffer disaster.

Missionaries Slain.

Hong Kong, Nov. 1.—Five American missionaries have, it is believed, been murdered at Lienchow. Dr. Eleanor Chestnut, Mrs. C. E. Machle and child and Mr. and Mrs. Pearle are the victims of the disturbance at the Lienchow mission. Lienchow is a town of 12,000 people, situated in the western portion of the province of Kang Tung, at the head of the Gulf of Tong King, not far from the treaty port of Pakhol.

New York, Nov. 1.—Mrs. Machle was the wife of Dr. Charles E. Machle, of Ohio. She was Miss Ella M. Wood, of Philadelphia. They had a daughter, Elsie, fifteen years old. Dr. and Mrs. Machle have been stationed at Lienchow since 1889. Dr. Eleanor Chestnut had no home in this country. She was appointed a missionary in 1893. John Rogers Pearle was a new missionary who sailed from this country last August. He was born at New Bloomfield, Pa., in 1884. He was educated at Lafayette College, and the Princeton Theological Seminary. He married Miss Gillespie, of Port Deposit, Md., last summer before going to China in August. In addition to four church buildings, the Lienchow mission, which has 207 native Christians on its roll, has three Sunday-schools and three establishments for secular education, one of which is a boarding school with nineteen pupils. It also supports a hospital and a dispensary.

Robeson Association.

The recent session of the Robeson convened with the Saddle Tree Church. C. H. Durham was elected moderator, and R. T. Allen clerk and treasurer. Because of the rain the first day the introductory sermon was postponed until the night of the second day.

R. D. Cross read the report on Periodicals, which was discussed by J. S. Farmer and S. F. Conrad.

J. B. Jackson read and discussed the report on Home Missions.

Jno. E. Ray also made an excellent talk on Home Missions. He gave three reasons for Home Mission work. (1) Christ commanded it. (2) Gratitude for past favors from the Home Board. (3) The preservation of our homes and the faith of our fathers against the tide of foreign population that is now swooping down upon us.

The report on Sunday-schools was read by R. D. Caldwell. The report called attention to the fact that two-thirds of the people in the Sunday-schools are not church members, and that three-fourths of the church members are not in the Sunday-schools at all. This is not only true in the Robeson it is true all over our State. Our church members—three-fourths of them—do not believe in the teaching of God's Word. They say they do, but "what they are speaks so loud that we cannot hear what they say." They do not believe in the teaching of the Scriptures. We will never do the great work that we should do until our people believe in God's Word and its helpful influence upon the lives of men. The report was discussed by R. D. Caldwell, J. J. Scott, R. T. Vann and H. C. Moore.

The report on State Missions was read by I. P. Hedgepeth and discussed by Secretary Johnson. Broth-

er Johnson was at home, and talked frankly to his people. A cash collection of \$25 was taken. The pledges amounted to about \$100, which is about 90 per cent increase over last year. The Robeson is coming up handsomely on State Missions, and also on all our work.

Bro. O. P. Meeks read the report on Education, which was discussed by O. P. Meeks, R. T. Vann and Stephen McIntyre. The people were much pleased with these speeches.

R. D. Cross preached the introductory sermon. Text: "Ye are not your own, ye are bought with a price."

D. B. Humphrey was ordained to the full work of the Gospel ministry at this session of the Association. Brother Humphrey is a faithful worker, and his brethren have all faith in him as a true representative of the Master. The work was never more hopeful in the Robeson, and we will see yet greater strides in the progress of our work.

J. S. F.

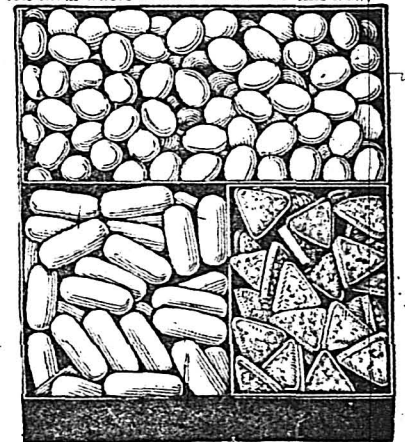
Some light is thrown on Greek Letter Fraternities by the death of a student in Ohio last week. By way of initiating him, it appears, he had been tied to the railroad track. An unexpected train came and killed him!

The President returned from his Southern tour in fine mood. During the week he welcomed Prince Louis, of Battenburg, to our country. The Prince bore a hearty message from King Edward VII.

Mrs. Hearst recently gave the University of California \$500,000.

Does Wonders For The Kidneys,
BLADDER, RHEUMATISM,
Backache, General Weakness, Nervous,
Urinary, Liver and Stomach Troubles.
Prevents Bright's Disease, Dropsy, Gravel.
3 Remedies Free.

The Pape Medicine Co. will send by prepaid mail, to any sufferer, whether man or woman, a complete test course of their three new remedies to relieve and cure all forms of Kidney, Bladder, Urinary Diseases, Rheumatism and their complications. No money is wanted—just write and tell them where to send them. Do this now!



What The Free Package Contains.
One large course of Formula A.—Reconstructs the broken-up tissue, cleanses all the pores, builds up and strengthens the weak and feeble kidneys, re-establishing complete, natural, healthy function.
One large course of Formula B.—Strains out of the blood and system uric acid and other kidney poison, the cause of Rheumatism. Urine is neutralized. Mucous, catarrhal accumulation passes off and out. The Bladder is healed, inflammation and irritation subside. Retention, Frequency (especially at night), painful and all urinary difficulties are permanently overcome. Gravel and granular deposits are expelled, the urinary passages are restored to a healthy condition.
And a large course of Formula C.—to immediately arrest the undermining consequent upon Kidney Diseases. Regulates the Liver, Stomach and Digestion, relaxes constipated Bowels, purifies the Blood, nourishes tissue, bone, muscle and spine. Aches and pains are readily relieved. Tones the general system. Infuses life and vigor into every vital organ and strength all over the entire body. There is not one sufferer in the whole world who can afford to leave these remedies untried.
Write to the Pape Medicine Co., A. F. Boylan Bldg., Cincinnati, O., telling where to send them, and the complete test course of each of the Formulae A, B and C, will be forwarded by prepaid mail without one cent of expense to you.

Home Circle.

Mutation.

Till comes the crescent Moon,
We worship each a Star;
But in the reign of Noon,
Alone forgotten are
The lesser and the larger light
That ruled the destinies of Night.

Anon, the darkness near,
Within their dim domain
To Memory appear
The twilight gods again;
And Reverence beneath their sway
Forgets the sovereignty of Day.
—John B. Talb, in the October Atlantic.

Mrs. Carter's Power.

Little Mrs. Carter was a very quiet woman, in the least given to self-assertion; she had no craving desire after prominence or popularity in the church or neighborhood. She was also a very busy woman, and because of her narrow means, a lack of education and early training, she looked upon herself as a cipher in the work of the church to which she belonged and as less than a cipher in the pleasant social life around her.

She sometimes—not often—took time to grieve because she could not write a paper for the missionary society, or act as president of the aid society; but in taking stock of her abilities she forgot the existence of her own talent—she could smile.

A smile counts for much in this sad world of ours; and Mrs. Carter's smiles were so much above the common conventional smile that they were something remarkable and unusual. They shone out on her countenance at the most opportune times, making it radiant and drawing all hearts to her. It seemed as though one could almost see the Master she loved in the speaking eyes and tender lines of her gentle face.

Mrs. Carter had been richly dowered by her Master with the ability to "feel for others' woes," and so she served those who came in contact with her busy life with her only currency—sympathy—and did not stop to think that she was "giving more than they all."

She seemed to know by instinct whose hearts were aching and who carried burdens, and her sympathy was so delicately given that it strengthened instead of wounding. Rich and poor alike needed her help, and alike profited by her gentle ministrations. She gave but few words, but she was lavish with her wonderful smiles.

If strangers moved into the bounds of the congregation, Mrs. Carter was as a matter of course first to know of the fact, the first to call and invite them to church, the first to inform the pastor of the new arrival; and she was on the lookout when they first came to church to see that they were comfortably seated in a good position and had psalm books, Bibles and smiles of welcome.

If there was any friction in the church machinery it was generally Mrs. Carter's tact which applied the oil of loving charity and stopped the rasping and jarring. Anger and ill-feeling melted away under the influence of her face and voice, as the frost melts under the influence of the sun.

If there was sickness among the members or in the neighborhood, Mrs. Carter was first to the rescue, and her ability as a nurse and her tact as a friend often did more for the welfare of the patient than all the ministrations of the skilled physician.

But perhaps in no place was her sweet face so welcome as in the house of mourning. It was not so much what she did to the sorrowing as the ready tears in her eyes, the

tender, lingering hand clasp, the loving kiss, that made her presence a benediction. These expressed to the bereaved the loving sympathy of the pitying Jesus and made their loss more endurable.

Meantime Mrs. Carter's own home knew no lack. Her young daughters came up into womanhood dowered with their mother's sweet and helpful nature, and became blessings in their homes and neighborhoods, even as she had been in hers, thus multiplying her influence for good infinitely.

A "cipher" in the church and community? Let us all be "ciphers!"—Charlotte Archer Ramey, in the United Presbyterian.

The Line Fence.

A good lawyer learns many lessons in the school of human nature; and thus it was that Lawyer Hackett did not fear to purchase a tract of land which had been "fenced over" for years.

Some of the people wondered why he wanted to get hold of property with such an incubus of uncertainty upon it. Others thought that perhaps he wanted some legal knitting work, and would pitch in red hot to fight that line-fence question on his own hook.

That's what the owner of the adjoining land thought. So he braced himself for trouble when he saw Hackett coming across the fields one day.

Said Hackett, "What's your claim here, anyway, as to this fence?"

"Your fence is over on my land two feet at one end and one foot at the other end."

"Well," replied Hackett, "you go ahead and set your fence over. At the end where you say that I encroach on you two feet set the fence on my land four feet. At the other end push it on my land two feet."

"But," persisted the neighbor, "that's twice what I claim."

"I don't care about that," said Hackett. "There's been fight enough over this land. I want you to take enough so you are perfectly satisfied, and then we can get along pleasantly. Go ahead and help yourself."

The man paused abashed. He had been ready to commence the old struggle, tooth and nail, but this move of the new neighbor stunned him. Yet he wasn't to be outdone in generosity. He looked at Hackett.

"Squire," said he, "that fence ain't going to be moved an inch. I don't want the land. There wa'n't nothing in the fight anyway but the principle of the thing."—Christian Observer.

A Servant Problem.

A lady recently called at the house of a friend, who answered in person the ring at the door. With careworn expression and flurried manner she apologized for the confusion that apparently reigned in the house, saying:

"My parlor maid is upstairs ill—not ill enough to go to the hospital, too ill to work, too far from home to go there, yet needing attention from me. My waitress is having a fit of the sulks, and I have sent her out to do an errand and get some fresh air. The cook is just now not on speaking terms with her husband—the coachman—and is seeking a divorce, so that one or the other must go. The footman came home drunk last night and had to be discharged."

A DISASTROUS CALAMITY.

It is a disastrous calamity, when you lose your health, because indigestion and constipation have sapped it away. Prompt relief can be had in Dr. King's New Life Pills. They build up digestive organs, and cure headache, dizziness, colic, constipation, etc. Guaranteed by all druggists. Twenty-five cents.

this morning. My house is at sixes and sevens, my husband lunched down town, my mother has taken the children and the nursery maid home with her, guests arrive this evening, and I have spent the day in vain search for help in the house. I belong to a club studying household economies, and have allowed it to turn a search light on all my household affairs in the interests of society at large. I am now ready to call a halt, to refuse to have my domestic arrangements considered a hunting ground for theorists, to pronounce all such clubs vain mockeries, snares, and delusions, inventions of the enemy for squandering time, and showing the bitter contrast between abstract theory and concrete reality. The only club I am interested in must provide on tap maids who never get ill or sulky, cooks without a temper, and coachmen and footmen of unimpeachable habits."—Lucy M. Salmon, in the November Atlantic.

Be noble, and the nobleness that lies
In other men, sleeping, but never
Dead,
Will rise in majesty to meet thine
own. —Lowell.

Life is a mirror; if you frown at it, it throws back; if you smile, it returns the greeting.—Thackeray.

Silence is sometimes golden, but in a Christian it is sometimes treason.—W. T. Ellis.

HANDS CRACKED AND PEELED

Suffered for One Year — Water
Caused Agony, Heat Intense Pain
—Grew Worse Under Doctors—
Could Not Do Any Housework.

ANOTHER WONDERFUL CURE BY CUTICURA

"About a year ago my hands began to crack and peel. I tried many remedies, but they grew worse all the time.

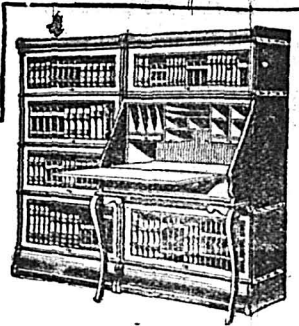
At last they became so sore that it was impossible for me to do my housework. If I put my hands in water, I was in agony for hours; and if I tried to

cook over the stove, the heat caused intense pain. I consulted a doctor, but his prescriptions were utterly useless. I gave him up and tried another, but without the least satisfaction. About six weeks ago I got my first relief when I purchased Cuticura Soap and Ointment. After using them for a week, I found to my great delight that my hands were beginning to feel much better, the deep cracks began to heal up and stop running, and to-day my hands are entirely well, the one cake of Cuticura Soap and one box of Cuticura Ointment being all that I used. (Signed) Mrs. Minnie Drew, 18 Dana St., Roxbury Mass."

ONE NIGHT TREATMENT For Sore Hands and Feet with Cuticura

Soak the hands or feet on retiring in a strong, hot, creamy lather of Cuticura Soap. Dry and anoint freely with Cuticura Ointment, the great skin cure. Wear on the hands during the night old, loose gloves, or bandage the feet lightly in old, soft cotton or linen.

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WRITE FOR CATALOGUE 78

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CINCINNATI

If There Is A Father or Husband

Who has felt for some time that his family was deprived of the essential pleasure of home, one that their friends enjoy and they cannot, now is the time for him to accomplish two good purposes by one act—take advantage of our "Piano Club" and ornament your home with a psano. Thus make yourself happy by giving the greatest happiness to those around you.

Booklet "N" should be in every home—and read by all who are interested in the purchase of a Piano. It's free for the asking and will save you nearly a hundred and twenty-five dollars in the purchase of an instrument. Send for Booklet "N" to-day.

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WRITE FOR CATALOGUE

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Young People's Page

Sick.

When mother's sick, the house is all so strangely hushed in room and hall!

But mother never will admit She's suffering a single bit! She won't let people do a thing— There's nothing any one can bring— She just lies there, and tries to fix Herself by cunning little tricks! And as for doctor—why, the word She scouts as being most absurd. And when he comes he has to guess At symptoms that she won't confess; And then he's apt to frown and say: "You should have had me right way. I'll come again this evening"—for It's bed, you see, a week or more!

When father's sick—I tell you, now You ought to hear the dreadful row! The talk of "dying," and the groans! The orders in convulsive tones! The hasty runnings to and fro: To rearrange the pillow—so; To fix hot-water bag and shade; For mustard plaster, lemonade! Appeals to get the doctor, quick— And "Can't you see I'm awful sick?" And then the doctor sits and hears While father grunts his pains and fears.

He leaves some drops, and tells us: "Hum!

Unless I'm needed I shan't come Again. I think he'll do all right." And father's up, perhaps, by night! —Edwin L. Sabin in "In Lighter Vein," in the November Century.

A PRESIDENT'S BOYHOOD.

How the Young Lincoln Made the Best of Scanty Schooling.

As Abraham had been only seven years old when he left Kentucky, the little beginnings he learned in the schools kept by Riney and Hazel in that State must have been very slight, probably only his alphabet, or at most only three or four pages of Webster's "Elementary Spelling-book." The multiplication-table was still a mystery to him, and he could read or write only the words he spelled. His first two years in Indiana seem to have passed without schooling of any sort, and the school he attended shortly after coming under the care of his stepmother was of the simplest kind, for the Pigeon Creek settlement numbered only eight or ten poor families, and they lived deep in the forest, where, even if they had had the money for such luxuries, it would have been impossible to buy books, slates, pens, ink, or paper. It is worthy of note, however, that in our Western country, even under such difficulties, a school-house was one of the first buildings to rise in every frontier settlement. Abraham's second school in Indiana was held when he was fourteen years old, and the third in his seventeenth year.

By that time he had more books and better teachers, but he had to walk four or five miles to reach them. We know that he learned to write, and was provided with pen, ink and a copy-book—a very small supply of writing paper, for copies have been printed of several scraps on which he carefully wrote down tables of long measure, land measure and dry measure, as well as examples in multiplication and compound division, from his arithmetic. He was never able to go to school again after this time, and though the instruction he received from his five teachers—two in Kentucky and three in Indiana—extended over a period of nine years, it must be remembered that it made up in all less than one twelve-month; "that the aggregate of all his schooling did not amount to one year." The fact that he received this instruction, as he himself

said, "by littles," was doubtless an advantage. A lazy or indifferent boy would of course have forgotten what was taught him at one time before he had opportunity at another; but Abraham was neither indifferent nor lazy, and these widely separated fragments of instruction were precious steps to self-help. He pursued his studies with very unusual purpose and determination not only to understand them at the moment, but to fix them firmly in his mind. His early companions all agree that he employed every spare moment in keeping on with some one of his studies. His stepmother tells us that when he came across a passage that struck him, he would write it down on boards if he had no paper, and keep it there until he did get paper. Then he would rewrite it, look at it, repeat it. He had a copy-book, a kind of scrap-book, in which he put down all things, and thus preserved them. He spent long evenings doing sums on the fire-shovel. Iron fire-shovels were a rarity among pioneers. Instead they used a broad, thin clapboard with one end narrowed to a handle, arranging with this the piles of coals upon the hearth, over which they set their "skillet" and "oven" to do their cooking. It was on such a wooden shovel that Abraham worked his sums by the flickering fire-light, making his figures with a piece of charcoal, and, when the shovel was all covered, taking a drawing-knife and shaving it off clean again.

The hours that he was able to devote to his penmanship, his reading and his arithmetic were by no means many; for, save for the short time that he was actually in school, he was, during all these years, laboring hard on his father's farm, or hiring his youthful strength to neighbors who had need of help in the work of field or forest. In pursuit of his knowledge he was on an up-hill path; yet in spite of all obstacles he worked his way to so much of an education as placed him far ahead of his school-mates and quickly abreast of his various teachers. He borrowed every book in the neighborhood. The list is a short one: "Robinson Crusoe," "Aesop's Fables," Bunyan's "Pilgrim's Progress," "Weems' Life of Washington," and a "History of the United States." When everything else had been read, he resolutely began on the "Revised Statutes of Indiana," which Dave Turnham, the constable, had in daily use, but permitted him to come to his house and read.—St. Nicholas.

Sweet Peas.

BY CORA E. HARRIS.

One pleasant summer morning Edith and her mother were seated in church together. Edith had counted over and over the roses on mamma's fan, and turned back and forth the leaves of the hymn-book many times, when she leaned upon her mother's arm and looked at the vase of sweet peas on the minister's desk. The flowers were those that she and

her mother had picked that very morning in their own little garden.

Fainter and fainter sounded the minister's voice, while larger and larger grew the vase of sweet peas, until the flowers were all about Edith, a tiny congregation. What pretty bonnets they all wore! Some were white trimmed with pink, others red with darker red trimmings, and others lavender and purple.

Edith was just noticing a little speckled bonnet, when out out stepped the largest sweet pea from among the flowers, one dressed in pure white, a fairy teacher, it seemed. She tapped a wee bell, saying: "It is time for Sunday-school to begin."

All the little bonnets turned toward her to listen.

"First, I will tell you a story," said the small teacher.

"Once upon a time there lived a king who was very, very rich. He sat upon a beautiful throne of ivory and gold, with a statue of a lion on either side. When he wished for a drink of water a servant brought it to him in a golden cup. When he sat down to dinner, his table glistened with silver and gold, and he had the very choicest things to eat. He owned thousands of fine horses, and when he rode out in his glittering chariot with the purple and crimson robes about him, people all stopped to look that way. Now, dear little Sweet Peas, I wish to tell you a secret, so listen very closely. Well, this great King Solomon in all his glory was not dressed so beautifully as we are dressed."

All the little bonnets were now perfectly still, so still that not a rustle was heard.

"This great king thanked the dear Heavenly Father for all the good things; his throne, chariot, horses, dishes, and good things to eat. Shall we not thank Him for all our pretty colors, and that He has made us so sweet, that every little child may love us?"

The bonnets all bowed, and Edith heard a whisper in her ear. "It is time now, dear, to go into Sunday-school and carry the vase of flowers." —Kindergarten Review.

According to our Lord's teaching, we can make the most of our life by losing it. He says that losing the life for His sake is saving it.—J. R. Miller.

MAN'S UNREASONABLENESS

is often as great as woman's. But Thos. S. Austin, Manager of the "Republican," of Leavenworth, Ind., was not unreasonable, when he refused to allow the doctors to operate on his wife, for female trouble. "Instead," he says, "we concluded to try Electric Bitters. My wife was then so sick she could hardly leave her bed, and five (5) physicians had failed to relieve her. After taking Electric Bitters, she was perfectly cured, and can now perform all her household duties." Guaranteed by all druggists; price 50 cents.

How to Cure Rheumatism

I searched the whole earth for a specific for Rheumatism—something that I or any physician could feel safe in prescribing—something that we count on not only occasionally, but with reasonable certainty. For the ravages of Rheumatism are everywhere and genuine relief is rare.

After twenty years of search and experiment, I learned of the German chemical I now employ. And I knew then that my search and my efforts were well rewarded. For this chemical, in combination with others, gave me the basis of a remedy which in the cure of Rheumatism is practically certain. In many, many tests and difficult cases this prescription has with regularity justified the confidence I had in it.

I don't mean that Dr. Shoop's Rheumatic Tablets can turn bony joints into flesh again and never fall—that is impossible. But they will with reasonable certainty drive from the blood the poison that causes pain and swelling, and then that is the end of the pain and swelling—the end of the suffering—the end of Rheumatism.

Any Rheumatic sufferer who writes may receive my little book on Rheumatism, including professional advice as to diet, etc., free. With the book I will also send without charge, my "Health Token," an intended passport to good health. Address Dr. Shoop, Box 4220 Racine, Wis.

Dr. Shoop's Rheumatic Tablets

How to Find Out.

Fill a bottle or common glass with your water and let it stand twenty-four hours; a sediment or settling indicates an unhealthy condition of the kidneys; if it stains the linen it is evidence of kidney trouble; too frequent desire to pass it, or pain in the back is also convincing proof that the kidneys and bladder are out of order.

WHAT TO DO.

There is comfort in the knowledge so often expressed that Dr. Kilmer's Swamp-Root, the great kidney remedy, fulfills every wish in curing rheumatism, pain in the back, kidneys, liver, bladder and every part of the urinary passage. It corrects inability to hold water and scalding pain in passing it, or bad effects following use of liquor, wine or beer, and overcomes that unpleasant necessity of being compelled to go often during the day, and to get up many times during the night. The mild and the extraordinary effect of Swamp-Root is soon realized. It stands the highest for its wonderful cures of the most distressing cases. If you need a medicine you should have the best. Sold by druggists in fifty-cent and one-dollar sizes.

You may have a sample bottle of Swamp-Root, the great kidney remedy, and a book that tells all about it, both sent absolutely free by mail. Address, Dr. Kilmer & Co., Binghamton, N. Y. When writing be sure to mention that you read this generous offer in the Biblical Recorder. Don't make any mistake but remember the name, Swamp-Root, Dr. Kilmer's Swamp-Root, and the address, Binghamton, N. Y., on every bottle.



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COTTON: ELEVEN CENTS.

The farmers have won a victory by standing together—refusing to market their cotton in a rush, as has been the custom of many, in September and October.

The merchants have proved their friendship by not insisting on prompt payment of obligations. It is a great thing for the South when our farmers and merchants stand together.

We hope that our farmers will now market their cotton carefully: a rush of cotton to the towns is bound to reduce the price, while on the other hand, if it is distributed only as needed the price will be steady and may rise.

We hope also that our farmers will administer upon their prosperity with good spirit. Their pastors; their wives; their homes; their churches; the causes of missions and education—each should receive their share of the surplus money.

And, certainly every debt should first be paid—not only because it is a matter of Christian duty, but also because it will free the farmer. The farmers who lay by enough this year to carry them through the next year without credit will be independent.

Prosperity should make one liberal, but not extravagant.

A WAR ON VICE.

The News and Observer, of Raleigh, has seized its opportunity to make a war on vice in this city. The testimony in the murder case involving certain men who operated at the State Fair, pointed clearly to a house of ill-fame here and also to gambling in that house. It is opportune, therefore, to call upon the authorities to follow up this evidence with a whole-hearted prosecution.

The News and Observer properly rebukes the city court for letting this class of criminals off with a fine which in their eyes amounts only to a license. We stand with that paper in calling upon our authorities to give these criminals the extreme penalty of the law—two years on the roads—in every instance. Fair week a picket-pocket got off with \$100 fine—the amount of two days' operations by him. Last week a scarlet woman got off with a fine of \$100. These people deserve punishment—hard labor, imprisonment. Most of all they need to know that the Raleigh authorities are in earnest in their efforts to run them out of this part of the world.

It seems to us that there was never a better time to arouse our city on this subject. We suggest that the citizens interested be called into a mass-meeting with a view to crystallizing sentiment and seizing our first opportunity to cleanse our city.

CONSECRATION.

The other word for Consecration, in the minds of many, is China. If I consecrate myself I must go to China, the average young Christian thinks. Perhaps so; but more likely you are not needed in China—are not fit for any mission field or any work of that sort.

It is foolish to think that God is always calling whosoever is willing into preaching or mission work. That is not at all the idea. Most of us would be utterly unfit for that sort of work; and He would far rather have us continue to run our farms and groceries, etc., etc.

The average man can serve God far better as a farmer or a clerk than he can as a minister or missionary.

So consecration does not mean a call to China or anything of that sort.

But we should all do whatever we do with the same zeal, the same spirit, the same self-abandon that characterizes one who goes as a missionary.

In the first place, this is the secret of success. If one runs a farm, let him devote himself to that with all the zeal that one's life-calling should evoke. It is a great thing to live. Let us live greatly. Life is precious. Let us spend it worthily. The man that does his day's work with the same earnestness that a missionary does his, is

making a success of his work and—what is more—of his life.

In the second place, this manner of living is in God's order. He made us and owns us. He works in us and with us. It is no small thing, this working with God. To loaf or be careless is—sin, is irreverence! To work in partnership with God, to regard Him in all one's work, to carry into one's work the spirit of worship, to hold one's self in His keeping—that is consecration as high and holy as any man has known.

So consecration is not out of your reach. It is equally in the reach of every man. It is no ideal impossibility—it is a reasonable sacrifice;—a sacrifice, but a reasonable one.

To be a Christian and not to be consecrated is unreasonable.

A GREAT WRONG.

The Biblical Recorder, comparing the conduct of the Raleigh and Charlotte Fairs, to the disadvantage of the former, says, among other things: "The Charlotte mayor declares that the fakir-robbers and the indecent shows are essential to the Fair, and it appears he would break his oath of office rather than run them out. The Charlotte Observer stands by him. The people know, says the paper, that they are being robbed, but they enjoy it! We never knew that paper to reveal a want of simple sense before. Nor have we ever known the Mecklenburg people to be so slandered as by their mayor and morning paper in this matter. It is a pity and a shame."

In this our contemporary does both the mayor of Charlotte and The Observer great wrong. There was a conflict of authority, the Recorder claiming the right to close out such of the fakirs as he chose, the mayor, backed by the city attorney, asserting his right to give or refuse permission to any or all of them to run. The Observer, in the department in which a newspaper's opinions are generally to be found, said never a word about the controversy, and its news columns gave nothing about it excepting statements of facts. We very much regret that our honorable contemporary should have felt it its duty to represent the mayor and the Charlotte morning paper before its large constituency in so discreditable a light, as it has done in this instance.—The Charlotte Observer.

The foregoing, including the head-line, is from the Charlotte Observer.

The excellent spirit of our contemporary is warmly appreciated. It is not necessary to say to that paper that we did not mean to do it a wrong; and, moreover, a recital of the facts will show that our paragraph is not without justification, even though the Observer is so positive to the contrary.

The fakir-robber business was paraded indulgently and condoned and patronized and praised—in a way—by the Observer's staff writer—whether reporter or city editor, we know not.

A paper is to a degree responsible for the position of members of its regular staff. It is expected that that staff will reflect the mind of the editor in chief. It is inconceivable that the Observer would tolerate a policy in the city editor's columns contrary to the policy of the editor in chief.

It is true that the regular editorial columns contained nothing on the controversy. Our complaint is that while one of the Observer's staff treated these fakir-robbers indulgently, the Observer's editorial columns were silent. Silence meant indifference, consent, or approval. It could not have meant disapproval.

Of course we know that the Charlotte Observer despises the robbers with their loaded dice, arrows, monkeys, etc. It might admire a game and it might indulge the holiday propensity for games; but this thing was robbery. The fakirs won at will.

Mayor McNinch certainly did take issue with Mr. Shannonhouse. And our impression is that while Mr. Shannonhouse desired to close down upon these robbers, Mayor McNinch did not. We are sure that if he and Mr. Shannonhouse had been each in favor of putting the robbers out of business, there would have been no conflict of authority. For both would have been equally anxious to arrest the robbers and they would have

been arrested. Our impression was received wholly from the Charlotte Observer, which we read closely every day at noon; and if we are mistaken; if it is true that Mayor McNinch did wish to run these fakir-robbers out, all the Observer has to do is to say so.

We will say in passing that we take it from the Observer's reports of the Fair that the same sort of operations were carried on at Charlotte as at Raleigh. We spent two hours investigating them at Raleigh, and we know there was no gambling. It was simple fraud. The operators won simply at will.

ONE THAT TOOK GOD AT HIS WORD.

Bible Lesson for November 12th—Ezra 8:21-32.

Golden Text: The hand of our God is upon all them for good that seek Him. (Ezra 8:22.)

We have noticed with what enthusiasm the Chosen People returned from Babylon to Jerusalem. But after half a century, it seems they lost their zeal. It was not so glorious there as they had expected. Anticipations always exceed realizations. So they fell into evil days. But of the remnant left in Babylon there was a man whose heart and mind were rich in knowledge of God's dealing with His people and who was strong to do his part. That man was Ezra.

God's Use For Man.

God's extremity—so to speak—is man's opportunity. God's last resort is a great man. God does His work by means of men—rather of one man, appearing here and there, as Moses and Joseph and David and John the Baptist and Paul and Luther and Washington and—Witte. It is notable that God does not use the multitude so much as one man. He overrules armies by individual men.

God has always need for a man—the right man; the right-minded man, the right-willed man; the right-trained man. What sort of man was Ezra, that God chose him at this time? We shall see that he was one man that took God at His word; that so seriously took his religion that he lived up to it. This

Trust in God

was the notable element in Ezra's character; but it was not by any means all. It is a seven hundred mile journey that he is to take; and he and his company of about 2,000 are carrying \$5,000,000 for Jehovah—a free-will offering. It would have been good business sense to carry along soldiers and arms to protect this money and the people. It could not have been wrong to do that. We should rather regard it as wisdom. But Ezra's mind was more sensitive. In verses 22 and 23 he declares that he would practice what he preached—trust in God. Evidently then he was sensitive to the point of honor: I will not preach one thing and practice another. He was true to himself. That is one element. He was true to God. That is the other: We fasted, he says, and besought our God for this.

Let the reader note the strong expressions—"fasted" and "besought." He and his people did not just say prayers over their enterprise: They prayed the kind of prayers that are answered.

It was a glorious manifestation of living up to their religion—this great company starting out on their dangerous journey without other protection than their prayers.

Trust in Man.

But observe that Ezra's trust in God did not make him careless. See how carefully he weighs out the silver and gold, every ounce to be accounted for; how he commanded them to watch. Very surely, careful as he was in this small matter he was not indifferent to man's part in all the other matters. Trusting God for protection, he trusted himself and the others of his party to do their part.

Other Traits.

Our lesson suggests other marks of the man that God has use for. We see that he is, first of all, a genuine man—one who lives up to his religion, who trusts God, who is earnest in prayer, who takes care to do his part. But there is more.

(1) Ezra was zealous for the will of God. He was risking his life to lead this expedition. Moreover, he was carrying millions of dollars to God's treasury in obedience to God's will. He was a man then who put God first—above money and above life. (2) He was a reverent man. He required priests to take care of the gifts to God. He knew, and he so charged them that they were holy and the gifts were holy. He understood that it was no slight matter but a high and holy thing to serve God. What can God do with a man that regards life and work flippantly? How much can He do with one that is reverent—not solemn, mind you, but one who understands how great and fine a thing it is to live in God's world? (3) He knew God's ways with the fathers. (Verse 23.) That is no slight element. Ezra was learned in the Hebrew history. He was familiar with God's faithfulness to His promises in the past; and this strengthened his trust. (4) He was a man with a mission. There were others, but Ezra knew what was to be done and was ready to do it. That is God's sort of man—no mere critic, no mere dreamer, no idler, but one who saw what was needed and proceeded to give himself to that need. If God is not using you, measure your character by Ezra's, and see who is to blame.

ECHOES AND RE-ECHOES:

The International B. Y. P. U. A. being in distress and in a fair way to go under, the Christian Index suggests that Southern Baptists commit their B. Y. P. U. work to our Sunday School Board, Nashville, which is already providing a quarterly for the young people's work. We take it our local unions will continue to get their literature where they wish. The question is, What shall be done about the general meeting? Shall we have one? We shall have local meetings wherever they may be made successful.—Biblical Recorder. It has come to be an established custom with many of our Baptist people in the South, that they reach the meeting place of the Southern Baptist Convention from a day to a day and a half before this body assembles. The greater part of this time is given to the meeting of the Southern B. Y. P. U., which arrangement enables many brethren who could not afford to go to two separate meetings, to attend both bodies. We can well see how this meeting might be made one of great power and profit.—Christian Index. But it is not such now!

The Biblical Recorder says: "Within a few months President Mullins has become a star of the first magnitude in theology." That is entirely true. The Literary Digest of last week gives his picture, quotes from the World Congress as published in the Baptist Review and Expositor his Baptist Axioms and calls them "A New Baptist Apologetic." The Courier-Journal also publishes his Baptist Axioms.—Baptist Argus.

The Biblical Recorder in last week's issue said: "The question of the hour. Has your pastor's salary been paid?" That is a practical and pertinent question. Of course, in all well-regulated town and city churches it is not pertinent, for the salaries of the pastors of such churches are paid regularly through the year, every week or month or quarter. These churches have a system, and they work it, and the salary is never or seldom behind. It is not so with the country churches. Very few of these pay their pastors along through the year, though many of them could pay a part of it monthly. Some few do that, and where this plan has been adopted the church members are pleased with it. It would be a great help to the pastors of these country churches if they could receive part of their salaries during the year. This could easily be done with some effort on the part of the deacons and other brethren.—Baptist Courier.

The Baptist Argus says: "The Biblical Recorder calls attention to the Baptists who are to-day leading in reforms, and names Joseph W. Folk, Mayor Weaver, ex-Governor Aycock and William J. Bryan. If we mistake not, Governor Douglass, of Massachusetts, also is a Baptist. That Baptists should produce reformers is most to be expected, for their principles are the foundation principles of pure democracy." This is true, except that Wm. J. Bryan is not a Baptist. He ought to be. His father was a Baptist. He himself would have been a Baptist except that his father sent him to a Presbyterian school. And so he became a Presbyterian. There is a lesson in this for Baptists. Send your children to Baptist schools if you would have them to imbibe and maintain those Baptist principles which you hold and cherish so dearly.—Baptist and Reflector.

NOTES IN PASSING.

The program of the Virginia General Baptist Association is out in full. We suppose we may say that it was cut October and will be dry in November. Anyway there is one feature of the program that we like: Our Virginia brethren devote half an hour to welcoming new pastors. That is excellent. It makes the stranger at home and opens the way for many new friendships. May we not have it in our Convention? All that is necessary is that the Committee on Order of Business shall make room for it on the program.

The Midsummer Meeting idea is sweeping the South. The Texas B. Y. P. U. has a Summer Encampment; the Tennessee Baptists in recent Convention appointed a committee to arrange a meeting for the denomination somewhat like our North Carolina meeting. The North Carolina Presbyterians have appointed a committee to see about purchasing Montreat, N. C., for similar purposes. We hope to have next year 500 of the best Baptists in the world at our Midsummer Meeting. Dr. Robertson should be there, and maybe A. C. Dixon, L. G. Broughton, John E. White, Oscar Haywood, and other notable North Carolinians from beyond our borders.

It has been claimed that Abraham Lincoln was descended from men who were connected with the law, but this is disproved by Frederick Trevor Hill in the opening article of his work on "Lincoln the Lawyer," which is to begin in an early number of The Century. He shows that the original Lincoln of Hingham, Mass., was a weaver; his son, a blacksmith, had a son who was a miller and blacksmith; he had a son who was a farmer who produced another farmer, and from still another farmer came a carpenter, who was Lincoln's father. It is said that Mr. Hill has been able to unearth a great deal of interesting new material in regard to Lincoln's practice at the bar, which, as President McKinley said, was Lincoln's best training for the Presidency.

A "colored lady" in an article entitled Miss Burroughs versus Thomas Dixon, favors the world with her opinion of that versatile genius, as follows:

"Whether we will acknowledge it or not, we are snatching men from obscurity and poverty and making their names household words, and putting bread into their mouths and clothes on their bodies. The latest service rendered in this direction was when we furnished data for Thomas Dixon, Jr., to give to the world 'Leopard's Spots.' The race has made this man, and as much as he hates us, he is living at our expense. We have so many authors and philosophers in these days that mediocre, individuals like Thomas Dixon, Jr., would not get a passing notice in the 'Amen' corner of a backwoods Georgia daily. This man is not a philosopher."

This will no doubt interest Mr. Dixon!

Our readers know somewhat of the two General Negro Conventions, one the Lott Carey, operating in the territory from the District of Columbia to South Carolina; the other the National, occupying so far as it can all the country. It is the National that the Home Board aids. It is the Lott Carey that the North Carolina and Virginia Baptists protected. At the recent meeting of the National Convention in Chicago somewhat of a "peace" was patched up between these Conventions. The Lott Carey will maintain its organic identity for the present year as a District Convention. Its foreign missionaries are to be enrolled with the National, but the Lott Carey is to support them and control the money. The National's representatives are to be welcomed in any State. The American Baptist Home Mission Society makes a rule of dealing with the negroes by States or local organization. The Home Board, S. B. C., gives its money to the General Board of the National Convention. In view of this, the North Carolina Baptists hold that missions to the negroes in North Carolina should be subject to their supervision and control.

Having arranged to devote one number in each year to the publication of Baptist Historical Papers, under patronage of our Baptist Historical leaders, the Wake Forest Student for November contains much matter of vital interest to our people. Dr. E. W. Sikes contributes a paper on The North Carolina Baptist General Meeting of Correspondence, and Elder Henry Sheets a paper on The Formation and Sketch of the Sandy Creek Association. These are important and worthy. But the feature of the number is the contribution of Doctor Charles E. Taylor, being eleven sketches of eminent North Carolina Baptist worthies of other days, as follows—R. T. Daniel, William Hooper, John Kerr, William P. Biddle, Gano, Van-

borne and Miller, Enoch Crutchfield, Jacob Crocker, Sr., David Barrow, Henry Abbott, John Asplund, James Delke. There is also a sketch of William Hill Jordan by the late Dr. C. T. Bailey; and of Lemuel Burkett by Mr. Thos. M. Pittman. So much have we gained, and it is much indeed; but our gain measures our loss as the matter now stands. For is it not evident that Doctor Taylor had set out to write a volume of Sketches of North Carolina Baptist Ministers like that noble work by his great father on Virginia's Baptist Ministers? He confesses that other tasks interfered. May we not hope that he will yet find leisure to perform this work which he has here so nobly begun, and for which he is eminently qualified?

MAN PROPOSES; GOD DISPOSES.

"The ground of a certain rich man brought forth plentifully; and he thought within himself, saying, 'What shall I do, because I have no room where to bestow my fruits?' and he said, 'This will I do: I will pull down my barns and build greater, and there will I bestow all my fruits and my goods. And I will say to my soul, 'Soul thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry.'"

"But God said unto him, 'Thou fool, this night thy soul shall be required of thee; then whose shall those things be, which thou hast provided?'"

WHERE THE PRESBYTERIAN SLIPPED.

Mr. Robert E. Speer, one of the Secretaries of the Presbyterian Board of Missions, is reported to have said at a Baptist meeting in Erie, Pa.: "We Presbyterians are willing to let any one of you be immersed that desires it, and I think you Baptists ought to be as willing to let any one be sprinkled that so desires." But Mr. Speer did not say that Presbyterians are willing to see any of their children baptized who desire it. He did not say that it was a matter of indifference to Presbyterians whether they sprinkled their infants or not. Baptists may not always speak with the greatest respect of sprinkling on infants, since they can not believe the rite to have been commanded of the Master, but they do not interpose between the subject and the administrator, as occasionally a Presbyterian has been known to do, positively forbidding their children to be baptized in the name of Christ.—Journal and Messenger.

WORK FOR THE AMERICAN BAPTIST HOME MISSION SOCIETY?

In the counties of Ashe and Alleghany we found a sect of considerable strength of whose existence we were in total ignorance until this summer. They call themselves "Union Baptists," and they hold essentially the doctrines of the regular Baptists. In fact, they were originally members of Baptist churches, but like our brethren of the North withdrew from the regular body on account of a difference of opinion on the issues that brought on the war. Hence the name. They were opposed to secession and found it impossible to forgive their brethren who allied themselves with the Southern cause. Unfortunately for them their preachers are stupidly ignorant and pander to the prejudices of the people. They fight missions and hate a "money-hunter," as they derisively term those who press the mission spirit. They are exceedingly bitter toward their brethren who obey the Bible in striving to spread the Gospel over the earth. There are several associations of the Union Baptists, but they are as dead to progress as Caesar's legions. Among the more intelligent of the laity there is a disposition to break away from the narrowness and ignorance of the decaying body, but the preachers are so hostile and violent that the weaker ones yield and keep in line. The hope of the overthrow of this small segment representing the bitterness of forty years ago, and the line of cleavage the war drew through our State, is in the spreading light of gospel truth preached by men of prudence and power. The influence of these people upon our own folks is easily seen in their fear of a collection, and the dread of being called "money-hunters," but the day is breaking fast.—Charity and Children.

But the Northern Baptist did not withdraw. The Southern Baptist did that.

TWO THINGS WE MUST DO.

We must see to it that the State Mission Board goes to the Convention with no debt, and that the Orphanage debt be paid off by the collections on Thanksgiving Day. This will be an easy task for our great and rapidly growing denomination. But it will be a hindrance and a reproach to our mighty hosts if not done.

W. R. GWALTNEY.

Hickory, N. C.

W. M. S. Department.

Edited by MISS FANNIE E. S. HECK, President of Woman's State Central Committee of Missions, Raleigh, N. C.
Corresponding Secretary of Central Committee, Mrs. W. N. JONES, Raleigh, N. C.

At a recent meeting of the Central Committee of the Woman's Missionary Union, the subject which claimed especial interest was, "Young Woman's Work." It was thought by those present that there was great need of interesting more of the young women of all our churches in missionary enterprises. There are now only thirty missionary societies among our young women in our entire State, and this shows that in this respect many of our churches are defective. And it is important that more effort be made to interest and organize our young people in mission work. We have 197 Sunbeam societies and 410 Women's Missionary Societies, and we ought to have just as many Young Women's Missionary Societies. Certainly every church which has a society for the children and the grown-up women, should have some organization for the young women. And it is my opinion that the boys should have their mission bands, too.

If our young people are allowed to go adrift and are not trained in mission work between the ages of ten to twenty years, we cannot hope that they will be interested in missionary work when they are older. It is natural for young people, at this age, to be enthusiastic and energetic, and if they are not occupied in helping others they will be seeking their own pleasure, and will often drift into worldliness and will not be of service in the church. It is so important that at this formative period of their lives their attention be directed to the things which are worth while, and if they do not have these constraining and restraining influences thrown around them at this time, their future usefulness will be seriously affected.

To be members of these missionary organizations will not only be a help to the church of which they are members, and aid the cause of missions, but will serve to build up their own Christian characters and make them more useful and efficient church members. We believe that every woman in the church should be a member of some missionary organization, for we believe that organization is necessary to accomplish the best results in any enterprise. We feel that because of the lack of early training there are many women in our churches who do not realize the importance of this, and for this reason have not connected themselves with the societies.

The Sunbeams are doing a noble work, but we should not be satisfied not to have some definite work for our young people when they leave the children's bands.

If there were societies in every church consisting of all the young people, who are too advanced for the Sunbeam Societies and not old enough to become members of the women's societies, what a power for good it would be.

We are thankful that this is being attempted in a few of our churches, and in some with much success. Some have found it very difficult to make these societies a success, and the effort to have such a society has, in some instances, which I recall, had to be repeated several times before the organization became permanent. There will be times in the life of most new organizations of this kind when the members feel much discouraged, and almost feel that it is not worth while to try to hold together. But if there are a few members who are determined upon its success and have their hearts fixed upon doing the work for the glory of God, and the salvation of souls, they will not fail.

The motive which prompts each member should be that they are banded together in this work to do something for the Master and to advance His cause, and not that they are organized for their own selfish social enjoyment.

To make any missionary society a success much depends upon having a leader who is conscientious, tactful and zealous, and a consistent church member, and especially true is this in regard to Young Woman's Work. Unless the members have confidence in the piety and earnestness of the leader, it will be difficult to arouse real and lasting interest in the work.

Let us awake to our duty and privilege and put forth every effort to organize the forces which we have in our churches, and thus be able to carry on our Master's work with more zeal and earnestness. Christ has said to the churches: "Go ye, into all the world and preach the gospel to every creature." And He means that every individual member should share in the work.

Our Present Standing.

It is high time the Woman's Missionary Societies were asking how they stand in reference to their year's aim—high time for their annual report closes November 30th.

You remember our aim is to contribute \$10,000 to Foreign, Home and State Missions. After three quarters' report we stand as follows in relation to our aim for each branch of our work:

Aim for Foreign Missions.....	\$6,500.00
Yet to be raised.....	2,436.36
Aim for Home Mission.....	3,500.00
Yet to be raised.....	981.34
Aim for State Missions.....	3,000.00
Yet to be raised.....	1,692.33
Aim, value of Home Mission Boxes.....	3,500.00
Already reported.....	700.88

You see at a glance we are farthest behind on Foreign and State Missions. The boxes now being prepared by the societies will probably reach the amount set for that purpose.

It means much to fail to reach the sum set for Foreign Missions. We were to give just what we did last year to the regular Foreign Mission work and give \$1,500 over and above that to Mr. Owen's School for boys in North China. The same is true of Home Missions. We put the regular work first, but have as our aim, giving a thousand dollars over and above the monied contributions of last year to Home Missions, for the Tichenor Memorial Church Loan Fund. In other words we have not yet begun on the Owen School gift and have given only \$39.00 to the Tichenor Building Fund.

Money for these objects is, however, in the hands of the societies. Worth of all praise are the 145 societies who have not failed to report in every one of the three quarters of the year. Next stand 110 who have reported twice—next, the 152 who have reported once. We believe every one of these will report and report well in the last quarter. We count on them. Already each has been sent a personal letter, telling just how they stand. They will give a long, strong pull together. Your secretary has the report blank in hand; help her fill it out grandly and send it to Mrs. W. N. Jones, Raleigh, before November 30th.

This leaves yet about 100 societies who reported last year, but who, although we have written to them throughout the year, have as yet reported nothing in the name of the society for Home, State or Foreign Missions. These must report now if we reach our aim. They, too, have been written to. Their secretaries also have blanks for reports. Let every member of such a society, who reads these words, rally to her secretary's aid and help to swell the report that she is urged to send.

Still another class to whom letters and report blanks also have been sent, remains—the societies organized this year. These are the crown and glory of the twelve month's work. We believe they will count up a hundred and fifty before the close of November. They, too, must help by reporting their collections already made—small they may be, but they will count, and besides start these new organizations towards the goal of our ambition for every society—namely, to see it a society reporting every quarter. Let me recommend to you the consideration of the following clipping. It was written for the churches of Texas, but it fits the societies and churches of North Carolina as though it were made for them.

And yet a word to pastors and church clerks. In some minds, coming from whence I cannot guess, there seems to be a feeling of rivalry between church and society. Therefore, societies are urged to send their money "with the church" and no report of what they have done as a society ever comes to us. Societies not reporting are, by us, counted as dead, their names are stricken from our books and by and by they do indeed cease to exist. Now any true rivalry between a church and society is as impossible as between the right and the left hand. It is but part of the church at work. The money, the society contributes is sent to the same person—Mr. Walters Durham, Treasurer of the State Convention, used for the advancement of the same Home, Foreign and State Mission work and is acknowledged in the Biblical Recorder as from the society of such and such a church. There can be no division, no rivalry.

All the Central Committee asks is that a report of work done be sent to Mrs. W. N. Jones, Raleigh, for the sole purpose of giving the society and its workers proper place and credit, on the one hand, and on the other placing their names on our mailing list so that all through the year we may keep in touch with great missionary world movements by personal letters and by free literature. Perhaps a fifth or sixth of the amounts contributed by the societies never reported to Mrs. Jones because of oversight or misunderstanding on the part of the church, pastors, or clerks.

As I have said, the society cut off from the stimulus of the great missionary movement among the women of our Southern Baptist Churches, languishes and dies, while the whole work suffers from their loss. Let us have the help of all in seeing that not one of the 620 societies on our list fails to report this month.

FANNIE E. S. HECK.

Out Into the Fence Corners.

The success of the present campaign will depend on the thoroughness with which we reap the fruits of past teaching and training. Some churches and pastors can be counted on. Some brethren and sisters can be counted on to do their full duty in giving. There are not a few of these, and their number is increasing. If pastors will go to their members, who have done little more than make a pretense of giving, people who have given dimes when they should give dollars, and lay on their hearts and consciences, the law of the master, they will do a great thing for this campaign, for future success in the churches and out beyond.

But if we do our duty and win as we may and ought, we must glean the field all over, even out into the fence corners. This is needful from every consideration. Close gleaning will add many thousands of dollars to the general collection. It is easily possible to add \$25,000 by reaching hitherto neglected members. There are enough converts, not a year old in the Kingdom, to give that much. It is a crying sin to neglect them, be-

cause they are needed in the work, and, far more, they need to get into it.

Pastors and workers must suit methods to conditions, but we do need a regular fence corner gleaning this month to reach every man, woman and child in all the churches with Christ's call to help spread His gospel. How purposefully, how earnestly, how tenderly, how persistently, ought this work to be pressed now for the sake of everything pertaining to the kingdom.

If we can have the thing done right at once many of our churches will spring forward into a better life. It ought to be done in thousands of churches in twenty days.

SON LOST MOTHER.

"Consumption runs in our family, and through it I lost my mother," writes E. B. Reid, of Harmony, Me. "For the past five years, however, on the slightest sign of a Cough or Cold, I have taken Dr. King's New Discovery for Consumption, which has saved me from serious lung trouble." His mother's death was a sad loss for Mr. Reid, but he learned that lung trouble must not be neglected, and how to cure it. Quickest relief and cure for coughs and colds. Price 50 cents and \$1.00; guaranteed by all druggists. Trial bottle free.

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Administrators Notice.

Having qualified as administrator on the estate of R. H. D. Gooch, deceased, I hereby notify all persons having claims against his estate to present them to me for settlement, on or before the 15 day of October, 1905. This October 9, 1905.

MACON V. GOOCH, Adm.
J. H. FLEMING, Atty.
Raleigh, N. C.

When writing advertisers, please mention this paper.

Sunbeams' Corner.

Conducted by MISS ELIZABETH N. BRIGGS,
Band Superintendent for North Carolina.

Chinese Boys at School.

When a Chinese boy reaches his sixth birthday, it is considered quite time he should be sent to school.

The occasion is looked upon as one of such importance that a fortune-teller is usually consulted, and on a lucky day, fixed upon the wise man, the little Chinaman makes his first appearance at school. Let us follow him when, accompanied by his father, he makes his way to the school-house. He looks very fresh and tidy, his hair has been neatly shaved from his forehead, and the rest of it is plaited up into a long black queue, a piau-tsz, he calls it, which hangs down behind. When any of his school-fellows want to torment him they will no doubt tie his pigtail to the same appendage on another boy's head, which will be very uncomfortable for them both.

If it is summer time, our young friend wears nothing upon his head, and is only clothed in a jacket or vest of loose cotton or grasscloth, with small, baggy trousers of the same material. But if the weather is cold, he will, no doubt, be wearing half a dozen vests and coats, one above another, and some of them will be padded with cotton wool. The first thing that strikes you, as you look at him, is how very difficult he must find it to make use of his arms. Upon his head he wears a small skull-cap of black or blue silk, with a little scarlet twist at the top, and very likely a thick tassel of silken threads falling down behind. His shoes have very thick white sole, and very often the toes are embroidered by his proud mother with fanciful little designs of flowers or butterflies. Sometimes he wears in his girdle a little purse, which has also been embroidered by his mother, but it will not hold many of the copper coins with a hole through the centre, which are called "cash." If he is ever rich enough to have any number of these coins, he strings them on a wisp of straw or piece of string, making a firm knot at each end to keep them safe.

If he does not possess a purse he is at no loss for a receptacle for his boyish treasures, since his sleeves are so large and long that they form a capital hiding place. In China little books are not called pocket editions, but sleeve editions; a man does not "pocket" anything, as in our country, but he "sleeves" it.

Having reached the school-house, our boy friend enters, carrying in his hand some small present for the grave-looking elderly person who is to be his teacher, and his first act is to reverence and burn incense before the tablet, which has the name of the sage Confucius written upon it. The furniture of the room consists of a number of little desks or tables, with high stools behind them, which are frequently provided by the parents. Before the master stands a larger table, and upon it are lying not only books and papers, but the indispensable pipe. Upon each little desk you will see, not pens and ink, such as we use in England, but ink-stones, upon which the boys rub the cake of Indian, or rather Chinese ink, dipping in a little water.

For his pen he has a brush, not unlike our large paint brushes of camel's hair. He holds it perpendicularly in his hand, pointing to the ceiling, as he traces on the thin, soft paper the queer-looking characters on his copy slips.

English boys would doubtless consider Chinese lessons extremely dry and uninteresting, since several years have to be spent in learning to repeat the mere sounds and write the forms of the characters, or picture-words, of the meaning of which they understand little more than a parrot.

There is no alphabet of the Chinese

language, but two hundred and fourteen radicals or root words, which enter into the foundation of all the other characters. The words are all of one syllable, and are written down one beneath the other in columns, instead of across the page, and the beginning of their books is the end of ours.

The language of China is so ancient that most people think it goes back to a time not long after the deluge, and it is the oldest language now spoken in the world. The Chinese say that their written words or characters were originally hieroglyphics, or rough pictures of the objects of which they desired to speak.

Having spoken of the difficulties of the language our young Chinaman has to speak and write, let us look over his shoulder and see what books he is studying. The first of all is the San-Tsz-King, or "Trimetrical Classic," because, to make it more easily remembered, it is written in lines of three words each. The teacher repeats the first few lines, and the scholars, holding their books in their hands, and swinging their small bodies backwards and forwards, follow his pronunciation of the words. They then return to their seats and commit the words to memory. In order to be sure each small boy is attending to his lessons, he is expected to shout out the passage he is learning, at the top of his voice. The continual din caused by this arrangement can be better imagined than described; and when you pass a school-house in China, you are more likely to suspect the existence of Bedlam than of a place of learning.

The first sentence in the Chinese boys' primer runs as follows: "Men at their birth are by nature radically good." The importance of study, is then enlarged upon, and a sentence occurs to the effect that, "To educate without severity shows a teacher's indolence." The sight of the bamboo rod, which is found in every school-room close to the master's hand, and is in very constant use, is a proof that this maxim of the sage of old commends itself to the teachers of the present day. Chinese boys then go on to learn that there are three great powers—heaven, earth and man; that there are three lights—the sun, moon and stars. They are further informed that rice, millet, pulse, wheat, rye and barley are the six kinds of grain on which men subsist. Various other matters of similar kind are touched upon, followed by a summary of Chinese history. Afterwards, the example of sages and prodigies of past ages is commended to the notice of the youthful pupils. I will mention a few of these eminent examples of devotion to literature in olden times.

One celebrated student, Sun King by name, lived more than two thousand years ago, when the dynasty of Chau held sway in China. So enthusiastic was his devotion to study that he constantly shut himself up in his private apartments, and, lest he should be overcome by drowsiness, he fastened the hair of his head by a cord to a beam in the roof.

Another eminent scholar, whose family was poor, studied by the light from a number of glow-worms he had collected. And yet another conned his task by the light of the reflected snow. One committed his lesson to memory while bending beneath the weight of a load of faggots he carried on his back; and yet another, whose thirst for knowledge

"I THANK THE LORD!"

cried Hannah Plant, of Little Rock, Ark., "for the relief I got from Bucklen's Arnica Salve. It cured my fearful running sores, which nothing else would heal, and from which I had suffered for five years." It is a marvelous healer for cuts, burns and wounds. Guaranteed by all druggists. Twenty-five cents.

could be controlled by no difficulties, fastened his book to the horns of one of the cows he was tending.—Child-Life in Chinese Homes.

Remember, it is what one saves that enriches, and not alone what he earns. Economy is a religious duty and should be just as carefully studied as any other religious duty. It is a family duty also and should be practiced as carefully as any other family duty.—Exchange.

Expert Medical Advice Free to The Sick.



No matter where you go, you could find no physician or specialist more competent to advise or to treat you, if you have a chronic disease, than Dr. Hathaway of Atlanta; and too, he is offering to counsel and advise every sufferer free of charge. If you have any disease of a chronic nature such as Kidney or Bladder Disease, Stricture, Rheumatism, Varicocele, Skin Disease, Nervous Debility, Catarrh of the different organs, Stomach, Bowel and Liver and most Reliable Complaints, diseases peculiar to women, etc., you should at once write and take advantage of this offer. In addition, you will be sent a valuable booklet on "Our Disease." Dr. Hathaway is recognized as the most successful specialist in the South to day and the secret of his success lies in the fact that he has always dealt with his patients in an honest, straightforward manner, promising them nothing that he could not fulfill and by curing their disease. His charges are not extraordinarily high, but are reasonable, certainly no more than you would be willing to pay for successful treatment of your case. All correspondence strictly confidential. Address DR. HATHAWAY & CO., 85 Inman Bldg., Atlanta, Ga.

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A teaspoonful added to a glass of cold water invigorates, strengthens and refreshes.

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A small sample bottle of Ec-zine will be sent free to every reader of the Biblical Recorder who is suffering with any kind of skin disease or eruption—Eczema, Blood Poison, Fever, Sores, Cancer, Rheumatic Pains, or any other Germ disease or sore of any name or nature.

\$50 reward will be paid for any case of Eczema that is not promptly cured with Ec-zine. Ec-zine will heal any sore or cure the worst skin and make it look like velvet. Thousands cured daily. Never mind what you have tried; forget the failure made by other remedies, and send for free sample of Ec-zine which always gives relief and permanent cure. A \$1.00 bottle often cures the worst cases. If your druggist does not have Ec-zine send direct to us. The Ec-zine Company, M. Kupermeier, Sales Agent, 112 Dearborn St., Chicago, Ill.

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Little River Association.

C. V. Brooks preached the introductory sermon from the "great commission." J. M. Holloman was re-elected moderator and J. A. Campbell clerk and treasurer.

The following were welcome visitors: L. Johnson, A. Johnson, W. R. Callum, H. C. Moore, C. V. Brooks, S. F. Conrad, J. H. Spaulding, and others.

The report on Home Missions was presented by C. V. Brooks, and discussed by C. V. Brooks and L. Johnson.

The report on Sunday-schools was read and discussed by H. C. Moore. The Little River people are strong believers in our own Sunday-school work.

Secretary Johnson read the report on State Missions, which was spoken to by L. Johnson and J. A. Campbell. Brother Campbell closed his speech on this great work by saying: "Now, brethren, we must take a cash collection for this work, which is in great need just at this time. We do not know but that this may be our last chance, and somehow I feel that I would like to do some worthy thing, make some sacrifice while in this world. I thought I had done all I could this year for this object, but I must do more; I will give five dollars in this collection. Who will help me?" Three others—J. M. Holloman, B. Townsend and J. J. Edwards—gave five dollars each and the collection amounted to \$51.69. This is more than double any cash collection presented to Brother Johnson this season, and J. A. Campbell is to be thanked. He did it. How it would help our work if we had a man in every Association to follow up Brother Johnson's speech and take a sensible collection. The pledges for next year amounted to \$250, which is an increase.

C. P. Norris presented the report on Foreign Missions, which was discussed by S. F. Conrad and A. Johnson. Dr. Norris is an unusually sensible young man and we see before him the possibility of a great future, full of useful service for the Master.

Geo. E. Byrd prepared the report on Orphanage, which was discussed by A. Johnson.

The report on Associational Missions was discussed by T. B. Janier, J. M. Holloman, J. A. Campbell, and others. This work was advanced. There were 190 baptisms during the past year. J. A. Campbell baptized 106 of this number.

The next session is to meet at Lillington. E. M. Lassiter is to preach. J. S. F.

Markets November 4.

Cotton, 10¹/₂@11c.
Receipts of cotton, Wilmington, to-day, 2,149 bales.
Receipts this season to date, 172,728 bales.
Receipts same date last year, 1,365 bales.
Receipts last season to same date, 156,681 bales.
Spirits of turpentine, firm, 69¹/₂.
Rosin, \$2.80 bid.
Tar, firm, \$1.80.
Crude turpentine, firm; hard \$3.35; dip, \$4.75; virgin, \$4.75.
Butter, 27 to 30c.
Coffee, 9¹/₂ to 11c.
Flour, straights, \$5.00; second patents, \$5.25; full patents, \$6.00.
Molasses, S. House, 14c.; New Or-

leans Brights, 23 to 25c.; Porto Rico, 20c.; Cuba, 28c.

Sugar, granulated, \$6.10; W. C. X. No. 5, \$5.80; No. 7, \$5.70; No. 8, \$5.60; No. 11, \$5.40.

Lard (tierce basis), pure, 5¹/₂sc.; compound, 6¹/₄c.

Peanuts, North Carolina Prime, 90c.; extra prime, 95c.; fancy, \$1.00; Beeswax, 25 to 27¹/₂c.

Corn, 72 to 75c.

Corn meal, 68 to 70c.

Eggs, 20c.

Chickens, hens, 35c.; springs, 17 to 25c.

Sweet potatoes, 50 to 55c.

Beef, 2 to 2¹/₂c.

N. C. Bacon, hams (old), 15 to 16c.; shoulders, 10 to 11c.; sides, 10 to 11c.

Shingles, per 1,000: 5-inch saps, \$2.00; 5-inch hearts, \$3.00; 6-inch saps, \$2.00; 6-inch hearts, \$4.00.

Timber, per m. extra milling, \$7.50 @ \$8.50; mill prime, \$7.00 @ \$7.50; mill fair, \$6.50 @ \$7.00; common mill, \$5.00 @ \$5.50.

Simplicity and purity are the two wings by which man is lifted above all earthly things.—Thomas A. Kempis.

CURE YOUR OWN KIDNEY

and Bladder Diseases at Home at a Small Cost—One Who Did It Gladly Tells You How.

Mr. A. S. Hitchcock (Clothing Dealer), East Hampton, Conn., wishes us to tell our readers who are suffering from any kidney or bladder diseases, that if they will send their address to him, he will, without any charge whatsoever, direct them to the perfect home cure he so successfully used.

Knowing, as he so well does, the failure of almost every other treatment in stubborn cases, he feels that he ought to place in the hands of every suffering man and woman this simple, inexpensive and withal positive means of restoring themselves to health.

Our advice is to take advantage of this most generous offer while you can do so without cost.

I Cure Cancer.

My Mild Combination Treatment is used by the patient at home. Years of success. Hundreds of testimonials. Endorsed by physicians, ministers, etc. The local application destroys the cancerous growth, and the constitutional treatment eliminates the disease from the system, preventing its return. Write for Free Book, "Cancer and Its Cure." No matter how serious your case—no matter how many operations you have had—no matter what treatment you have tried—do not give up hope, but write at once. DR. O. A. JOHNSON, 313 E. 12th St., Kansas City, Mo.

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Cheers the heart, clears the brain and adds a charm to the simplest meal. Have it on your table. At your grocer's in 1 and 3 pound sealed cans only. Cheek-Neal Coffee Co., Nashville, Tenn. & Houston, Tex.

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That is in debt. I can and will do it. I give to you rather than take from you. If you send a self-addressed stamped envelope no mistake can be made. Address, G. N. ABBOTT, 1917 Taylor St., Lynchburg, Va.

Tobacco Habit Cured.

Mrs. Vine, of 116 State St., Des Moines, Ia., discovered a harmless remedy for tobacco habit. She cured her husband in ten days. After using tobacco 30 years he does not desire it. Can be filled by druggist. She gladly sends prescription free. Self-addressed envelope.—Adv.

NOTICE OF SALE.

By authority of a mortgage executed by Thomas C. Ray and wife to W. K. Phillips, recorded in Book 84 Page 100, records of the Register of Deeds of Wake County, and by request of mortgagees, I will on Saturday, the 25th day of November, 1905, at twelve o'clock M., at Phillips' Mill, near the said land, on the line of Franklin and Wake Counties, sell to the highest bidder for cash, at public auction, the following described land in Little River Township, Wake County to wit:

Bounded on the North by the land of W. K. Phillips and B. J. Ray, on the East by the land of Margaret Baker and others, on the South by the lands of W. H. and A. H. Ray, and on the West by the lands of Matthew Medlin, containing thirty acres, more or less. W. N. JONES, Attorney.

When writing advertisers, please mention this paper.

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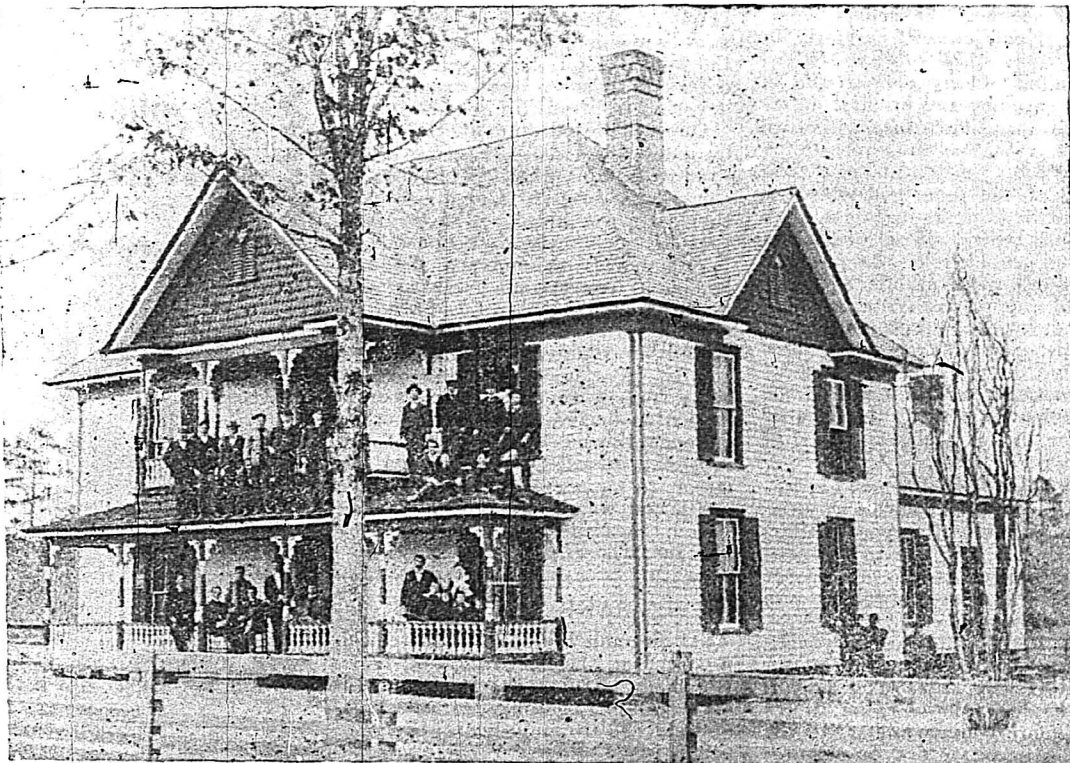
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Write for booklet telling how to send money conveniently and safely by mail.

Southern Life and Trust Company,
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Capital, - \$200,000.00
Surplus, - 50,000.00



Above house and fourteen acres good land for sale in the town of Buie's Creek, N. C. within one quarter mile of Academy. For terms, etc., address J. McK. Byrd, Buie's Creek, N. C.

FACTS ABOUT CANCER.

A new booklet published at considerable expense by L. T. Leach, M. D., of 416 Main St., Suite 10, Dallas, Texas, tells the cause of Cancer and instructs in the care of the patient. Tells what to do in case of bleeding, pain, odor, etc., and is a valuable guide in the management of any case. It advises the best method of treatment, and the reasons why. In short, it is a book that you will value for its information. It will be sent by mail, prepaid, on receipt of ten cents, stamps or coin.

IMPORTANT ANNOUNCEMENT

We have a statement to make which we think will interest every reader of the Biblical Recorder. Dr. J. W. Blosser has devoted many years to the Gospel Ministry, having surrendered a lucrative medical practice for this work. He has, however, continued as a specialty, the treatment of catarrhal diseases of the respiratory tract, and has cured thousands of cases of Catarrh, with a compound which he began using in his practice thirty-one years ago, and has since improved and perfected. We assert positively and unequivocally that it will cure Catarrh. We do not say that it will cure every case, but, according to actual observation, it cures ninety-five per cent. of those who use it properly. It is a pleasant, harmless remedy, yet powerful in its effect. It is applied directly to the air passages by inhalation, and is absorbed into the blood, making the treatment constitutional, as well as local. It completely eradicates the disease from the system, and makes a radical and lasting cure. We know of many who were cured years ago and are still free from the disease. We will be pleased to mail a sample free to any person who is afflicted with any disease of the respiratory tract. For one dollar we will send you a quantity sufficient for one month's treatment. Please read the advertisement below.

CATARRH CAN BE CURED. Trial Treatment Mailed FREE to Every Applicant.

"Dr. Blosser's Catarrh Cure" cures Nasal and Post Nasal Catarrh, Ozena, Catarrhal Headache, Chronic Bronchitis, Asthma, Laryngitis and Catarrhal Deafness. Please read the following "rifle shot" certificates from people who have used this remedy:

RIFLE SHOT TESTIMONIALS:

Below we give a broadside volley of rifle shot testimonials, one from every State in the Union. We will take pleasure in submitting the original letters from which the following extracts are taken, to anyone calling at our offices. Besides these we have thousands of other testimonials that we will take pleasure in showing.

Ala., Opp. "I shall never cease to thank you." C. T. Childree	La., Hornebeck. "Best remedy in the world; has made a man of me." P. K. Snell	Ohio, Zanesville. "A remedy of inestimable value." Dr. J. J. Thomas
Ariz., Congress. "You have the finest of remedies." C. H. White	Me., Orrington. "Completely cured; I recommend it." Thos. H. Crowell	Okla., Fort Cobb. "Completely cured; I recommend it." Edwin M. Collins
Ark., Rison. "You have the best Catarrh Cure made." Mrs. M. C. Harlow	Mo., Towson. "The most effective medicine I have ever seen." Herman Dollenberger	Oreg., Cleveland. "Cured my deafness." F. M. Good
Cal., Fredaliba. "A godsend to me; one and one half boxes cured me after ten years' suffering." Dean Lester	Mass., West Falmouth. "Can hear as in former days." Miss Henrietta Baker	Pa., Mont Clair. "My son was a wreck; your remedy cured him." Mrs. Chas. M. Dougherty
Colo., Denver. "Am cured; am thankful for the special interest you took." S. S. Wales	Mich., Lansing. "No relief until I took your remedy; am now cured." Mrs. A. L. Rogers	R. I., W. Kingston. "One box cured me." John E. Rose
Conn., Essex. "I stand ready to recommend it to everyone." Maurice P. Pratt	Minn., Spring Valley. "The best remedy I have ever known." Chas. W. Gilbert	S. C., Chester. "Am seventy years old, and still your remedy cured me." Mrs. L. E. Moyer
Del., Wilmington. "Was greatly benefited; am now free from Catarrh." Rev. Wm. W. Campbell	Miss., Kosciusko. "After twenty five years constant suffering, cured by one box, one year ago, and no return." Mrs. A. J. Atkinson	S. Dak., Alcester. "It cured me, and I recommend it." J. H. Near
D. C., Washington. "Cured after ten years of Catarrh." G. Brady, Pension Office	Mo., Carthage. "Feel impelled to express my gratitude." J. W. Daron	Tenn., Graham. "It does all you claim for it." W. H. Connolly
Fla., Jacksonville. "Had completely lost sense of taste and smell; you restored it in a month." Mrs. Bina McKirgan	Mont., Fridley. "Acted like a charm." J. A. T. Lorn	Tex., Talpa. "Physicians treated me for seven months; you cured me in one month." J. A. Greenwood
Ga., Eastman. "Have obtained most excellent results." Dr. D. Buchan	Neb., Lincoln. "Unequaled; I recommend it." Mrs. R. Campbell	Utah, Salt Lake City. "Best remedy ever used." George Erats
Idaho, Grangeville. "Cured two years ago; no return." E. R. Sherwin	Nev., Strawberry. "All others failed; yours is fine." Jas. McDougall	Vt., West Enosburg. "Am most pleased with your remedy." Miss A. H. Ladd
Ill., Clarence. "Completely cured; thanks to your remedy." Asber Wood	N. H., Whitfield. "Worked wonders for me." Mrs. A. M. Walker	Va., Staunton. "I have prescribed your remedy for five years." Dr. S. P. White
Ind., Battle Ground. "An entirely cured." Mrs. A. Gowen	N. J., Jersey City. "One-half box cured me." Wm. Hoffman	Wash., Harrington. "Am grateful for a perfect cure." A. J. Scott
I. T., Newburg. "Am invaluable cured for Catarrh." Miss Gertrude Woollier	N. M., Los Lunas. "I owe my life to your remedy." Mrs. Solomon Luna	W. Va., Gormonia. "One box cured me." M. Wilson Hanlin
Iowa, West Union. "I tell all my friends about Dr. Blosser." A. J. Graves	N. Y., Panama. "Cannot praise your remedy enough." S. Hoyt	Wis., National Home. "Cured after eight years. A great remedy." Capt. Edw. Andrews
Kans., Lucas. "Improved from first; a marvelous cure." John S. Shirley	N. C., Turnpike. "My Catarrh of twenty years permanently cured." Mrs. James P. Wolfe	Wyo., Kaycee. "I thank you a thousand times." L. A. Chabot
Ky., Olaton. "Your Catarrh Cure is the best in the world." F. M. Farriss	N. Dak., Devils Lake. "Use me as a reference any time." S. Whitehead	

The above certificates are convincing, yet if any person desires a demonstration of the efficacy of this remedy, we will be pleased to send a Free Sample, postage paid, for trial to any applicant, because the recipients become convinced of the great merit of our treatment, continue it and are cured. The price of the remedy is only \$1.00 per box—one month's treatment. For further information, a sample or a dollar box, address,

Rollable Agents Wanted in Every Locality.

DR. BLOSSER COMPANY, 90 Walton Street, Atlanta, Ga.

Acknowledgments.

November 8, 1905.
State Missions.—Sandy Run, West Chowan, \$20.16; W. M. S., Polkton, 1.00; Walnut Street, Greensboro, 10.10; Ramseur, Piedmont, 7.41; Cedar Falls, Piedmont, 2.33; Buchanan, Piedmont, 2.00; Fairview, Piedmont, 2.00; Summerfield, Piedmont, 9.00; Sunday-school, Boiling Springs, 4.17; Montgomery Union, 2.40; Edwards, 1.00; Neuse Association, 55.00; Uineville, 20.00; Cool Spring, 2.51; Eagle Spring, 1.50; Cary, 10.60; Sunbeams, Cary, 2.00; Wautauga, Macon County, 1.95; LaGrange, 25.00; W. M. S., Thomasville, 36.35; Liberty Union, Liberty, 5.36; Sharon, Flat River, 3.57; Miss Etta Staley, 1.00; Wake Cross Roads, Central, 5.00; Yates, Associational, 7.50; Yates, 10.00; South River Association, 59.53; Edenton, 20.41; Cleveland, South Yadkin, 8.00; W. M. S., South Yadkin, 65 cents; Bay Leaf, Central, 1.50; E. Spencer, 4.25; Caraleigh, 2.00; Clyde (F. E. Haynes), 21.56; J. A. Jones, 1.00; Z. D. Harrill, 5.00; Union, West Chowan, 9.25; West Chowan Association, 109.16; Wilmington Union, 3.69; Raleigh Association, 135.49; Bertie Union, 8.50; Liberty, Liberty, 5.00. Total this week, \$643.90. Previously reported, \$12,147.47. Total this year, \$12,791.37.
Foreign Missions.—Saddle Tree, Robeson, \$7.50; Back Swamp, Robeson, 6.61; W. M. S., Back Swamp, Robeson, 10.00; W. M. S., Raft Swamp, Robeson, 4.45; Sandy Run, West Chowan, 22.15; Eldorado, 1.00; W. M. S., First Church, Winston, 1.50; Cary, 10.75; LaGrange, 10.00; Yates, 12.50; South Yadkin Association, 52.66; Dover, Neuse, 2.00; Cove, Neuse, 1.00; Bay Leaf, Central, 2.25; E. Spencer, 2.40; Caraleigh, 2.00; Cashie, West Chowan, 61.10;

Union, West Chowan, 9.16; West Chowan Association, 82.10; Raleigh Association, 61.21; Bertie Union, 8.50. Total this week, \$416.54. Previously reported, \$16,400.39. Total this year, \$16,816.93.
Home Missions.—Hebron, Robeson, \$1.00; Saddle Tree, Robeson, 24.25; Beulah, Robeson, 1.32; Pleasant Hope, Robeson, 1.16; Mt. Elm, Robeson, 3.25; Spring Hill, Robeson, 5.22; Clylowville, Robeson, 1.70; Smyrna, Robeson, 1.19; Bethany, Robeson, 52 cents; Singleterry's Cross Roads, Robeson, 1.94; Long Branch, Robeson, 8.40; Parkton, Robeson, 2.00; Big Branch, Robeson, 44.62; Back Swamp, Robeson, 2.73; W. M. S., Back Swamp, Robeson, 7.23; Antioch, Robeson, 2.60; Raft Swamp, Robeson, 16.39; W. M. S., Raft Swamp, Robeson, 9.00; Sunbeams, Back Swamp, Robeson, 33 cents; Mt. Zion, Robeson, 2.07; Cedar Grove, Robeson, 1.53; Sandy Run, Robeson, 25.21; Eldorado, 1.00; Sunbeams, First Church, Winston, 1.50; Cary, 15.34; LaGrange, 7.50; Wake Cross Roads, Central, 2.09; Yates, 10.00; South River Association, 41.07; Dover, Neuse, 1.50; Cove, Neuse, 1.00; Bay Leaf, Central, 3.45; Caraleigh, 2.00; Union, West Chowan, 11.00; West Chowan Association, 44.74; Raleigh Association, 41.14; Bertie Union, 8.50. Total this week, \$355.51. Previously reported, \$7,165.50. Total this year, 7,521.01.
Education.—Saddle Tree, Robeson, 25 cents; Clylowville, Robeson, \$1.80; Parkton, Robeson, 4.19; Big Branch, Robeson, 45.74; Antioch, Robeson, 3.62; Sanoy Run, West Chowan, 7.70; Wadesboro, Pee Dee, 30.00; Cary, 3.50; Dover, Neuse, 1.00; Cove, Neuse, 50 cents; Mildred, 1.00; Union, West Chowan, 10.00; West Chowan Association, 25.62; Raleigh Association, 12.15; Bertie Union, 8.50. Total this week, \$160.

82. Previously reported, \$2,969.40. Total this year, \$3,130.31.
Sunday School and Colportage.—Sunday-school, Bethlehem, \$3.00; S. S., Johnsons, 1.00; S. S., Thomasville, 3.03; S. S., Ebenezer, 2.55; LaGrange, 2.00; S. S., Hebron, West Chowan, 2.00; S. S., Ayden, Neuse, 2.00; S. S., Waco, 1.25; S. S., Laurinburg, 3.16; S. S., Ahoskie, 3.78; S. S., State Line, 4.00; Yates, 2.75; South River Association, 3.58; S. S., Mt. Gilead, 3.00; S. S., Magnolia, 2.00; West Chowan Association, 5.00; Raleigh Association, 3.90. Total this week, \$48.00. Previously reported, \$69.47. Total this year, \$917.47.
Ministerial Relief.—Wadesboro, Pee Dee, \$15.00; Cary, 7.93; LaGrange, 5.00; Pauline, Johnston County, 1.00; Yates, 5.00; South River Association, 5.66; Dover, Neuse, 1.00; Cove, Neuse, 1.00; Wilmington Union, 50 cents; West Chowan Association, 2.13; Raleigh Association, 22.10. Total this week, \$66.32. Previously reported, \$1,727.89. Total this year, \$1,794.21.
Total reported for all objects this week, \$1,691.09. Previously reported for all objects, 42,618.05.
Total reported for all objects this year, 44,309.14.
WALTERS DURHAM, Treasurer Bapt. State Con.

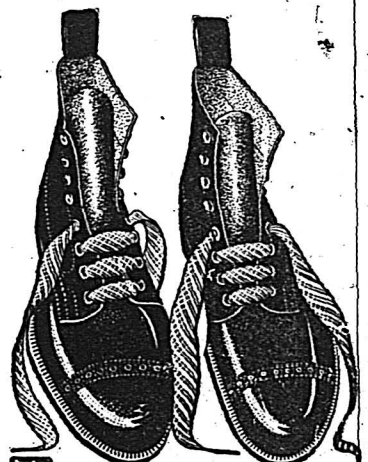
THE PURE FOOD ERA.

The medals of award at the Lewis & Clark Exposition, Portland, Ore., were made in conformation with the most rigid food laws with respect to purity, freedom from adulteration, preservatives and coloring matter, and under this most careful ruling, together with the consideration given to flavor, beauty of package and at-

tractiveness, the Gold Medal was awarded the following products: Cooked Corn Beef, Lunch Tongue, Sliced Bacon, Ox Tongue, Sliced Dried Beef, Peerless Plum Pudding, Salad Dressing, Pimento Stuffed Olives. Prepared by Libby, McNeill & Libby, in the famous Libby Hygienic Kitchens at Chicago.

Education is the life-long process of acquiring capacities for conduct.

TEACHERS WANTED immediately for several hundred direct calls from all parts South. Special enrolment. The Southern Teachers' Agency, Columbia, S. C. (Formerly Barnwell, S. C.)



Let your feet dwell in a pair of these and you will have more pleasure moments. CRADDOCK-TERRY CO'S SHOES made from all good leathers in a way that's right.

A Revival that Was Prepared For.

In one of your editorial columns some weeks ago you had something to say about "Preparing for a Revival," and cited my plan of a circular letter as one means. As to what effect the letter had, I am unable to say, but something brought us into the way of what I believe was the best revival, everything considered, that it has ever been my privilege to witness.

At the unanimous request of the church, I undertook the work without any ministerial aid, which was to be the second meeting I have thus conducted with these people since I became their pastor seventeen months ago. The meeting seemed to furnish special opportunities for the Holy Spirit to manifest His power, and He didn't fail to do it from time to time. The Christians were melted to tears and filled with joy at almost every service. This was a season of old-time pungent convictions, agonizing prayer and definite profession. None of the modern high-pressure methods were used, and the absence of excitement was conspicuous. Yet there was great excitement—over the lost condition. Sin became frightful and divine love overwhelming—something I had long desired to see. At the Saturday morning service the feeling had become so great and conviction so heavy by the close of the prayer and experience meeting that, before preaching any sermon, I arose and said: "Christians, how your heads in prayer; now let those who want to be saved come to the front." They arose and came immediately, without any singing, and every one that came made a clear profession in that service.

In this meeting the Christians worked like bees and skipped like lambs. I don't think I ever saw Christians so much built up. They really seemed to be eating that which was good, and letting their souls delight themselves in fatness.

As partial results of the meeting, I have baptized into the membership of the church twenty-five, and three were restored, making a total of twenty-eight additions so far. I think we will have thirty. The number of professions and the number of additions were almost identical. I am glad I cannot report about sixty professions and only about twenty-five baptized, as is often the case. These were so genuinely converted that they naturally and voluntarily joined the church. Those who joined the church were largely adults, males and old men. Eight were fathers, some gray-headed, and ranging in age from about thirty to sixty years. Two were baptized with their wives.

Two of those restored, on account of a dissension, had been living out of the church, but under its eaves for ten years. The other was excluded two years ago on account of possessing a persistently unforgiving spirit toward a brother whom he had wronged. He struggled under conviction for some days, but, when he had finally gotten the victory in himself, his first move was to leave his home to embrace his neighbors, then drive to the home of the offended brother whom he had refused to greet for two years, then come to the church testifying and eagerly grasping the hands of those who had once disciplined him.

In this meeting we re-introduced the old-fashioned "mourner's bench," got down and prayed and talked with the seekers until they could get up and say that they had found "the way, the truth and the life"—Jesus Christ. I must say that I think the church has suffered a great loss in substituting for this method either the hold-up-your-finger plan or the go-back-to-your-seat, for thus they place, themselves between two ice-bergs, or, what is worse, between two sneering emissaries of the devil—a very poor place for prayer and repentance. Those who are really con-

victed need and appreciate the devotional atmosphere and helpful agencies at the front.

At the last service, in remembrance of God's marvelous blessings, this little country church made a thank-offering amounting to \$73.00. These are good people. I don't think a pastor ever served a people who were more ready and willing to respond to his call. The ties are becoming close.

LELAND J. POWELL.

Ray, Va., Oct. 24, 1905.

Eleven Revivals.

July 17th, assisted by Bro. J. O. Tew, of Fayetteville, I began a meeting with Elizabeth church, in Sampson, and it proved to be a feast of fat things indeed.

From July 24th to 30th I was with Bro. W. M. Page at Antioch, in Cumberland. Deep spirituality characterized every service, and the results were highly gratifying.

"I came to Pleasant Hope, in Robeson, where Bro. J. O. Tew was actively engaged in his usual graceful and zealous style preaching the pure gospel. The meeting at this point was quite interesting and enjoyed by all.

August 6th, at 5:30 p. m., I boarded the westbound train at Lumberton, which sped me away from the "lowlands of Goshen to the hill country of Judea," where I assisted Bro. J. L. Bennett at his Oak Grove Church, in the good county of Union. The meeting here was in every way a success.

August 21st I went to Oakton church, in Robeson. Bro. K. Barnes is the beloved pastor here. No man in this part of the county has done more for the building up of the cause of religion and education than Brother Barnes. August 29th to September 3rd I was with him at his Bloomington church. It was a great meeting.

The High School is located here, which is in every way a power for good. Prof. T. F. Barnes, son of the preacher, is the efficient principal.

September 4th, aided by Bro. T. J. Baker, of Parkton, I began at Baptist Chapel, in Sampson. Brother Baker preached the gospel in great power and plainness.

Bro. J. L. Bennett, of Union, was with me at Beulah, in Robeson, September 11th to 15th. He is an earnest and faithful worker.

September 18th to 24th I was with Bro. J. G. Fisher, at Rozier. Meeting good.

October 10th to 16th, at Porter Swamp, in Columbus, Bro. K. Barnes is the pastor. It, too, was a glorious meeting.

October 18th to 22nd I was in Brunswick County with Bro. D. L. Hewitt, at his church at Jennie's Branch.

Meetings were all fruitful of good and the churches revived and strengthened.

God be praised for all the good that was done.

An encouraging number professed faith and united with the churches, respectively.

Cordially,

J. M. FLEMING.

Lumberton, N. C., Oct. 27, 1905.

Almost Busted Up?

Just now, when the Charlotte papers are declaring in favor of rotating the State Fair, the following from the Greensboro Industrial News may be accepted by some people as a partial reason therefor:

"I say," said a man who came up from Charlotte last night and registered at Clegg's Hotel, "it did look to me like they wasn't going to have any Fair down there this year."

"What is the matter?" asked the clerk.

"Well, before I came away, I learned they had lost part of their exhibit. One of the features was a cow and another was a pumpkin. Well, the cow ate up the pumpkin, and it did

not agree with her. She died, and they tell me that pretty nearly busted up the Charlotte Fair."

There now! It is really too bad that the cow "ate up" the pumpkin and the pumpkin whirled in and killed the cow. If the exhibits at other fairs keep up the habit of destroying each other we are afraid there will be a united pull to take the State Fair away from Raleigh.—Raleigh Morning Post.

The hardest piece of work any of us will ever do is the making of ourselves what we ought to be.—Geo. P. Eckman, D. D.

HAD TETTER 52 YEARS.

B. H. Tatner, McDonald Mills, Ga., writes: "Tetterine is the only remedy I ever said that would cure tetter so it would not return. Sold 6 dozen boxes in a year and guaranteed every box. I have never had to return the money for a single box. I sold a box to a man who had had tetter for 52 years; 2 boxes cured him sound and well." 50 cts. a box at druggists, or from I. T. Shuptrine, Manufacturer, Savannah, Ga. Bathe with Tetterine Soap, 25c. cake.

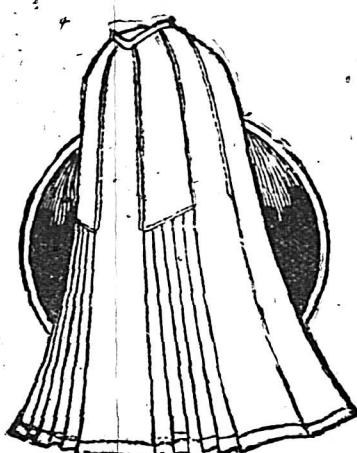
What The Doctor Said.

A doctor with greater regard for his patient's life than for the ethics of his profession, was once called in consultation with two other doctors. The patient was the victim of fever, and the vital spark was fast flickering and fading out. "Lend us your help, and let us save this life if we can." The reply came quick: "Gentlemen, you can save this life if you will begin at once and pour down Johnson's Tonic. Otherwise your patient must die."

And this doctor wrote to us and told us that he would rather have one bottle of Johnson's Tonic in treating a bad attack of fever than the advice and skill of a congress of doctors. Write to

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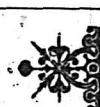
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Obituaries.

ALLEN.—Mrs. W. M. Allen died in Raleigh on August 1, 1905, in the thirty-third year, of her age. Her maiden name was Miss Luna Straghan. When quite young she was baptized into the fellowship of Bethel Baptist Church, Orange County, by Rev. John C. Hocutt, who was then her pastor, and ever afterward remained true to the faith.

She bore her last illness patiently and without murmur, and when death came she expressed no fear, only regretting to leave her loved ones behind. Only a short time before death she called her husband, children and loved ones to her bedside and bade them a last affectionate farewell, asking them to meet her in heaven.

Besides a husband, two small children and a brother, Mrs. Allen leaves a number of relatives who mourn her death. May they all so live that when the summons comes to them they will leave behind them such a testimony of the Christian's faith as did she.

W. A. F.

CATES.—Bro. Anderson Cates quietly passed to his reward on the 22nd of September, 1905. Had he lived until next year he would have been ninety-six years of age.

He professed religion when about fifteen years of age, and joined Cane Creek Church, and was considered by all who knew him an exemplary Christian. All who knew him loved him. He was disliked by only those who disliked Christ, his Saviour. He was always a faithful attendant to his church. It was always good to have him present. He associated much with the good Spirit. He was always a friend to every good enterprise that was for the advancement of his Master's cause.

He never laid up much treasure on earth, but was more concerned about laying up treasure in heaven. His life was devoted to helping others toward heaven. He loved to talk about heavenly things. He lived much in the atmosphere of heaven. He loved his Bible and talked about it much.

He has left us, but only for awhile. Those of us who love his Saviour will some time see him as he is. "He longed to depart and be with Christ."

He leaves three sons and two daughters, all of whom are members of the church. His daughters were never married, and both of them faithfully watched by his bedside until death relieved him of life's burdens. The community and church extends to these their heartfelt sympathy in their bereavement.

The church has lost a faithful and true member, the community has lost a good friend, and the family has lost a loving father in his death.

HIS PASTOR.

GOODWIN.—Sister Judie Goodwin lived to be seventy-six years old. While a young woman she felt herself a lost sinner and turned to God and found peace to her soul. She entered the vineyard and never turned back but pressed forward. She was devoted to her church and attended all of its services as long as health permitted.

Being a widow, she labored under many disadvantages, but her faith never faltered. She was the mother of five children, and had forty-three grandchildren and thirty-six great-grandchildren whom she loved devotedly. As her health began to decline she became more interested in the salvation of souls and expressed great anxiety for the church and the uplift and saving of souls. A few days before death came, as the preacher was talking with her, she remarked: "I am still trusting in Jesus." She had no fears; but was gradually sinking, and seemed per-

fectfully satisfied. When her son offered to send for the doctor she objected, saying: "My time has come; let me go." Soon she fell asleep in death. Patiently she suffered; peacefully she left this world.

Her funeral was preached in her church (Great Hope) to a large number of relatives and friends who met to pay the last tribute of respect to her who had gone to await the resurrection morn. God bless and save those for whom she so often prayed.

JOSIAH ELLIOTT.

Resolutions of Respect.

Whereas, it has pleased God in His infinite wisdom and endless love to call from labor to reward our beloved and highly-esteemed brother, James S. Timberlake, one of the charter members of Youngsville Lodge, No. 377, A. F. & A. M., on Monday, October 9, 1905, in his fifty-seventh year; therefore be it

Resolved 1. That in the death of Brother Timberlake the lodge has sustained an irreparable loss because of his eminent piety, exhalted Christian character and true devotion to the principles of Free Masonry.

2. That we, as a society, feeling deeply our loss do hereby unitedly express our grief for one whose life and example were pure and whose influence was far-reaching and uplifting.

3. That as members of the same lodge, we will endeavor to imitate his Christian example, his fidelity to the principles of the order, imitate

his virtues and strive to meet him in the celestial lodge above.

4. That we tender to his bereaved loved ones our heartfelt and sincere sympathy and commend them to the God of heaven whom he loved and served, and who can console them in this their hour of deep gloom.

5. That a copy of these resolutions be sent to the family, the Biblical Recorder, Franklin Times and Orphans' Friend for publication.

S. E. WINSTON,
J. W. WOODLIEF,
I. F. FULLER.

Committee.

Resolutions submitted to the Nashville Baptist Church upon the death of Major L. M. Conyers:

Whereas, the black-winged messenger has visited our midst and removed from our earthly sight forever, Bro. L. M. Conyers, one of our most devoted and consecrated members, a shining light of the church, a faithful friend, a beautiful Christian character; and

Whereas, he has labored so long and faithful among us for the upbuilding of the Master's cause, a friend to the poor, a doer of good deeds, a loving father, a devoted husband and an ardent worker in the Christian field; and

Whereas, we realize that his seat can never more be filled; now, therefore be it resolved by the Baptist Church, in conference assembled:

1. That while we bow in humble submission to the will of Him who,

with infinite wisdom, directs all things, and we realize that it is his gain, but we deeply deplore his death. We have lost one of our best friends, one of our most loyal members and one of our most sympathizing brothers.

2. That we extend to the bereaved and stricken wife and the other members of his family our most sincere sympathy in the dark hour of this sad affliction and commend them to Him who can bind up the broken-hearted and whisper sweet words of consolation to the troubled in spirit.

3. That these resolutions be spread upon the minutes of this church, a copy be sent to his wife and the other members of his family, and one to the Biblical Recorder with request to publish.

Respectfully submitted,

B. G. ALFORD,
MISS NINA COLLINS,
MISS LAURA SCOTT,
LEON T. VAUGHAN,

Committee.

O Master, while the moments drift,
So fast away, till night draws near
Be with me still that I may lift
Unceasingly, my song of cheer.
I would not have an hour apart
From Thee, sweet Lover, matchless King.

Abide with me. Take thou my heart.
Low at Thy feet myself I fling.
—Margaret E. Sangster.

Thy life of service is the only life of satisfaction.—Exchange.

THIS LITTLE PICTURE TELLS A WONDERFUL STORY



The three eagles in the above illustration represent the monarchies of Russia, Austria and Prussia, combining to partition Poland, that nationality being represented by the fallen soldier. As the Poles fought for independence, the Goddess of Liberty is represented defending the soldier and trying to beat back the crowned powers, but Liberty was overcome and falls with broken sword in hand, on the shield

bearing the Latin inscription "Fini Polonia," which means "The End of Poland." Looking more closely you will observe the burning firebrands, the battered walls, the broken cannon, the burning cities in the distance, and the flag of Poland trailing in the dust, this little illustration having wrapped up in it the history of the downfall of a nation. This is only one of 2000 illustrations in

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These Are History-Making Days.

This present year, not half over, has seen a new power (Japan) take its place among the great nations of the earth; has seen Russia's Navy destroyed and an open sea port taken from her, for which she had planned and intrigued for sixty years; has seen the outcropping of what may become the greatest revolution of all time, and through which Poland may again be free; has seen our own great Republic take her place absolutely at the head of the great nations of the world.

Do you understand and can you intelligently discuss these great happenings, and are you familiar with the rise and fall of nations in the past, and the rocks of disaster upon which every Republic save our own has gone down?

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Two benefactions of a notable
character occurred in North Carolina
recently. The late Dr. Giles McAden,
of Charlotte, left \$12,000 for a library
at Swepsonville. Miss Mary E. Page,
of Aberdeen, has given \$3,000 to
found a library at that place in memory
of her father, the late A. F.
Page. Miss Page is one of the most
accomplished women in the State,
being active both in business and in
the work of the Methodist denomination.

Miss Helen Gould has agreed to
give \$150,000 for a Railroad Young
Men's Christian Association Building
at St. Louis. This announcement
was the feature of the opening day
of the twelfth International Conference
of the railroad department of
the Young Men's Christian Association
at Detroit. The building will
be a memorial to Miss Gould's father,
the late Jay Gould, and probably will
be completed by September 1, 1906.

A mind content both crown and
kingdom is.—Robert Greene.

If you want knowledge, you must
toil for it; if food, you must toil for
it; and if pleasure, you must toil for
it. Toil is the law. Pleasure comes
through toil, and not by self-indul-
gence and indolence. When one gets
to love work, his life is a happy one.
—Ruskin.

The cross, if rightly borne, shall be
No burden, but support to Thee.
—Whittier.

God estimates us not by the position
we are in, but by the way in
which we fill it.—Edwards.

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