OUR LORD'S SECRET OF HAPPINESS—A. J. DICKINSON, D. D.

BIBLICAL RECORDER

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FROM THE RAM'S HORN, CHICAGO.

THE FINISHED PRODUCT.

LAW-ENFORCEMENT.

The people of North Carolina have almost learned that it is not enough to make laws. It is nothing to make laws. The matter is to enforce laws.

Our State has laws sufficient, but the Commonwealth is suffering fearfully this day because her laws have not been enforced. A negro was lynched in Union County last week. We protest against that crime against the Commonwealth, that lynching of the Law and the Courts. We shall not condone it. The provocation was fearful in the extreme. But the parties to that lynching have done themselves, their State and their children much harm. They have sowed dragon's teeth, from which a crop of terrible giants shall be reaped. We charge the wrong, however, at bottom to failure to enforce the law. Too many criminals go unpunished, or unsufficiently punished. Justice is neither sure enough nor terrible enough. Too many lynching parties have been taken into the bosom of their communities and made heroes of. There is a woeful want of feeling—not to mention reverence—for the Law and the Court and the State.

You can make laws without the people. It is often done. But you cannot enforce laws without the people. This is the Anniversary of the American Declaration of Independence. That Declaration was bought by our fathers' blood to little purpose if we shall read it to mean that self-government is no government, that liberty is anarchy. Liberty is restraint. The people are free only within bounds. They are independent of Kings, but they are not independent of the necessity of preserving their laws. The Declaration of Independence took this grievous burden from the shoulders of Kings and loaded the backs of the people with it. If we reserve the right to make laws we reserve the obligation to keep them and to see that they shall be kept. Self-government is the most exacting government of all.

Nothing so threatens our Nation to-day as the want of reverence for one's citizenship—the feeling that the citizen has no duty save to "be good and pay his taxes." We would better have a King to enforce our laws than to put the kingly prerogatives and responsibilities upon a vast herd of men who neither know nor care for them. That means ruin.

The people must preserve their laws.

The Watts Act, sweeping the hundreds of distilleries out of our rural districts, cannot be enforced without the people. And in its enforcement the rural welfare of our Commonwealth is involved. Sheriffs cannot accomplish this task. The people alone can.

There was never such an hour for practical righteousness in North Carolina. It is no time for pointless outcries. No time for writing articles. Half a dozen citizens have indicated to us that they thought the thing for them to do just now is to "write a piece." There is nothing in "writing a piece." The world is full to vomiting of temperance literature. We want ACTION. And if you cannot give us action, keep out. We want action where you are. We want organization in every township in North Carolina. Every reader of this paper that has any life in him—any power to do things and to get people to do things—has a call here. We must organize Leagues to enforce our Anti-Liquor laws.

Naturally enough these institutions will make for the enforcement of all other laws, and just as naturally they will make for the improvement of all laws and of citizenship and of life in North Carolina. They will make as well for the electing of better men in North Carolina.

Let these Anti-Saloon Leagues come rapidly into existence. The Convention at Raleigh this week is of great importance. But those who did not come can acquit themselves of indifference to duty by holding a convention where they are.

LORD KELVIN ON SCIENCE AND THEISM.

Lord Kelvin is one of the foremost men of the world. His place in the front rank of Scientists is undisputed. His recent utterance on Science and Theism has been the object of profound and widespread interest. In view of this we are happy to print Lord Kelvin's own version of his statement, as found in the Nineteenth Century for June, especially since many versions have been inadequate:

With reference to Professor Henslow's mention of ether-granules, I ask permission to say three words of personal explanation. I had recently, at a meeting of the Royal Society of Edinburgh, occasion to make use of the expressions ether, atoms, electricity, and I was horrified to read in the press that I had put forward a hypothesis of ether-atoms. Ether is absolutely non-atomic; it is structureless, and utterly homogeneous where not disturbed by the atoms of ponderful matter.

I am in thorough sympathy with Professor Henslow in the fundamentals of his lecture; but I cannot admit that, with regard to the origin of life, science neither affirms nor denies Creative Power. It is not in dead matter that we live and move and have our being, but in the creating and directing Power which science compels us to accept as an article of belief. We cannot escape from that conclusion when we study the physics and dynamics of living and dead matter all round. Modern biologists are coming, I believe, once more to a firm acceptance of something beyond mere gravitational, chemical, and physical forces; and that unknown thing is a vital principle. We have an unknown object put before us in science. In thinking of that object we are all agnostics. We only know God in His Works, but we are absolutely forced by science to believe with perfect confidence in a Directive Power,—in an influence other than physical, or dynamical, or electrical forces. Cicero (by some supposed to have been editor of Lucretius) denied that men and plants and animals could come into existence by a fortuitous concourse of atoms. There is nothing between absolute scientific belief in a Creative Power and the acceptance of the theory of a fortuitous concourse of atoms. Just think of a number of atoms falling together of their own accord and making a crystal, a sprig of moss, a microbe, a living animal. Cicero's expression "fortuitous concourse of atoms" is certainly not wholly inappropriate for the growth of a crystal. But modern scientific men are in agreement with him in condemning it as utterly absurd in respect to the coming into existence, or the growth, or the continuation of the molecular combinations presented in the bodies of living things. Here scientific thought is compelled to accept the idea of Creative Power. Forty years ago I asked Liebig, walking somewhere in the country, if he believed that the grass and flowers that we saw around us grew by mere chemical forces. He answered, "No, no more than I could believe that the book of botany describing them could grow by mere chemical forces." Every action of free will is a miracle to physical and chemical and mathematical science.

I admire the healthy breezy atmosphere of free thought throughout Professor Henslow's lecture. Do not be afraid of being free thinkers! If you think strongly enough you will be forced by science to the belief in God, which is the foundation of all religion. You will find science not antagonistic but helpful to religion.

In conclusion, I have the pleasure to move a hearty vote of thanks to Professor Henslow for the interesting and instructive lecture which we have heard."

The most eminent physicist's declaration that Science positively affirms Creative Power is of great value to the times. It may not reassure Faith, but it helps; and it surely makes for peace in a domain where war is crime. "If you think strongly enough, you will be forced by Science to belief in God"—is a statement worthy of Modern Science.

A NEW BAPTIST MOVEMENT.

A division has arisen among the Baptists of some of the Southwestern States, and separate State Conventions have been formed in Texas and Arkansas, and are likely to be organized in Kentucky and Tennessee. The best brief statement of the differences we have seen is by Dr. J. B. Gambrell in the Baptist Standard of Dallas, Texas:

"The old line Baptists hold that each several church is a complete unit, and that all ecclesiastical power whatever must be exercised by a single Baptist church, not by numbers of Baptist churches in combination. It is further held, that to each church is given the great commission. It is held by the old line Baptists that the churches cannot delegate their powers or transfer their obligations to any outside body, nor can they become a part of an outside body. Churches can send messengers or not, as they please; but they cannot transfer themselves into a general body through messengers. It is further held, that the churches, each for itself, must select its agencies for carrying out the commission. Boards are held to be receiving and distributing agencies for all who wish to employ them, without the least authority or power over the churches. This is old line doctrine.

"The new doctrine is, that the general bodies are, or ought to be, made up of churches; that churches, through 'messengers,' hold sessions of general bodies composed of churches; that the several churches, through 'messengers,' can combine their authority and authorize people to preach, baptize and the like."

This is essentially the Presbyterian idea of church government, and is a radical departure from Baptist polity. The leaders of the new movement do not believe in a financial basis of representation, but have not yet withdrawn from the Southern Baptist Convention, in which the basis is financial.

This division among our Southern Baptist brethren is to be regretted, but is only one of a number of indications that there is a wide-spread ignorance among Baptists of true Baptist principles and polity.—Watchman, Boston.

Hear no ill of a friend, nor speak any of an enemy.

HISTORY OF NORTH CAROLINA BAPTIST CONVENTION.

BY LIVINGSTON JOHNSON.

No. V—1843-1846.

Boiling Springs Camp Ground, October 13 to 17, 1843.

State Missions still lag. For two years no agent has been in the field. At a meeting of the Board which was held after the last Convention, Elder N. A. Purefoy was elected agent, but he served only part of the year. At this session Mr. Purefoy was elected agent for the ensuing year at a salary of $300. The three missionaries who labored four months each, reported great meetings, many conversions and ripe harvests. Opposition is dying away, and the missionaries were warmly welcomed wherever they went. The Board reports the opportunities greater than ever, and would recommend the appointment of a larger number of missionaries than had ever been employed, if the funds at their disposal justified it. As it is,they recommended that only two missionaries be appointed for four months each. This is a retrenchment of thirty-three and a third per cent. Two supervisory committees were appointed, one for the East, the other for the West. These committees were composed of three members each, and they were to "superintend missionary labour." Their duties seem to have been about the same as those of Associational Executive Committees, though their fields were much larger.

Elder James S. Purefoy is treasurer of the Convention. His reports are very clear and business like.

The Minutes of this session show unmistakably a painful indifference on the part of the Baptists of the State in regard to the work of the Convention. The agent, in his report, sums up the the situation in this short sentence: "There appears to be but little opposition to the objects of the Convention, and but little in favor of them."

Raleigh, October 18 to 23, 1844.

Thomas meredith had been president for the past two sessions. Alfred Dockery is elected president again.

J. C. Furman, J. B. Jeter, Elias Dodson and J. L. Pritchard are present for the first time.

In the report on Education, Wake Forest College, Furman Theological Institution and Milton Female Seminary are endorsed and recommended. The latter to open January next, under the supervision of Rev. E. W. West.

A committee was appointed to confer with the western brethren as to the best means of co-operating with the Convention.

State Missions is gaining some. Four missionaries are appointed for next year.

The following important recommendations were made by the Committee on Sunday-schools: "Your committee would also recommend that the editor of the Biblical Recorder be requested to establish in his excellent paper, a special department for Sabbath Schools. The following resolutions are also recommended:

"Resolved, That the importance of the moral and religious instruction of the rising generation has not been duly appreciated.

"Resolved, That pastors and churches be affectionately urged to make more vigorous efforts to organize and sustain Sabbath Schools."

Elder John Armstrong has passed away since the last meeting of the Convention. He attended every session of the Convetnion from its organization until the meeting in 1838. That year he spent in Europe, taking a special course of study. At the Convention of 1839 he preached the introductory sermon, and left very soon afterward for Columbus, Mississippi, at which place he died in 1844. Dr. Hufham informs me that he went to Columbus to become professor in the University of Mississippi, to which position he was elected soon after his return from Europe. The following beautiful tribute was written by his life-long friend, James McDaniel: "He was prominent in the little band that originated the Convention and subsequently the college and bore a distinguished part in carrying them forward. For a time he filled the chair of ancient languages in the college. He was the refined gentleman, the accomplished scholar, the profound theologian, the powerful preacher, the eminent Christian. His piety was of pure and elevated character. But few have passed a career of greater usefulness and distinction, or have closed it more generally lamented."

Raleigh, 17 to 21, 1845.

The Southern Baptist Convention was organized four months before this.

"Resolved, That the Convention cordially approve the formation of the Southern Baptist Convention, and the appointment of a Foreign Mission Board at Richmond, Va., and a Home Mission Board at Marion, Alabama, and that we recommend the churches to contribute liberally to these funds."

A resolution was passed approving the formation of the Western Convention. This Convention was organized at Boiling Springs Camp Ground, Henderson County, August 30, 1845.

A resolution was passed urging the importance of establishing schools "both male and female, under the patronage of the Baptist denomination."

The Board sees that a mistake has been made in neglecting the towns. "One fact has surprised the mind of every observing man who has noticed our operations for years past: It is the culpable neglect we have been guilty of in not providing our towns and county seats with means of the Gospel."

Mrs. Judson has died since the meeting of the last Convention. A committee was appointed to present suitable resolutions in regard to her death, and T. Meredith led in prayer for the blessing of God upon the bereaved husband.

Raleigh, October 15 to 20, 1846.

It will be observed that the Convention was held in Raleigh three years in succession. No reason for this is given in the records, but two probable explanations have been suggested to the writer. One is that the Baptists were not strong enough in any other community at that time to entertain the Convention, and the other is that Raleigh was the most accessible point in the State because of railroad and stage coach lines. The latter impresses me as the more probable explanation.

Thomas Meredith was elected president of this session.

The Constitution was amended so as to provide for three Boards. "The Home (State) Mission Board, located at Raleigh; the Foreign Mission Board, located at Yanceyville, and the Board of Education, located at Wake Forest College."

Foreign Missions is the key-note of this Convention. Matthew T. Yates had been appointed missionary to China, and the Raleigh Association assumed his support. Yates was ordained Sunday night. T. Meredith preached the sermon from 2 Tim. 4:2: "Preach the word; be instant in season, *out of season;* reprove, rebuke, exhort with all long *suffering and doctrine.*" The charge was delivered by J. B. Taylor, the Bible presented by R. Furman and the right hand of fellowship extended by S. Wait.

After the ordination, twenty individuals gave five dollars each to go to the support of Brother Yates, and others added smaller amounts, making the total a hundred and thirty dollars.

The Minutes of this session contain by far the most able and exhaustive report of the Board yet submitted. It covers twelve pages in the Minutes, and is a brief review of the sixteen years of the Convention's life. During these sixteen years, Wake Forest College had been established and several ministers educated, among them a missionary to China. A denominational paper had been published, "which has done more, perhaps, than any single instrumentality to disseminate correct sentiments among our people." The Convention "has sent the Gospel to many destitute sections, established many new churches, strengthened many feeble ones, and turned multitudes of sinners into the way of life." Yet some had grown impatient and become lukewarm. "They expected the Board in a few years would succeed in filling every pulpit and supplying every community with an intelligent minister. Many have not the patience to wait the slow operations of Providence in developing great works."

The importance of the agency was emphasized. It was difficult to get a man with all the necessary qualifications. "There is no part in our operations of greater importance than the Agency; it is the fly-wheel of all our machinery. * * * Under present circumstances an effective agency is indispensable to the success of our plans." "We think the proper course is to direct our attention exclusively to destitute sections and feeble churches. As the destitution is beyond the present means of supply, we think the true policy is to cultivate, thoroughly, the most needy important fields first. Special attention ought first to be given to the towns, and then the most suitable places in the country." Edenton, Windsor, Greensborough Salisbury are named as important points. State rather than Associational Missions the Board considers the true policy. "The Board are of the opinion that it is best for the churches to be made auxiliaries to the Convention as far as possible. It may be necessary sometimes to adopt other modes of operation; but we are decidedly of opinion that this is the best plan as a general thing. It will save time and trouble. It certainly is as convenient to send funds that may be raised by a church to the Treasurer of the Convention as it is to send them to some other organization, to be forwarded by them to the Convention. And when the Convention is placed so far in the distance, and has to be reached through intervening organizations, its claims will not be seen so clearly nor met so promptly as when they are laid directly before every church." This is a magnificant report. Nothing like it has appeared in the Minutes since the great address of Meredith, which was published in the Minutes just after the organization of the Convention.

This report was written, no doubt, by J. J. Finch, who was Recording and Corresponding Secretary that year.

Elder Mark Bennett labored as a missionary in the Kehukee Association. This was an anti-missionary Association. His report shows that the field was a hard one and he was somewhat discouraged. Hear him: "The professing community of all denominations exhibits generally a mournful state of declension. Many of the preachers possess scarcely a single qualification of a bishop, especially of the anti order, and many churches tolerate dram-drinking to that excess that half the number of white male members are given daily to intoxication." The opposition of the anti-missionaries is so great that he hardly knows what to recommend, but is convinced that it is unnecessary for him to labor among them any more.

The treasurer reports $1,938.86 for missions and education. This is nearly twice as much as had been reported for any previous year.

It was not far from the Presbyterian Hospital the other day, when a child's voice caused me to stop. A little boy had crawled out on the window-sill and couldn't get back or down or up. He called to me, "Mister, get me down." I put my hands under his elbows, and quickly he disappeared in the house. All he wanted was a little lift. He was not hurt or crippled, or in danger. He had *only gone into a place and could not* get out. A little lift effected the cure. That's all scores of our friends need—a little lift.—Advance.

Our Lord's Secret of Happiness; Or Jesus Washing the Disciples' Feet.

BY REV. A. J. DICKINSON, D. D., ALABAMA.

"If ye know these things happy are ye if ye do them." Thus our Lord closed one of the most striking of his lessons to his disciples. They had come to the upper room and had reclined at the Passover table which the Lord with desire had desired to celebrate with His disciples as His guests. John tells us how He looked as He assumed the place and function of the host at the sacred feast. He looked as one who knows that the hour has come when He should depart out of this world unto the Father, one ready to go home to see His Father's face; as one who having already loved His own loved them now to the uttermost of love's capacity; as one who knows that God hath given all things into His hands, and conscious of being divine heir to a universal reign, He looked every inch God's King; as one who came forth from God and goeth to God, divine in origin and destiny, He riseth from supper and began taking off His rabbinical robe. John thought surely now at last He is going to discard this rabbin's robe for the royal purple and as David's successor sit on David's throne and restore David's reign to all Israel. The kingdom has at last come and His disciples will now sit at His right and left hand as rulers of God's people Israel.

But the Son ready for His Father's presence who completely loved His own and now ruling all things by divine right both in origin and destiny, instead of the purple girds himself as the humblest slave, instead of the scepter takes the basin and towel and water, and instead of reigning over all begins to serve all by washing the dust from their feet. One so divine in every look and conscious experience assumes the office and function of the humblest slave of the house, washing his disciples feet and wiping them with the towel wherewith he was girded. So he cometh to Simon Peter. John could think and be silent, but Peter must speak out the contents of his mind. It all looked so incongruous and unseemly to Peter that one who was manifestly Lord in every look should stoop to do the service of a slave, and he spoke out: "Lord dost thou wash my feet?" Peter was not slow to rebuke even his Lord. He did it before this. He felt that he was born to set every one right, even the Lord Himself. Of course his own ways of thinking were the criteria of what was right. The people who are so sure they are right that they hesitate not to rebuke all who diverge from their opinions even though it be the Lord Himself, are not all dead yet. Jesus replies to His impetuous and heady disciple. You think you understand what I do, but you do not yet, but suffer it and thou shalt understand hereafter." What the Lord does it is not necessary for us to understand, but only to know that it is He who does it. For if it be He it is all right as we will afterward see. But Peter would not yield his function as arbiter of the conduct of those about him. He was too conscious of his own immaculate orthodoxy for that. So he flatly refused, saying, "thou shalt never wash my feet." Jesus reasoned with him. Peter, that spirit would cut you out of part or lot with Me. Those who suffer not their Lord to serve them as He wills, do not participate in His kingdom which is first receiving the Lord's service as His sovereignty gives it, and then rendering service in return as grateful love prompts. So Peter has made an issue in this matter of foot-washing which involves the principle of fellowship with his Lord, and there is naught left but for him to yield, or go out. This he can never do, so he surrenders and stretches out both his feet and hands saying "Lord not my feet only but my hands and my head." So he goes from one extreme to another, but the Lord restores his equilibrium by simply remarking, One does not need to have his hands and head washed who has taken his morning bath, but is clean every whit when his feet are washed; and having washed Peter's feet He said, "Now are ye my guests all clean," but remembering Judas He added, no not all.

Then the Lord puts aside the basin, towel and slave's girdle and put on his robe, and reclined again saying: "Know ye what I have done unto you, ye call me Teacher and Lord and ye say well; for so I am. If I then the Lord and Teacher have washed your feet ye also ought to wash one another's feet. For I have given you an example that ye also should do as I have done to you. Now do not be above following this example because it involves humbling yourselves. For if I can do it you can, as a servant is not greater than his Lord nor an apostle greater than he who sends him. So do not be too proud to stoop to serve each other. If you know this happy will you be if you do it."

There is something in this scene which if we know and do will make us happy. What is it? It is involved here as a truth is in an example. An example is a concrete single case which illustrates and sets forth a general truth, of which it is a case in point. In the East where people wore sandals the first service a host rendered a guest was to bring water and wash the dust from the feet. We see it also when Abraham entertained the angel, and its omission was a noticeable neglect when Jesus dined with Simon the Pharisee, and a grateful service when the sinful woman performed it with her tears. It was therefore a hospitable service. It was also one which performed by the humblest slave. The aged widows used to render it in the early churches (see I. Tim. 5: 10). So the example is the Lord stooping to serve His disciples in washing the dust from their feet. The truth involved which when known and observed, brings happiness is stooping to serve. The poet sings of stooping to conquer. The Lord preaches stooping to serve. The one is the way of this world and leads one to yet greater cares; the other is the way of God, and the road to happiness. So here we have our Lord in an example teaching His disciples before His leave taking, the way to happiness, viz., stooping to serve. It is a great secret which if we know and do happy shall we be.

By making this example an ordinance you utterly lose its blessed lesson. An ordinance is an act which has no virtue in itself, but only in the truth set forth in its form, as baptism is a death, burial and resurrection suggested by a dipping in water. But an example is a case in point of a much wider and more extended truth. A concrete case illustrating a rule. When you have learned the rule you no longer need the example but can apply it to similar cases for your progress. So here the foot-washing is an example illustrating the rule that solves all the problems of the way to happiness by stooping to serve. If pastor will stoop to serve his people, happy will he be. If people stoop to serve each other, a happy church will they be. If wife stoops to serve husband happy will she be. If husband stoops to serve wife, happy will he be. If parents stoop to serve children, happy will the mother and father be. If children stoop to serve parents, happy children are they. If neighbor, like the good Samaritan, stoops to serve neighbor, happy will that servant be. It is the servant always rather than the served who is happy. So it is that we have the secret to happiness in all the relations of life. Yea it was Christ's own way of happiness when he stooped to become man, and take the form of a slave and obeyed the law even unto the death on the cross, that He might serve vile sinners as we. May we not have that same mind in us which was also in Christ Jesus. Stooping to serve; if ye know this happy will you be if ye do it.

Birmingham, Ala.

The Great Heresy.

(Editorial in Central Bapt'st.)

The substitution of infant baptism for believers' baptism is the great heresy of the ages. This we say with a profound belief in its accuracy, but with a regret for any reflection it may seem to make upon some excellent people who practice the heresy.

Much easier can Christianity outlive the changing of immersion to sprinkling, or the subversion of a simple and independent form of government by a complicated system of ecclesiastical rule, than it can throw off the evil results of infant baptism. No harm is done directly and at once to the infant, and possibly there may come to it in later years a sort of hallowed influence from the solicitude of parental love in the days of helpless infancy. No, the danger is not an immediate, tangible one. It is far more hurtful because it is remote, obsecure and concealed.

A religion which provides salvation by grace through faith in a personal Saviour, cannot have a harmless place for infant rites. Such a ceremony belongs either to a religion which saves through form or one which saves through heredity. A Roman Catholic can easily explain his practice of the ordinance on the ground that the church has a storehouse of grace or power or right and that supplies are given in return for a physical act independent of personal faith. The virtue is in the act itself. So, too, we can understand one who comes bringing his children to the front explaining that the children of believers are saved because they are born into the Kingdom just as the Jewish child was born a member of the Hebrew government. On either one of these pleas there is reason for taking an unconscious infant and performing upon it a solemn religious service, if that service happens to be the one appointed as expressing a claim to that right.

But all evangelical denominations hold in some way and in some sense to the Pauline doctrine of justification by faith, and that doctrine can give no consistent room to an ordinance which abrogates faith and secures religious advantages on some other ground. It is equivalent to blind-folding a human being and carrying him past the cross into the Kingdom in utter disregard and ignorance of the cross. Either that human being gets admission by virture of this act of alleged obedience, or he gets in because his identity and responsibility are merged in those of his parents. There is no other sufficient explanation of the rite. For this evident reason we have called this the great heresy. It contradicts the fundamental conception of a personal and intelligent religion. It antagonizes the first principles of spiritual religion. It removes personal faith and personal obedience from being the ground work of salvation and service.

When our good Presbyterian brethren came into the light two hundred and fifty years ago to write their great Confession and to explain their beliefs, they rightly determined that the old Romish idea of salvation through infant baptism was all out of harmony with the new doctrine of salvation by faith. Although they saw and declared this, they still determined to retain infant baptism. But they had to seek some new argument by which to justify it. Their only refuge was in the doctrine of election. Could they only know who the elect are, they could proceed to baptize them in their childhood, and thus they would not be attempting to perpetuate the old heresy of saving them by baptism. Therefore, when they wrote that article about elect infants, which is now causing them so much trouble, they justified their baptism of infants on the ground of their election. While trying to avoid the doctrine of salvation by baptism, which up to that time had been the justification of infant baptism, they framed an article which makes them seem to teach the damnation of infants. They are right who repudiate such an interpretation of the Confession. It was an impossible attempt to maintain the old infant rite on a new and impossible ground; and in the attempt to state that ground they fell into ambiguous and obscure language. One can but admire their heroic attempt in the seventeenth century to swing back into harmony with the doctrines of grace. Pity is that they did not abandon the old rite which till then had meant, and, to most who practice it, still means that there is saving power in it. According to the Romish doctrine, held by most Pedo-baptists, all infants are proper subjects of baptism. This implies that the virtue is in the act itself, and is not dependent on the faith of the child or of its parents or upon a decree of election. This is salvation by works. According to the Presbyterian view, however, baptism does not secure salvation, and therefore it is not in order to baptize infants promiscuously; but salvation is by election, and since the Hebrew inheritance was by physical birth we may assume that all the children of believers are elect; if they are elect. saved, they are fit to be baptized.

Of all the evils which follow to the individual, to the church and to the state from the practice of this heresy, we do not stop now to speak. They are numerous and patent. We simply call attention to the relation of this rite to evangelical doctrine.

Books

Let us pity these poor rich men, who live barrenly in great bookless houses! Let us congratulate the poor that, in our day, books are so cheap that a man may every year add a hundred volumes to his library for the price of what his tobacco and beer would cost him. Among the earliest ambitions to be excited in clerks, workmen, journeymen, and, indeed, among all that are struggling up in life from nothing to something, is that of owning, and constantly adding to, a library of good books. A library is not a luxury, but one of the necessaries of life.—Henry Ward Beecher.

The Laundry in Korea.

Clothes washing is one of the hard tasks of woman's lot in Korea, for men of the lower class nearly all wear white, and each suit must be laundried often two and three times a week. The clothes are partially unpicked, boiled with lye three times, rolled into hard bundles, and pounded with heavy sticks on stones. After being dried they are beaten with wooden sticks on cylinders till they are given a polish resembling satin. The women are slaves to the laundry, and often the only sound that breaks the stillness of a Seoul night is the regular beat of their laundry sticks.

There is not a more pleasing exercise of the mind than gratitude. It is accompanied with such an inward satisfaction that the duty is sufficiently rewarded by the performance.—Addison.

Write it on your heart that every day is the best day of the year.—Emerson.

News Notes.

....Associations at hand.

....Remember the pledges made at last Association.

....Organize your township to *fight* the Drink Evil.

....The Recorder passed its sixty-ninth birthday before we knew it.

....Rev. Dr. Thomas Hume has gone to his summer home, Waynesboro, Va.

....Rev. T. A. Hall recently resigned the pastorate of our Fayetteville church.

....R. N. Simms, of Raleigh, is vice president of the Baracca organization in America.

....The Conference of Christian Workers will take place at Northfield July 31-August 16.

....Lots of people are saying that nothing shall keep them from the Midsummer meeting next June.

....There are pastors who never miss an opportunity to get a new subscription for the Recorder.

....Clyde church has called Rev. Mr. Pratt, of Columbia, S. C. We welcome him to North Carolina.

....The catalog of Wake Forest College may be had upon application to President Taylor, Wake Forest.

....Bro. J. T. Edmondson reports progress on his field. He has several dates still open for revival work.

....Rev. R. J. Bateman began his ministry as pastor of the Raleigh Fayetteville Street church, Sunday.

....Bro. R. G. Kendrick, of Laurinburg, N. C., will aid Rev. W. H. Eller at Liberty, N. C., the third Sunday in August.

....The Bethlehem church, one of the best in the West Chowan, will have a reunion on Saturday before the third Sunday in July.

....Rev. T. H. Plemmons has accepted pastoral charge of the church at Cynthiana, Ky. He is a worthy son of North Carolina.

....About this time his friends all over the State would like to hear from Rev. J. W. Cobb, proprietor of the fifty-acre cantaloupe "patch."

....Take a look at your label—it may be as far out of date as, well, for instance, as our treasurer is out of tune; and he neither sings nor plays of late.

....Baptists are building handsome houses of worship at High Point, Salisbury and Twelfth Street, Charlotte. We congratulate pastors Patton, Parrish and Pruett.

....We regret to hear, through Rev. C. V. Brooks, of the death of Bro. A. C. Richardson, for fifty years a member of Shady Grove church, Raleigh Association.

....Brother Walker's dream of a new church at North Henderson is becoming real. He has three hundred dollars in sight with which to begin the work.

....Mr. T. Neil Johnson is taking a special course in Psychology this summer in Clark University, with a view to his work in the Baptist University, next session.

....Rev. Henry Sheets's paper, the Church Worker, has entered its seventh volume. It is one of the most original and interesting local papers in the State. Long life to it.

....Annual meeting at Thomasville this week. We regret that we cannot be present. Our best wishes, however, are with the little people and their big friends. Will not our good friend, Pastor Harrill, report the meeting for us, and add a word about his work?

....The Leaksville and Spray churches are certainly fortunate in having Rev. C. A. Jenkens for pastor. There is not a better man in the State, whether in the pulpit or out.

....Rev. J. D. Newton says of the Midsummer meeting: "An intellectual, physical and spiritual feast. The lectures by Dr. Robertson were an inspiration to all Christian workers."

....It is understood that Dr. McConnell will not accept the call to Kansas City, but will remain with the Home Board. His salary has been increased to $3,000—small enough for life in Atlanta.

....A Raleigh paper has printed forty statements about the fall of the Greensboro Female College, but it has not dared to print the Recorder's statement of the true cause. The people cannot be deceived, however.

....The people on Bro. W. R. Cullom's field declare that they have the best preacher in all the land. The churches are making good progress, and there is a substantial development.

....Pastor Marshburn is happy in his work at Louisburg. The work is prospering (there being persons to baptize all along) and that new church is an inspiration to both pastor and people.

....Rev. Jos. E. Smith, of Concord, was prevented from attending the Midsummer meeting by a revival in his church. The church raised about $400 in cash recently to pay for the parsonage.

....State Treasurer B. R. Lacy, will lecture at Wendell on Sunday, July 12th, at 11 o'clock. He will lecture in the interest of the Sabbath-school on the subject of "Sowing and Reaping." The public is cordially invited.

....Rev. J. E. White, of Atlanta, will arrange so that North Carolina visitors to the B. Y. P. U. Convention this week, July 9-14, can obtain room and breakfast for fifty cents. He will make his home North Carolina Headquarters.

....Rev. Tobias Bright's voluntary withdrawal from the ministry will commend itself to the brotherhood. He has at last done the right thing, and his action will win for him more sympathy and regard than anything he might have done.

....We are informed that Rabbi Klein does not deserve credit for the poem over his name in a recent Recorder. We found it so in the Landmark, of Statesville. Francis Ridley Havergal wrote the lines.

....We were glad to see Rev. Baylus Cade in Raleigh last week. He reports our work at Murphy as more promising. They are now improving the house of worship and the aid of the brotherhood would be appreciated.

....We regret to hear of the recent death of Rev. A. P. Hollifield, of the Sandy Run Association. He was a faithful minister, and we hope one of his friends will write an appropriate sketch of his life for the Recorder.

....Rev. D. F. Putnam writes from Cherryville: "My work is hopeful. Large congregations attend our service and serious attention is manifest." One evidence of the flourishing condition of his church is a club of five new subscribers.

....Rev. A. E. Brown dedicated the new meeting house of Scott's Creek church recently. "It is," says he, "one of the best houses of its kind that I have seen. The church showed her faith in State Missions by giving me a good collection." July 4th Brethren Brown and Gulley spoke on Education, at Burnsville.

....Rev. Josiah Crudup writes from Washington, N. C.: "We are moving along in our church work. Our people have unanimously decided to repair and repaint our church, tint the walls, and put a new carpet on the floor. The work will probably be done within sixty days."

....We heard with sorrow of the death of Mrs. B. K. Mason, wife of Rev. B. K. Mason, pastor at Williamston. She was a sweet and Godly woman and a great help to her husband in his work. The burial was at Mocksville. We extend to our brother the heartfelt sympathy of the brotherhood.

....Is there not a far reaching truth in President Stanley Hall's suggestion that every vigorous race, however rude and undeveloped, is, like childhood, worthy of the maximum of reverence and careful study, and may become the chosen organ of a new dispensation of culture and civilization.—Watchman.

....Few pastors have so many young men in their mid-week prayer-meetings as Bro. T. J. Taylor. There are few men who have his tact and knowledge of the fitness of things. Brother Taylor has a fine outline for the work of the Warren Union, which convenes with the church at Warren Plains the fifth Sunday, (Friday and Saturday before) in this month.

....They are calling on the Dukes to save the Greensboro Female College to the Methodists or to build a new college for women. The Dukes saved Trinity. Had it not been for them the Methodists of North Carolina would today be practically out of the work of higher education. There is now no other hope for a Methodist institution of higher education for women.

....The Frenchman, Zola, has brought the severest arraignment against the Catholic church. "Filth and vermin have invaded every country where Roman Catholicism has triumphed. Wherever it has passed it has proved a blast of death, striking the soil with sterility, casting men into idleness and imbecility, for it is the very negation of life, and it kills nations like a slow but deadly poison."

....Rev. J. D. Larkins, of Clinton, has accepted the pastorate of our church at Henderson. Brother Larkins is a young man of promising gifts. Indeed his record in the Eastern Association since he graduated at Wake Forest marks him for a most useful career. He will lead our Henderson church forward and prove quite a help all along the line in the old Tar River. Dr. Hufham goes to the Eastern, and Brother Larkins to the Tar River.

....Rev. W. H. Eller writes from Greensboro: "There will be an old-fashioned basket meeting at the New Shubael Stearns Memorial Meeting House, on Sunday, July 19, 1903, at which all Baptists in reach and who have a mind to come, are invited to be present. There is abundance of shade, fine spring water, and a hospitable people. The railroad station is Liberty, N. C. Brethren in the ministry especially invited to come and see the place."

....The Watchman can be relied upon to say right things. And this is one of the best of its utterances, which we hope our readers will remember: "To a sympathetic listener, the letters from the churches read at the Associations are moving records of sacrifice and devotion. They are the essential features of the meetings, and should not be subordinated to anything else."—Western Recorder. Printed for the benefit of the editor of Charity and Children. The custom of reading the letters from the churches ought to be restored in our Associations.

....Rev. L. B. Boney writes from Gunnison, Miss.: "I took charge of the church at this place the first Sunday in this month, which occupied my whole time. The Baptist chruch here is young in existence, but located in a prosperous little town in the cotton section of the State. With the help of the Lord, and earnest efforts on our part, the future is bright here for the Baptist cause. There is only one other white church here, and that is Methodist."

....The news that Dr. Thomas E. Skinner now gives promise of completely recovering from his illness of pneumonia will bring joy throughout North Carolina. No man among us is so beloved as he, and no one so deserves the love of his brethren. The hearts that grew heavy as the dread disease came upon him bore witness to his peculiar place in the affection of the brotherhood. We propose that when he shall get well the Midsummer meeting people next June shall give him a particular expression of their love. He is an ideal example of the Christian in old age.

....Rev. A. B. Thomas writes: "At Webster, N. C., on June 28th, at the regular church meeting, Rev. Walter E. Wilson, a young man of promise and of fair education, joined the Baptist church, and was baptized by Pastor T. F. Deitz. Mr. Wilson was a Freewill Baptist from boyhood. He has had quite a struggle to overcome his former views. But with the years came the increase of knowledge and clearer convictions, so strange that he fully decided that while there was much that life held dear to him in the Freewill Baptist church, yet it was his duty to become a Missionary Baptist, and to teach and preach its principles the remainder of life. God bless him."

....Denominational colleges are in the balance. The States are demanding to have charge of primary and secondary and university training. The collegiate work is yet largely, in most Southern States, in the hands of different denominations. The States are invading this realm also by the literary courses in all of their technological and other colleges. The question, therefore, is shifted from whether the denominational college has the right to exist to whether it can exist. The affirmative answer to this last proposition is found in sufficient endowments, right men in the presidencies of our colleges, and with them meritorious faculties, and a solid denominational front to maintain our schools, while we remain loyal to all State institutions.—W. T. Derieux, in Baptist Courier.

....Rev. J. N. Booth writes from Hertford: "I am beginning to feel at home here, and the people are doing their best to make me feel easy. They are very thoughtful and never tire in their efforts to impress us with their appreciation of our services. A day hardly passes that some one in some way does not bring us under new obligations to them by some material remembrance. We held a week of meetings at night which so far has resulted in two candidates being received for baptism. Your informant was slightly in error when he made you say in a late issue that I had lead this people in the making certain repairs in our church house here at Hertford. The repairs have been made, but Bro. W. A. Ayers, the former pastor, and not myself, lead in that work. Since the improvements have been made we boast of one of the neatest and most comfortable houses of worship to be found anywhere. My summer campaign of revival work begins with the fourth Sunday in this month with Bro. D. P. Harris near Elizabeth City, and I shall be in one meeting and another the whole of August and a part of September."

....Tuesday Dr. Skinner is reported out of danger.

....A gentleman remarks that Easter balls and germans are apologies to the devil for not having served him with the usual zeal during Lent.

....Our report of the Midsummer meeting was sent in two days before the meeting closed. We may record that the meeting grew steadily in intrest and in power, and that the last days were the best. Only those who stayed through caught the larger meaning of the meeting. The addresses by Messrs. Greaves, Taylor, Scarboro and Kesler were of the highest order, while the last speech, that by Livingston Johnson, was one of singular appropriateness and power. It moved every heart.

....Secretary Livingston Johnson has spent every Sunday since January 1 away from his home, preaching in some church. And now the long Associational campaign is close at hand. The annals of the Secretary's office record no industry and devotion to surpass his. He is an ideal Secretary: his hold upon the work, his devotion to his Master, his place in the esteem of his brethren, his common sense, his industry, his modesty, and his loyalty—what a man he is!

....The Religious Herald gives Baptist statistics for several Southern cities. In Louisville in 10 years the Baptists have increased 67 per cent, the Southern Presbyterians come next with 37 per cent increase. The Episcopalians lost 9 3-5 per cent. In Norfolk, Va., the increase has been 90 per cent, outstripping the growth of the population. In Atlanta, while still behind the Methodists, the Baptists have increased more rapidly. In Richmond, Va., the Methodists make the best record, their increase being 46 per cent. The Presbyterians come next with 41. The Episcopalians, Catholics and Disciples are next, and the Baptists stand lowest in the list, their increase being 20 per cent.

....Rev. J. M. Page writes from Hope Mills: "At Rockfish (Hope Mills No. 1), we are in a glorious revival. God is pouring out abundantly His blessings upon us. Many have already accepted Christ, and the interest is still increasing. We hope to build a good new church here by the Association. At Hope Mills No. 2 we have closed our meeting with seventeen baptized, four by letter and one by restoration. These towns are about one mile apart and are rapidly growing. By some means we ought to have a man here for full time. The churches at present are not able to support for full time, without help. At present the pastor has to divide his time with two country churches."

....Rev. W. R. Cullom writes from Chase City, Va., June 22: "I preached for Brother Williams here last night. He has a good congregation and is doing a fine work with them. They expect to break ground for a new house of worship soon. The building committee is to make its report on plans, etc., next Wednesday night. It seems to me that a good part of the Baptist church is made up of Tar Heels, including the pastor. Rev. H. G. King, of Moore County, N. C., is here with his son, Prof. T. H. King, of Southside Academy. These Virginia people have put him right into the harness, and he is serving good country churches for all his time. I hear nothing but good reports of him and his work here, but, like most Tar Heels abroad, there seems to be a void within him which nothing but fellowship with the North Carolina saints can fill. The son, Prof. T. H. King, has been licensed to preach, and will not continue his work with the Southside Academy."

Rev. Tobias Bright Withdraws.

In view of the fact that there seems to be dissatisfaction with the action of the presbytery which investigated the charges against me for my connection with the Amos Owen Cherry Tree Co., and their recommendations to my church; and it having been represented to me that the carrying out of the recommendations of said presbytery as to my continuing in the ministry will injure the cause, with the sole desire of protecting the cause, I do withdraw from the ministry until such a time as my brethren think it wise for me to take up the work again.

There are some facts in this matter which the public should have, and I shall ask space in your paper at an early date to set them forth.

Respectfully,

T. BRIGHT.

Sylva, N. C., June 29.

The Work in Africa.

Upon arriving in Africa about one year ago, one of my most pleasant experiences was the first time I attended church services. After arriving at Ogbomoshaw and settling down, it was decided that, in company with Bro. C. E. Smith, I should go to the Okelerin church, the principal one in this city of 75,000 inhabitants. As we approached the church on a beautiful Sabbath morning, we observed quite a commodious building, having in front a high bellfry tower—the whole structure being made of mud, the native building material. Upon reaching the church a goodly number of people had assemblem, among whom were some heathen. Inside the building were no cushioned seats, but regular rows of mud seats about one foot high, and, of course, no backs. These seats are cheap and suit the natives admirably well. When the hour for services arrived the native preacher with usual dignity took his position on the platform over the baptistry and opened the services by leading the congregation in repeating the Ten Commandments. The singing was excellent indeed. The preaching was in an entirely unknown tongue, so far as I was concerned, but I was able to join with the others in spirit. Soon after the sermon began I noticed a tendency to nod, a habit which is not unknown in our home churches during hot weather. To meet this contingency a ten-foot pole in the hands of one of the members served the purpose of keeping the people awake. The sermon lasted about twenty minutes, and it must have been effective, for several expressed a desire to become Christians. The natives are taught to contribute towards the support of the church, hence a collection is taken every Sunday. The collection "plate" is a half-bushel basket, which is often filled, not with silver, but small shells, a thousand of which is valued at about six cents. English currency is legal tender and will finally supercede these cumbersome "coueries." The congregation was soon dismissed and we returned to the mission house rejoicing to have beheld so large a number of people worshipping the King of Kings in the midst of heathen Africa.

W. M. PERRY.

Ogbomoshaw, W. Africa, via Lagos, May 20, 1903.

New Association.

The following resolution was adopted by Columbia (Baptist) church at its June conference:

Whereas an idea is being mooted of forming a new Baptist Association in Eastern North Carolina, to be composed of churches in Tyrrell, Washington, Martin, Hyde, Pamlico, and Beaufort Counties, and

Whereas at the last session of the Chowan Association the above project was mooted and was favorably spoken of by many ministers and laymen: Therefore, be it

Resolved, That this church (Columbia Baptist) appoint a committee of three to take in consideration the propriety of instituting said Association, and to confer with sister churches, and to solicit correspondence from any and all brethren who are concerned in said move, so as to be prepared to report at the next session of the Scuppernong Union meeting.

Done in conference assembled second Sunday in June, A. D. 1903.

The following brethren were appointed as committee: Joe A. Spruill, Mark Majette and C. Bateman.

The undersigned committee solicits correspondence from any and all brethren who are concerned or interested in the above move.

JOE. A. SPRUILL.
MARK MAJETTE.
C. BATEMAN.

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$64.35.—Raleigh to Los Angeles or San Francisco, Cal., on account of the National Encampment Grand Army of the Republic, August 17-22, 1903. Tickets will be on sale July 31st to August 13th, 1903, inclusive, and bear a final limit until October 15, 1903.

Grand Fountain United Order True Reformers, Washington, D. C., September 1-3, 1903. Tickets on sale August 30th, September 1st and 2nd with final limit September 10th, rate to be one first class fare plus 25 cents for the round trip.

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"If better work is being done under the sun than is being done at Buie's Creek, our attention has not been called to it."—Biblical Recorder.
"A number of students have come to Wake Forest from this Academy. We have found them well prepared; and in no case have they ever given us any trouble."—President Taylor.
"I enjoyed my trip to Buie's Creek very much, and your School has been a subject of comment by me ever since. You are doing a great work—little short of wonderful. I do not know any School that has given me more joy than yours."—Governor C. B. Aycock.
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Home Circle.

The Coming of My Ship.

BY MYRTLE REED.

Straight to the sunrise my ship's sails are leaning,
Brave at the masthead her new colors fly;
Down on the shore her voice trembling with meaning,
Love waits, but unanswering, I heed not her cry.
The gold of the East shall be mine in full measure,
My ship shall come home overflowing with treasure,
And love is not need, but only a pleasure,
So I wait for my ship to come in.

Silent, half-troubled, I wait in the shadow,
No sail do I see between me and the dawn;
Out in the blue and measureless meadow,
My ship wanders widely, but love has not gone.
"My arms await thee," she cries in her pleading.
"Why wait for its coming when I am thy needing!"
I pass by in stillness, all else unheeding.
And wait for my ship to come in.

See, in the East, surrounded by splendor,
My sail glimmers whitely in crimson and blue;
I turn back to love, my heart growing tender,
"Now I have gold and leisure for you,
Jewels she brings for thy white breast's adorning,
Measures of gold beyond a queen's scorning"—
Tonight I shall rest—joy comes in the morning,
So I wait for my ship to come in.

Remembering waters beat cold on the shore,
And the gray sea in sadness grows old;
I listen in vain for love's pleading once more,
While my ship comes with spices and gold.
The sea birds cry hoarsely, for this is their songing,
On masthead and colors their white wings are thronging,
But my soul throbs deep with love and with longing,
And I wait for my ship to come in.

Learn Accuracy for One Thing.

Every boy and girl should be determined to be accurate. In studying lessons, be sure to get the exact meaning; in talking, state the truth of the thing; in working, do everything just right.

There were two boys who worked in a store. They were named John and James. Their duties were alike, and they were required to be at the store at half-past seven in the morning. John was always there to the minute, or a few minutes before time; James came the same number of minutes after time. When John arranged the goods in the window, they were accurately marked and priced; James forgot to put the number on, or priced them incorrectly.

These are only two of the things which indicated the distinction between the two boys. But every day and week they grew further apart—John doing this work accurately and therefore well, James slighting all he conveniently could.

It was not long until John was promoted for carefulness in his duties; James was warned to alter his manner, and finally discharged. The accurate boy grew up to be a wealthy, self-made man. Men liked to deal with him: they were sure of being treated fairly. James tried several positions, but lost them on account of his inaccuracy in little details; and, though he got through the world somehow, he had not the happiness and success that John achieved with the same opportunities.

There are many things which tend to make a noble character. Place accuracy high in the list.—Words of Cheer.

Packing Men's Clothes.

In packing men's clothes, fold the trousers in the front and back creases, fit them in the length of the trunk, and turn up at the foot, placing tissue-paper in the fold.

In folding any sort of coat, first lay the coat on a table, then place the sleeves flat on the back pieces, and last turn the fronts over the sleeves, and pack the coat this width if possible. If too wide, then fold together down the middle of the back. No tissue-paper is needed in the coat unless it is in this last fold, or unless a very little paper is needed at the top of the sleeves.

Where there is no special tray in a man's trunk, pack the shirts in the flat second tray, filling in the corners with socks and underwear. It is a dangerous experiment to try to pack a man's silk hat in a trunk. You see, it cannot be pinned in tight, and the least slipping about is ruinous. A hat-box is almost indispensable with a dress-hat.—June Woman's Home Companion.

Sweetness of Disposition.

It does not make any difference how much you are misunderstood, unappreciated, abused, or robbed, there is one result you can not afford to let these unhappy experiences work in you; you can not afford to let them make you cynical, sour in disposition, and uncharitable in your judgments. When the milk of human kindness in you curdles you are alienated from God and man; your capacity of doing good and of making your life a blessing is fatally discounted. There are few possessions so precious as sweetness of disposition. But sweetness of disposition does not imply that you let others impose on you and run over you. On the contrary, this trait never appears to better advantage than when you are called upon to call a halt to some injustice or to take your stand against some unrighteousness. A sour-hearted reformer is intolerable. In the great picture of Michael Slaying the Dragon, there is a serene light in the angel's face. He has passed through a fearful struggle, but it has not embittered him. His sweetness of disposition will not lead him to sheath his sword or take his foot from the dragon's neck, but he will do his duty without ceasing to be an angel of light.—The Watchman.

Good Intentions.

Fred Russell was exceedingly busy. He had only lived in the city three years, and was already known as a "rising young man." The only trouble seemed to be, he told himself that he had no time for anything but his daily business.

He could not even write to his mother. For the last year, indeed, he had sent her only an occasional hurried note.

One night, having finished his work unusually early, he sat by the fire thinking about her, and it was "borne in upon him," as she herself would have said, to write her a long letter.

Just now there did seem to be an unoccupied hour for it, and he went to work with zeal. He described his mode of life at great length, inquired with careful interest about all the home affairs, and even tried to tell her at the end that he really loved her dearly, though he had seemed to neglect her of late.

"There," said he, when he had finished, "I don't believe I have been as sweet on anybody since I was a boy; and here I register a vow that I will write every week—as good letters, too, as I know how to concoct!"

When he came home from work the next night, he found a telegram awaiting him:

"Mother is sick. Come at once."

He hurried down to the quiet country village, and by the time he reached the desolate home, the message should have been changed to read, "Mother is dead." Just as those words were uttered by his sobbing sister, he chanced to glance at the table, where lay his letter—unopened.

She would never read it. The dear eyes were not now to be brightened, nor the faithful heart cheered, by seeing, in those loving words, the record of his good intentions. It was too late.—Central Methodist.

Fashionable Millinery.

Charmingly picturesque are the Summer models with their wide, flexible brims and flowers running riot over them, suggesting the "Dolly Varden" creations. The beauty of the seasons hats is largely due to the treatment of the straw and silk braids and the mingling of nets, laces and flowers. There are demure toques and broad shepherdess and Gainsborough hats that are all admissible for the same occasion, while quite the latest thing is the revival of the little bonnet. The woman seeking novelty will appreciate the high-crowned hat to which Fashion has given approval. The crown is tall and bell shaped, and in some instances is formed of alternate rows of straw and lace. The newest shapes for street wear suggest the Alpine, though the wide brim is flattened against the sides of the hat in a slightly different way. A bird or wing is usually disposed against the brim, giving a jaunty effect. The simplicity and severity of this hat are its chief attractions. The large hat flared at the side is a charming, youthful style. It is fashioned not only a straw, but of all sorts of diaphanous materials, lace, tulle, chiffon, etc., and flowers and ribbons provide the trimmming. The draping of lace over the wide brim and the fall or curtain effect at the back are features in the season's millinery, and never before were such artistic effects achieved with ribbons; not only are they used to trim hats, but to form either the entire crown or brim.—From The Delineator for July.

A congregation was considerably perplexed how to get rid of their pastor without hurting his feelings. After a considerable discussion they concluded to inform him that they were obliged to reduce his salary. A delegation was appointed to wait on him and notify him of the fact. "Brethren," was his reply, "I have been with you in prosperity, and I will never desert you in adversity."—Selected.

STATE OF OHIO, CITY OF TOLEDO, } ss.
LUCAS COUNTY.

Frank J. Cheney makes oath that he is senior partner of the firm of F. J. Cheney & Co., doing business in the city of Toledo, County and State aforesaid, and that said firm will pay the sum of ONE HUNDRED DOLLARS for each and every case of Catarrh that cannot be cured by the use of Hall's Catarrh Cure.

FRANK J. CHENEY.

Sworn to before me and subscribed in my presence, this 6th day of December, A. D. 1886.

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The doctor is also famous as the author of many madical books on chronic diseases that are standard among the profession, and these have now been issued in special editions for free circulation among the masses. Every person who is sick, and every head of a family, should have them for reference in case of emergency, and this can be done by addressing Dr. J. Newton Hathaway, telling him which book you want, and he will send it free at once. Altogether there are eight of them, as follows: 1. Diseases of the Vital Organs. 2. Throat, Lungs, Catarrh. 3. Female Diseases (new edition). 4. Stricture. 5. Varicocele. 6. Blood Poison (modern edition). 7. Kidneys, Bladder, Rheumatism. 8. Nervous Debility and Weaknesses of Men (enlarged new edition). Ask for the book you want and the doctor will send it to you free. Write him how you suffer and he will tell your disease and the quickest way to be cured, free.

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Young People's Page

The Reason.

I've often sat here and wondered
Whatever the reason could be,
That no matter how naughty I've been to her,
Mamma's always so good to me.

Today when my very best doll tore her frock
I punished that child most severely,
And locked her up in a cold, dark room,
Till she should repent sincerely.

But after I'd turned the key in the lock
I felt so unhappy, and sorry, and sad,
That I just had to bring her right out again,
For I loved her though she was so bad.

Then it came to me all in a minute,
As I rocked my doll on my knee,
That mamma is only a great big girl,
And her very best dolly is me.

Raining Upside Down.

The little tin basin of water was empty, just as sure as the world! And Peggy had left water in it the last time she made mud pies in the back yard, so to be sure and have it ready to mix with, next time. Peggy always made arrangements beforehand for things—even mud pies. And of course she hadn't thought of going out to grandpa's and staying so long, when she made this arrangement.

"Now, where's that water gone?" she mused. "If it had been at grandpa's the chickens would have drunk it up, but here—"

"Poh! I know where it's gone to!" Dickey cried loftily. Dickey went to a big school, not kindergarten, and so he knew a great deal.

"It rained up—that's where it went," he explained.

"It what, Dickey Plummer?"

"Rained up into the sky—it always does, and then by'mby, it'll rain down again. Where'd you s'pose all the rain comes from?"

"Well, I didn't 'spose it came out o' my mixin'-pan—so there!" cried Peggy's clear, indignant little voice scornfully. Then she ran to mamma to see what it all meant, for mamma always knew.

"Dickey says it rains upside down, mamma!" she cried. "I guess he'd laugh to see it!" Mamma laughed to see Peggy's face.

"He can't see it, dear—nobody can, unless the air is so cold that it runs together in tiny drops and makes a mist or fog. Dickey was right—the water in your little tin pan was taken up into the air again, to rain down some day with the other water the air has drawn up from the surface of ponds and rivers. If it should be very cold when it gets ready to come to us, it will be—what, Dickey?"

"A snow storm," said Dickey promptly.

"Yes, dear. And so it goes back and forth between the sky and earth. It's one of the wonderful things the wonderful world is full of, little Peg."—Exchange.

Two Orioles.

Do you want to know just the cunningest thing that ever two little birds did? Let me tell you—because it's true.

The birds were beautiful orioles and you know the curious, pretty nests the orioles make, swinging like a soft, gray, silken bag from the high branch of some elm tree.

Just three springs ago, the orioles had come to this grand, old elm tree that shaded the porch of a quiet farm house.

They had picked out the very branch they wanted; and now they must hunt for material to build their pretty home.

So they flew about, chirping and calling and busily gathering stray threads and moss—when—oh, joy! What was that beautiful, long, white, silky stuff on the porch just under their elm tree home? They flew down very cautiously. They flitted this way and that. Dare they take some of it for their airy home? One more peep—yes—grandpa was sound asleep. There was no doubt about it. But how should orioles know that the long, white whiskers belonged to him? They ventured nearer. They pulled one hair. They grew bolder and pulled another. Two long, beautifully silky threads for their nest! They flew off to the tree and then back for more. Grandpa still slept. The little rogues were having such a good time, when Aunt Lucy happened to spy them. She laughed aloud and of course that frightened the birds and grandpa woke. But wait—just hear the rest. Aunt Lucy was so pleased at what the cute little orioles had done, that she determined they should have all the pretty threads of hair they wanted. So that very afternoon she took some of Mary's golden locks, a few more of grandpa's and some of her own glossy black hair and spread them on a bright cloth on the porch. Then she warned the family to keep very quiet and see what happened. In less than an hour the orioles had taken every hair and carried it to their tree. Before many days the pretty nest was done and the birds were enjoying their new home.

In the fall, after the orioles had left their elm tree home, Aunt Lucy had some one climb the tree and get the nest, and there so curiously woven into the lining, were the soft, white, golden and black hairs.

Aunt Lucy keeps the nest in her parlor and counts it as one of her greatest treasures.—Bertha B. White in Primary Education.

Speakers and Topics for the Atlanta Convention, B. Y. P. U. A., July 9—12, 1903.

Below will be found the names of some of the speakers at the Atlanta Convention and the principal themes to be discussed:

Spenser B. Meeser, D. D., Pastor of the Woodward Avenue church, Detroit, Mich.—"The Call to Service."

Rev. W. T. Stackhouse, Superintendent of Baptist Missions for Manitoba and Northwest Territory.—"Motives for Service."

E. M. Poteat, D. D., Pastor of the Memorial church, Philadelphia, Pa.—"Development of Character."

Charles Needham, LL.D., President of Columbian University, Washington, D. C.—"Acquirement of Knowledge."

Prof. A. L. McCrimmon, Principal of Woodstock College, Woodstock, Ont.—"Cristian Young People and our Educational Enterprises."

Rev. James Grant, Pastor of Watertown Baptist Church, Watertown, Mass.—"Christian Young People and Evangelism."

W. O. Carver, Th.D., Professor of Missions and Comparative Religion, Southern Baptist Theological Seminary, Louisville, Kentucky.—"Christian Young People and Missions."

Rev. S. E. Price, Pastor of the Tabernacle church, Milwaukee, Wis.—"Training."

Hon. Francis W. Parker, Chicago, Ill., Member of Illinois Senate.—"Christian Young People and Reforms."

Josiah William Bailey, Editor of Biblical Recorder, Raleigh, N. C.—"Influence of Christian Young People Upon Business Ideals and Methods."

Rev. Henry Alford Porter, Pastor of First church, Cedar Rapids, Iowa—"Christian Young People and Society."

Rev. E. Pendleton Jones, Pastor of First church, Owensboro, Ky.—"Christian Young People and the Home."

Manley J. Breaker, D. D., Secretary of Missouri State Convention, St. Louis, Mo.—"Christian Young People and the Church."

John W. Conley, D. D., Pastor of First Church, Omaha, Nebraska, will preach the Convention Sermon.

President John H. Chapman will deliver the Annual Address.

Rev. William M. Upcraft, Missionary to China, will deliver the Closing Address.

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For want of decency is want of sense.

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SICK HEADACHE

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From Raleigh to	
Wilmington, N. C.	$4.50
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Cape Henry, Va.	$4.50
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Summer excursion tickets, season 1903. In effect June 1st to September 31st, Raleigh to

Asheville, N. C.	$10.90
Black Mountains, N. C.	$10.25
Blowing Rock, N. C.	$13.00
Brevard, N. C.	$13.10
Chase City, Va.	$4.90
Dillsboro, N. C.	$12.85
Elkin, N. C.	$7.20
Hendersonville, N. C.	$11.60
Hickory, N. C.	$7.80
Hot Springs, N. C.	$12.40
LaGrange, N. C.	$3.40
Lake Toxoway, N. C.	$14.50
Lincolnton, N. C.	$8.25
Morehead City, N. C.	$6.70
Mount Airy, N. C.	$6.75
New York, N. Y.	$21.25
Providence, R. I.	$24.25
Rural Hall, N. C.	$5.75
Sewanee, Tenn	$24.45
Washington, N. C.	$6.65
Washington, D. C.	13.25

The extreme limit on above tickets will be October 31, 1903, liberal stop-over privileges allowed in both directions.

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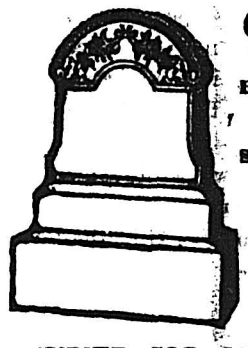

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WRITE FOR CATALOGUE

SOUTHERN RAILWAY.

In effect January 12, 1903.

This condensed schedule is published as information and is subject to change without notice to the public.

TRAINS LEAVE RALEIGH, N. C.

12:50 a. m. No. 111 daily for Greensboro and local points. Carries Pullman sleeper Goldsboro to Greensboro, open for occupancy at 9 p. m., connecting at Greensboro with train No. 39, "Atlanta Express," Pullman sleeper and day coaches to Atlanta. No. 33, "Florida Express," for Charlotte, Columbia and Savannah. Pullman sleeper to Jacksonville, Port Tampa, Charleston and Augusta, connections for all points in Florida. No. 37, "Washington and Southwestern Limited," solid Pullman train, drawing-room sleepers, New York to New Orleans and Memphis; connection is also made for Winston-Salem, Wilkesboro, Danville, and local stations. 5:20 a. m., No. 112, daily for Goldsboro and local stations; connecting at Goldsboro with Atlantic Coast Line for Wilmington, N. C., Wilson, N. C., Tarboro, N. C., Norfolk, Va., and intermediate stations; also, at Goldsboro with Atlantic and North Carolina Railway for Kinston, N. C., New Bern, N. C., and intermediate stations.

8:56 a. m. No. 107, daily for Greensboro and local stations; connects at Durham for Oxford, Henderson, Keysville and Richmond. At University Station for Chapel Hill, daily except Sunday. At Greensboro with train No. 36, "U. S. Fast Mail," for Washington and all points North; Pullman drawing-room sleepers to New York and Richmond. Close connection for Winston-Salem, Mocksville, and local stations, with train No. 7 for High Point, Salisbury, Charlotte and local stations.

10:30 a. m. No. 108, daily for Goldsboro and all local points; connects at Selma for Wilson, Rocky Mount and all Eastern North Carolina points. At Goldsboro for Wilmington, Kinston, New Bern, N. C., and Norfolk, Va., where close connection is made with Chesapeake Line for Baltimore and all other outgoing steamers.

3:52 p. m. No. 135, daily for Greensboro and intermediate stations; connects at Durham for Oxford, Clarksville, Keysville, daily except Sunday. At University Station for Chapel Hill, daily except Sunday. At Greensboro with train No. 29 for Columbia, Augusta, Savannah, Charleston. Pullman sleeper and first-class coaches Washington to Jacksonville, Fla. No. 35, "U. S. Fast Mail," for Atlanta and all points South and Southwest. Pullman drawing-room sleepers to Birmingham and New Orleans; day coaches Washington to New Orleans, also with north-bound trains Nos. 34 and 38 for Washington, and all points North. Pullman drawing-room sleepers and observation car to New York; connection is also made at Greensboro for Winston-Salem and at Salisbury to Memphis.

4:12 p. m. No. 136, daily for Goldsboro and local stations.

C. H. ACKERT,
General Manager.
W. A. TURK,
Pass. Traf. Manager.
S. H. CHADWICK,
G. P. A., Washington, D. C.
E. L. VERNON,
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T. E. GREEN,
City Ticket Agent.
Office in Yarborough House Building, Raleigh, N. C.

Editorial.

UPON ENTERING VOLUME LXIX.

With last number the Biblical Recorder entered upon its sixty-ninth volume—its seventieth year. It is the oldest religious paper in North Carolina; and it has a larger circulation than any paper in North Carolina. We are in a grateful mood and would not boast; but permit us to add one more word: The Biblical Recorder *has more good friends than any paper* in North Carolina.

The Recorder is old and yet young. It has been useful. But the day of its larger usefulness is just dawning. For example, in the month of June—the hardest in the year—we received about two hundred new subscriptions; and we believe that when we shall begin volume seventy we shall have a list of 10,000. But this is not the object in view. The Recorder has one ambition, and that is to be the servant of the Baptist people in North Carolina; to stand, therefore, for New Testament religion; to defend and uphold the Baptist institutions and enterprises; to guide, comfort, and instruct our Baptist homes; to unite our Baptist people in bonds of doctrine, work and fellowship; to voice their spirit of righteousness in civic affairs;—in short, to fulfill the ideals of the Christian religion in the Twentieth Century.

Sometime ago we wrote upon request of the Baptist Argus an article on "The Southern Baptist Newspaper." In the conclusion we touched upon the ideals that we have referred to as follows:

"We must find an editor who is larger than the petty controversies that have until now engaged so many of us, and who will move out of them once and for all; a man whose outlook upon the world is broad and true; who can voice the Baptist ideals with authority, and who unconsciously breathes that glorious Baptist spirit which embraces the whole universe in its sweep and flowers in the baptized life. And his paper must appeal to the depths of religious thought and aspiration, and present to every phase of the home and society a point of charming interest. Such a man will have a mission, the mission of revealing to Baptists the world-encompassing character of their mission and the soul-filling significance of their principles of life; and, likewise, of manifesting through them to the race the compelling and satisfying beauty and completeness of those ideals of life—individuality, self-priesthood, democracy, spiritual achievement even unto the incarnation of God in Christ—which the fathers faithfully groped after and fought for even unto death, and which because of that fact and because no others did so fight for them all, we have come to call Baptist Ideals.

I await the arrival of such a man and his paper, ready to take my place in cooperation with him to the end that we may fulfil the manifest destiny of God's people—namely, the bringing in of a Kingdom of men and women who, exalted by the sweet influences of the Eternity in which they abide, shall redeem Time and its manifestations, the citizen, the State, Society and the race. Even so shall the Kingdom come."

For such a paper do we look. And we would entreat our friends and fellow-workers—for the Recorder is not the paper of one but of all—to strive with us to this end. For the help that has been rendered we return devout thanks and unceasing gratitude. And now * * * we press on to the mark of the prize of our high calling in Christ Jesus our Lord.

"THE TROUBLER."

"And it came to pass when Ahab saw Elijah, that Ahab said unto him: Is it thou, thou troubler of Israel?" The King of Israel has many modern followers. Call attention to any public wrong and nine times out of ten you will be blamed for its existence, instead of those who are responsible for it, and perhaps are profiting by it. Reformers are always "troublers of Israel."—Watchman.

A WORD FOR THE HOUR.

An educated dead-beat is incomparably less desirable as a citizen than an uneducated man. It does not improve a parasite to give him a diploma. Free education may defeat the objects of education, by making parasites and paupers. The men that have paid their way through school with hard-earned money or the men that have made their way through life by hard fighting are the men even today that carry the world on their backs. There is more education in getting an education for one's self—whether in school or out—than there is in all the curriculum and the rest of the process. The new British degree for men that have achieved is really the highest of degrees. In the sweat of thy face shalt thou earn thy manhood. Toil is the great teacher.

A CHANGE IN OUR SUNDAY SCHOOL WORK

Mr. T. Neil Johnson has accepted the Chair of the Bible in the Baptist Female University, and he will also conduct the work in Psychology and Greek. He has accordingly resigned his position as Secretary of our Sunday-school work.

Mr. Johnson is a most acomplished Christian worker. No Sunday-school expert in this country out-ranks him in scholarship, knowledge of the Bible, devoutness, and mastery of modern pedagogic philosophy and methods. This is a large statement, but it is made deliberately. Mr. Johnson has done admirable work as Sunday School Secretary; and his one difficulty has been his high ideals. In his new work this difficulty will become an advantage. He will prove a great power for progress and religion in our University. Mr. Johnson's work has been directed, and wisely, to our schools. He has sought to prepare the men and women that are to be teachers rather than to improve those who are now teachers. His work has, therefore, been largely under ground, so to speak. But the seed will bear abundant fruit. Now in the University he will be able to intensify the work he has done at large in so many schools. We confidently predict that he will greatly serve our people.

Mr. Johnson has abhorred the rally idea—the getting together a big crowd, and having some "talks," more or less senseless, and a hurrah. His object has been to do serious work. He has endured criticism rather than surrender his will to do real work. Time will come when such a policy will be welcomed in North Carolina. Even now it is at hand.

For the present we confront a new situation. The International (interdenominational) forces have come into the field and are organizing the State by townships. They will take collections in all churches. Their invasion of certain Baptist churches, we happen to know, tended to convince Mr. Johnson that he could not make his work self-supporting.

Now we have the International organization in the field and our own organization is falling back. It is probable that neither the Sunday-school Committee nor the State Board will elect a successor to Mr. Johnson. These agencies prefer to refer the mater to the Convention and to call upon it to point out the means of support. The temper of the Durham Convention indicates that this will be most acceptable. Meantime the International organization will hold the field undisputed.

We do not oppose the International movement. Not at all. We do oppose the "Rally" idea. It is ten years out of date. We must have serious, modern, scholarly work.

We suggest that the Presbyterians appoint a man, the Methodists appoint a man, and the Baptists appoint a man; and the three join with the International man—Mr. Smith now in the field—and sweep the State.

What say the Methodists and Presbyterians?

The Sunday-school work is of the highest importance; and we must train our teachers, both in the knowledge of the Bible and in Methods of teaching. Four men are not too many—indeed four are not enough.

THE FUTURE OF THE DENOMINATIONAL COLLEGE.

Our country is young. Most of the denominational colleges in the United States have been in existence less than eighty years. They were set up in a time (1) when State institutions were weak, (2) when the State-aid principle was not strongly established, (3) when denominational fealty was strong, (4) when competition for students was not considerable. But now conditions have changed. The question is, Will the denominational college survive this change? The more vital question is, What shall it do to survive?

The denominational colleges will not survive merely because they have been set up, or because they have endowments. Nor will the fact that they have been set up in the name of religion save them. They have existed less than one hundred years. The conditions under which they were founded and in which they have flourished are not the conditions of to-day. On the other hand, the conditions of to-day in the domain of education are powerfully adverse to the denominational college, and they are even now shaking upon their foundations.

We will name these conditions and show that they are adverse. But first we will point out that this is a most grave matter. If the denominational colleges shall fall, the denominations shall fall. The fall of the denominations will not issue in Christian union, but in an agnostic anti-Christian unity of death. There will be another crucifixion. The most serious question before the American churches of to-day is the preservation of their colleges. In it is involved the life of the churches themselves, and not merely the life of the churches but also the life of Christianity. The strongest friends of the State schools do not commend them to us as *sources of strength for our churches. There is* but one church that depends upon State institutions, and that church is notoriously a State-*church, an unspiritual church, a dying church,* a church pointed out everywhere for its laxity and for its weakness.

Now what are the changed conditions?

First, the rise of technical institutions known as A. and M. Colleges, supported by the State and Nation. These have invaded the field and, by low rates and other inducements, made the survival and work of the denominational colleges difficult.

Second, the increase of appropriations to State universities. These appropriations are not endowments but incomes. The income of the University of North Carolina, for example, has been increased by $20,000 in ten years. This is equal to increasing the endowment by $500,000, not to mention special appropriations for buildings, equipment, etc. No college in North Carolina has gained so much.

Competition is competition, and one school will kill another as readily as one business will kill another business. An institution with a whole State to draw upon will swallow up the other institutions. It can give lower rates, it can employ more teachers, it can employ more agents, it can provide better equipment. In the course of human nature there can be but one result.

Again, the State has come into the field with institutions for women.

In additions to these three forms of competition by the State, there are other conditions working against the denominational colleges.

(1) There is the demand for short-cuts, indicated by the telescoping of the A. B. degree. This degree was long a four year degree. Now it is a two year degree. This means that the denominational colleges can expect now to hold its students only two or three years. Only those who understand the nature of the denominational college can measure its loss here.

(2) There is also a growing demand for professional education—or specialization. The student wishes to stay in the college two years and

then go to some great university—if indeed he shall not go direct to the great university.

(3) Finally the tendency of gifts is to the great institutions. Of the vast amounts given to education in recent years less than one-fifth has been given to the smaller denominational colleges.

Measure these conditions well, and you will agree that the situation is most grave. You will understand the assurance with which we pointed out that the State slew the Greensboro Female College, whose death-cries continue to ring up and down our Commonwealth. You will understand the earnestness of the citizens who would explain the matter away with soft and soothing words. You will understand the explanation of that Reidsville sheet whose long career of bitterness, spite, slanders and vituperations has won for it an undisputed heritage from its father, the devil. You will also understand why denominational colleges have passed in the North, why they have never had a chance in the West, and why they are struggling for life in the South—the field of their last stand in all the world. You will also understand with what seriousness it has been urged from the platform of one of our State institutions that the denominational colleges go out of existence as distinct institutions and group themselves about the State institutions. You will also understand why a rising generation of dead-beats and paupers have beseiged our colleges, State and denominational, demanding everything free!

This is the program of the State. This is the inevitable consequence of the present policy: It would take complete charge of Education, and suffer us at best to hang our institutions to the skirts of the State institutions.

Others may do this. These others have connected with the State before and the affinity abides in their blood. But we Baptists have a heritage and a mission. Every principle and doctrine that we hold dear depends upon our fidelity to our mission. We must preserve Christion Education and the Christian Faith involved therein. The future of denominational colleges, and therefore of Christian progress, depends upon Baptists. If we shall falter, all will be lost.

In a subsequent editorial the ways and means of preserving our colleges will be discussed.

EARLY POLITICS.

Sunday-school Lesson for July 12. I. Samuel 10:17-27.

Israel—numbering several million people—desired and needed a King. It was well enough to have judges to settle mere local and internal disputes, but now, threatened by strong nations from without, a King, a warrior King, was needed. Besides, as our last lesson revealed, Israel had, not without reason, lost faith in the judges appointed by Samuel, and doubtless had lost confidence in him, and to a degree had lost confidence in his claims to divine guidance. Moreover God long ago promised them a King (Deut. 17:15,15.)

Israel came forward in orderly development: First a patriarch, then subjection to another nation, then a leader, then martial government, then a judicial system; now the strength of national unity is sought for in a King. This is orderly. The Republic comes last because it requires most, depending upon individual fitness and the intelligence an honor of the body politic. God has use of each form of government.

Israel was not even fit to choose a King. That is, God could not use Israel's judgment in such a matter. Israel did not even venture to petition God to instruct her judgment. There were but two other methods: (1) the rise of a King by leadership in war, as Napoleon rose to the throne of France; (2) the selection of a King by lot. Israel selected her King by lot. It would be an accident nowadays. God would reward the American people according to their foolishness if they should undertake to select a President by lot. He has given us judgment. He may rule in our judgment quite as surely as He ruled in Israel's method of selecting a King by lot. No one would agree that we should select our leaders by lot because the Bible records that Israel did.

The lesson of this lesson is that God is the God of politics. He chose Saul King. He would choose our modern rulers and officials, and He is wronged whenever we refuse to seek His instruction in such matters.

The second lesson is that God is the guide of individuals as well as nations. God not only chose Saul, but He prepared him and called him. God had made him great physically. God made him modest—no office-seeker (9:21). He was a man of self-control (10:27). He was religious. God led him unconsciously to Samuel and to his anointing. Each of us may be so led. God has a kingship—of some sort—and an anointing for each of us that will follow His will.

The general lesson for us is that God is God in all the affairs of men. Religion—God—should dominate every domain of life.

* * *

These lessons the advanced classes may dwell upon.

The intermediate teacher must direct his pupil's attention to Saul, his grand body, and God's use for it, the manner of his choosing, his fitness, and to the thought that God will guide—that God is King over each of us.

The primary teacher will find in the whole lesson an example of God's watchful love and care. And of course the thought that God is King should be impressed.

* * *

Let teachers of all classes review the facts in the last lesson and in this, by asking questions of their pupils. Be sure that your pupils carry away with them a working acquaintaince with the historical facts. Ask about Eli and his sons; Samuel and his sons; about conditions of Israel; about God's instructions to Samuel; about Samuel's attitude; about the manner of Saul's choosing, the lost asses, the anointing, the consecration, etc.

CURRENT MAGAZINES.

"How Shall the College Curriculum be Reconstructed?" is the problem which Prof. G. Trumbull Ladd, of Yale, sets before the readers of the July-September Forum. He appends to his discussion a tabular statement of a three-year course which he suggests as a type.

Ever since the Atlantic divined the rising genius of Bret Harte, and secured his contributions, many of its most famous and brilliant articles have been Californian in topic, or written by Californians. The current (July) issue of the Atlantic is largely a California number, and contains a brilliant group of articles which will engage the attention of all readers. Herbert Bashford, editor of "The Literary West," opens the Atlantic with a thoughtful paper on The Literary Development of the Pacific Coast; President David Starr Jordan of Stanford University, writes upon The Voice of the Scholar; President Benjamin Ide Wheeler of California University, treats A National Type of Culture; and Prof. Gayley furnishes an important paper entitled What is Comparative Literature? Ethel J. Hussey, in Life at a Mountain Observatory, describes the great Lick astronomical settlement, its wonders and uses.

For a summer magazine the July Woman's Home Companion contains an unusual number of strong features. "Keeping House With High Explosives" is an interview with Hudson Maxim. Dr. J. M. Buckley, the best-known Methodist of America, writes of "The Methodists and Their Good Works." Ernest Harold Baynes contributes an intensely instructive article on "American Reptiles," and W. G. Bowdoin tells about the "Rarest Bibles in the World." There are six short stories, and Eden Phillpotts' strong serial, "The Farm of the Dagger." The fashion pages are full of suggestions for summer frocks. Mrs. Herrick tells how to give a basket picnic, and Joseph H. Adams has a boys' article on "Camping Out, and How to Do It." The "Housewives' Reciprocity Bureau" and "Home Dressmaking" pages are full of helpful suggestions for housekeepers. Published by The Crowell Publishing Company, Springfield, Ohio; one dollar a year; ten cents a copy.

The July Cosmopolitan contains eighteen stories and articles; there is a long list of distinguished contributors. A timely article on "The World's Fair at St. Louis, 1904," by Frederic C. Howe, is illustrated with twenty photographs. King Menelek of Abyssinia is the subject of a character sketch by W. T. Stead. Edmund Gosse contributes a notable essay on "The Ethics of Biography." The "Love-story of Shelley and Mary Godwin" is by Richard LeGallienne. H. G. Wells, in an article on "The Organization of The Higher Education," criticises the educational system of the English universities and American colleges. The gradual disappearance of some of the most noted ruins in Egypt is the subject of an article by Dulany Hunter, entitled "The Passing of Philae." Other contributions are: "The Leisured Public and the Stage," by Madge Kendal; "What Love Is," by Lavinia Hart; "Vocation and Avocation," by James H. Canfield, Librarian of Columbia University, in the series "Making a Choice of a Profession;" "Suburban Life in America," by Waldon Fawcett; three personal articles—"James Stillman," by Edwin Lefevre; "Levi Zeigler Leiter," by Samuel E. Moffett; "Herman Henry Kohlsaat," by Elliot Flower; and "Dividing Expenses, Illustrated by an Experiment in Cooperative Housekeeping," by Martha Martin. Among the fiction writers are: Henry Seton Merriman; Mary H. Peixotto, whose story is illustrated with pictures in color, drawn by her brother, E. C. Peixotto; Baroness von Hutten, and Clinton Dangerfield. The July Cosmopolitan is as remarkable for its excellent short stories as for the variety of its articles and the number of its illustrations.

CAUSES OF DIVORCE AND THE REMEDY.

Most divorces are granted after a marriage of short duration, one-half within six years. During twenty years nearly two-thirds of the divorces granted were given to women and the most frequent cause was desertion. Sexual morality seems at as high a plane in the United States as in most other countries where divorces are less common. Temper, rather than unlawful passion, is perhaps the most serious enemy of the home.

Uniform legislation, and especially better legislation, in all the States will accomplish much. For this the National League for the Protection of the Family and the State Commissions on Uniform Legislation, now thirty-five in number, are earnestly laboring. But the most hopeful sign of reform is the new place which the family is taking in the curriculums of colleges and in the recognition of the public.

The tendency to individualism which was instituted by the Christian church in the doctrine of the worth of the human soul, in the doctrine fostered by Protestantism of the right of private judgment, which achieved its logical outcome in the political doctrine of democracy, is largely responsible for that unrest within the family which leads to the largest numbers of divorce where these influences have been at work. But the increase of divorce marks no advance to worthy freedom; it marks rather the degree of evil which accompanies the excess or abuse of what per se is worthy and forms the framework of our modern thought. Individuality must not be checked; but individualism, in so far as it tends to make the family simply so many units bound only by contract, must be condemned. The happiness of the family as a unit is the question that the State, which is the third party present at every marriage, must consider prior to that of the happiness of the individual.

The increase of divorce will not be understood by one who fails to recognize the great part which the arrogant notion of rights without responsibilities plays in the unconscious thought of myraids of "well-educated" young people; who does not perceive that the new leisure class of women will be flirtatious, jealous and impatient unless they respect work and find some work to do; who does not know that men will lose their homes unless they live more in them and know their families. Late marriages, club life, the temptations of traveling men, suburban homes which serve merely as bedrooms to the business man, and the economic servitude of women whose husbands hold the purse strings, are some of the elements in the complex problem of how to be happy under modern conditions, though married.—Lucia Ames Mead, in The Pilgrim.

If we could read the secret history of our enemies, we would find in each man's life sorrow and suffering enough to disarm all hostilities.—Longfellow.

Household and Farm.

New Uses of Soda.

Soda is one of the least expensive and most indispensable articles in kitchen use. Acid fruits, such as gooseberries, rhubarb and plums, require less sugar if a little soda—half a teaspoonful to one quart of fruit—is put in before the sugar. Bathing a patient in hot soda-water will reduce the fever. A little soda put in water in which meat and vegetables are boiled will make them tender and sweet, besides hastening the cooking, and thereby saving fuel. When added to dish-water no soap is needed, and there is no greasy rim around your dish pan. In warm weather meats may be freshened by washing in cold soda water before cooking.—June Woman's Home Companion.

Finger Rolls.

Add one-half cupful of butter, one scant teaspoonful of salt and one heaping tablespoonful of sugar to three cupfuls of milk heated to boiling When this is lukewarm, beating. When this is lukewarm, beat in a little warm water, and the whites of three eggs whipped stiff. Sift two quarts of flour; make a hole in the center of it, pour in the liquid, and after working it into a dough, knead for fifteen minutes, and put to rise over night. In the morning take a sharp knife, and slash the dough with it until it has gone down. Set it to rise again, and when it is light make into long finger-rolls, handling little. Bake to a delicate brown.—June Woman's Home Companion.

The Bridal Veil.

The fine French tulle veil is more the vogue for June brides than the heavier veil of lace. It lends itself easily to graceful drapings, and is much more appropriate to wear with the wedding gown of filmy material. The bridal veil is no longer worn over the face unless there is some individual reason for preferring it.

There are many varying ways of arranging the bridal veil of this year, but perhaps one of the smartest is to have the veil formed in a Mary Tudor cap. The tulle is shirred on white silk cords, shaped to the head in a cap-form, and is held in place with two cabochons, one at each side of the head. These flower cabochons need not necessarily be of orange-blossoms; tiny wreaths of white for-get-me-nots or lilies-of-the-valley, gardenias or white violets may be used.—June Woman's Home Companion.

Convicts and Road Improvement.

Mecklenburg County, in North Carolina, is the banner county of the South in the matter of good roads. While other sub-divisions of the various States are engaged in discussion of methods, as if debate were still in order about roads, that county has gone ahead with admirable vigor and has now 118 miles of first-class macadam highway in use. The County Superintendent says preparations are made for building another one hundred miles of it as fast as practicable.

The labor of building the Mecklenburg roads is furnished by the county jail to supplement road-making machinery of recent construction. Convicts or prisoners are employed, and it is found that a considerable saving in cost is made in that way. A similar experiment in any county promises substantial results of the public benefit, with improved conditions for the men engaged in the labor. They are happier and healthier at work, and this work competes with no free labor, for it is work that would not otherwise be done.

Hot Weather Hints for Mothers.

A safe rule for the mother to follow whenever a very warm day comes is to reduce the food by omitting one or more ounces of milk and substituting the same amount of water or gruel; this rule also holds good on damp and close days, even when the thermometer does not register excessive heat. It may often be necessary to carry out this plan for several days, and to resume the full-strength feedings only when the weather becomes comfortable again. This has been a rule in our hospital diet-kitchen for many years for all children, and it has been found to work extremely well.

If at this season the child is teething, that fact alone makes the system unable to stand much extra drain. At this time weaken the baby's food for a few days until the teeth are through, or the fever accompanying dentition has subsided.

Again, the fact is very often overlooked that children need other fluid than that which is given them as a meal. It is quite as essential that infants should have water to drink as it is for adults, especially in warm weather; but one should be careful as to the water which is given and be sure that it is entirely free from impurities. Under ordinary circumstances the only way to be sure of this is to boil the water, and it is necessary that the water should be freshly boiled at least twice a day.—Harper's Bazar.

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SUMMER SCHOOL FOR TEACHERS, RALEIGH, N. C., JULY 1 TO AUGUST 1.

On account of the above occasion the Seaboard Air Line Railway will sell round trip tickets from all points in Virginia and North Carolina and in South Carolina—Cheraw to Columbia, inclusive, and Oceola to Greenwood, inclusive—at the rate of one first-class fare plus 25 cents for the round trip. Rates from Richmond to Raleigh and return $5.05, from Norfolk-Portsmouth 5.70, from Wilmington $5.60, Charlotte $5.90; Weldon $3.35, Henderson $1.70; Oxford $2.15; Columbia $6.65. Tickets sold June 30, July 1 to 20, final limit August 1.

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Gentlemen:—In *September*, 1899, *I took rheumatism* in a very bad form. In a month after the disease started I had to give up my work and go to bed. It continued to grow worse until my arms and hands were badly drawn, so much so that I could not use them. My legs were drawn back until my feet touched my hips. I was as helpless as a baby for nearly twelve months. The muscles of my arms and legs were hard and shriveled up. I suffered death many times over. Was treated by six different physicians in McColl, Dillon and Marion, but none of them could do me any good, until Dr. J. P. Ewing, of Dillon, came to see me. He told me to try your "RHEUMACIDE." He got me one bottle of the medicine and I began to take it and before the first bottle was used up I began to get better. I used five and a half bottles and was completely cured. That was two years ago, and my health has been excellent ever since. Have had no symptoms of rheumatism. I regard "RHEUMACIDE" as by far the best remedy for rheumatism on the market. I cannot say too much for it. I have recommended it to others since and it has cured them.

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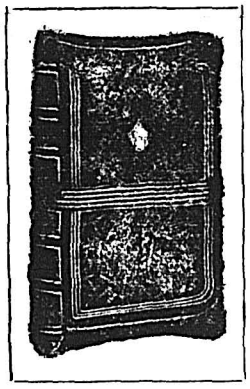

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PROGROM FOR SECOND MEETING IN JULY.

Subject: Alaska.

Leader.—We are now sailing away from Sitka after our stop there to see the town and Mission School. It seems hard for us to realize that this Alaska is as much our country as is any part of the United States. Suppose, to make us feel this more, we all join in singing "My Country 'Tis of Thee" as we sail along among these mountainous islands.

(All sing as suggested.)

Leader.—I will now read the sixty-seventh Psalm, after which we will pray that Our Heavenly Father may bless these people of Alaska and us as we learn of their needs.

(Reading, prayer, and another hymn.)

Leader.—Our next stop is going to be at one of the native Indian towns, that we may see if we notice any difference between the Indians there and the Indians in the school at Sitka. The Captain suggests that we land at this village.

Member.—It must seem very different to the Indian boys and girls when they go from these queer, rough log cabins to the nice school buildings we saw.

Member.—I know they must be glad they are taught to build good houses while they are at school, so they need not live in places like this any more.

Member.—I am sorry for the boys and girls here who are not going to school and being taught how to live more comfortably. The children have such bright black eyes I am sure they could learn easily.

Member.—Did you ever see such bright blankets as the men and women wear! Then the bright red and yellow handkerchiefs tied over their heads make them look even more gay.

Member.—Well I think they are the dirtiest people I ever saw. I am glad the missionaries are teaching the girls to wash and iron and keep house nicely. Some one said that what these Indians need is a "mission teacher with his Bible, spelling-book, and—soap!"

Member.—Yes, some one else said if a mountain of soap could be discovered in Alaska it would be a fine thing for the natives.

Member.—What are those bright colored lines on the faces of the men and women.

Captain.—That is where they are tattooed. These bright reds and blues were once thought very beautiful on the faces of the people, but you will notice that the younger ones are giving up this marking.

Member.—I have just been inside one of the Indian's houses. It was full of curious carving of awful looking animals and strange things of all sorts. Many of their bowls and dishes are made from the horns of mountain goats and are carved with horrible figures. But many of these things are made with great care and I suppose the Indians think them beautiful.

Member.—Well, some of the silver work is beautiful because it is so curious and different from what we have at home. I would like to have a bracelet like the silver ones some of the women wear. They are carved with bears, birds, beasts and fishes such as none but Alaskans could imagine.

Boy.—Some one told me that these people were fond of gambling and sometimes lost all they had, even their wives and children in this way.

Captain.—Yes, this is a sad fact, and it seems almost impossible to break them of it. Another thing is their great superstitions.

Leader.—Have the missionaries not been able to teach them better?

Captain.—The missionaries are doing all in their power, but the Indians find it hard to leave their old beliefs. One story I heard will prove to you how hard this is. An Indian was very sick and the medicine-man with all his shouts and dancing could not cure him. An old man of the tribe was accused of having bewitched the sick man. The tribe therefore took the old man and whipped him almost to death and left him for three days with nothing to eat. The officers heard of it, set the old man free and fined the men who had whipped him twenty dollars each. The very next day they tied and whipped the old man again, saying they had paid for the right to do it and that the witch must be whipped out of him before the sick man could get well. They did not mean to harm the old man but thought it their duty to drive out the evil spirit in this way.

Leader.—Do they know nothing of the proper treatment of the sick?

Captain.—No, the medicine-man is their only hope in sickness. Sometimes he is not sent for and the natives give themselves up to die. They do not usually live to be very old. When doctors from our country treat them the medicine has little effect even when given in large doses.

Member.—I have heard that they have strange funeral feasts. Do you know about them?

Captain.—Yes, I can tell you something about them. When a member of the family dies, the body is not taken out of the house through the door but a plank is taken out of the back of the house and the body passed through this hole. Then the plank is nailed back and the people think the spirit of the dead cannot find its way back again to bring bad luck to the family. Sometimes they are taken from the house this way just before they die.

Member.—I remember when we studied about China we learned that the Chinese treat their sick the same way.

Captain.—Many think these Indians must have originally come from China as they have many customs that are alike. After a death there is held a "potlatch" which means a "big feast" and everybody is invited. They eat, dance, wail, sing and fight as long as the family is able to supply food and drink for them.

Member.—How are they buried?

Captain.—The ladies are often burned and you will be interested to see a burial ground. Come with me.

Member.—What are those boxes on poles? And what are those curious carved poles?

Captain.—Those boxes are coffins.

Member.—But they are so small.

Captain.—They are small and the bodies have to be crowded into them. You see some of the coffins are raised on four poles, others are on the ground.

Member.—But what of those queer painted and carved poles?

Captain.—They are the totem-poles. They often show the burial place of a chief. When a chief dies his body lies in state several days, then it is burned and the ashes put under one of these totem-poles. The carvings tell about him. A totem-pole having a wolf carved on top of it and a gun below, shows that the man was killed while hunting wolves.

Leader.—I have been glad to learn that these Indians, while they make their wives do much hard work, are kind to them. The keeper of the store tells me that a man buys and sells nothing without his wife's consent. He expects her to work harder than he does, but lets her hold the family purse.

Boy.—I have just been to see the boats made here, and they are very curious. They are made of dugout logs and polished smooth with the rough skin of dogfish. Some of them will hold one hundred men. One was made by a boy, and he could manage it as well as a man.

Leader.—We are finding so much of interest here that we will not be able to finish our trip if we do not leave now for other places.

A life of ease is a difficult pursuit.

Among the questions sent out by a school examiner was the following example in arithmetic: "If one horse can run a mile in 1 minute 50 seconds, and another a mile in 2 minutes, how far would the first horse be ahead in a match race of two miles?" A scholar returned the question with this attached: "I will have nothing to do with horse-racing."—Tit-Bits.

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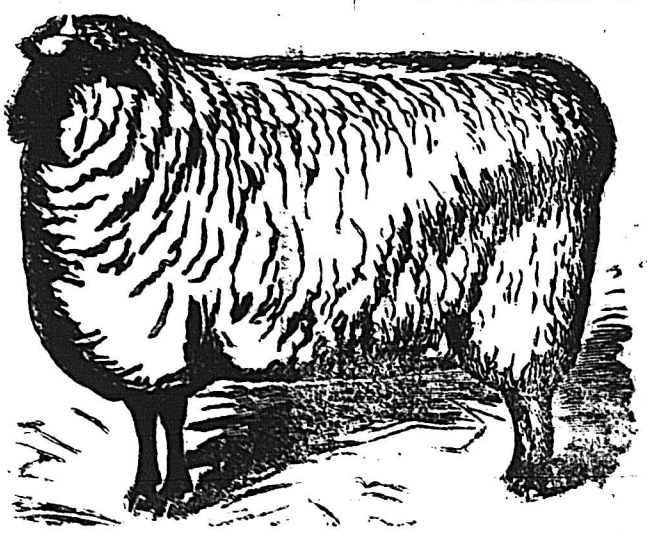

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STATE NEWS.

The Carnegie library at Charlotte was opened last week.

Fire destroyed $70,000 worth of property at Greenville, N. C., last week.

There are now 461 free public school rural libraries in North Carolina.

Rocky Mount aldermen have voted to take a distillery into the town. Make them stand for it.

The recent session of the Dental Society passed twenty-four applications of license to practice.

North Carolinians celebrated the anniversary of the battle of Gettysburg by having a reunion on the famous battle field.

There are 6,000 manufacturing plants in North Carolina and their annual output is $90,000,000—a gain of $16,000,000 in ten years.

Rev. Mr. McNeely DuBose has been chosen Rector of St. Mary's College, Raleigh, succeeding Dr. Bratton, now bishop of Mississippi.

In October a reunion of non-resident North Carolinians will take place at Greensboro. This is an excellent idea. There are many exiles who read this paper. Each of them is invited to attend this reunion.

North Carolina will put two agents in the field of canvass for funds for the exhibit at St. Louis. This is the Voluntary Principle. Suppose these agents begin a canvass two years hence for the State institutions of education?

More than five hundred divorces were granted in North Carolina last year. The blame should be attached to the General Assembly of 1901 and, likewise, to the Assembly of 1903. Ask your representative how he voted.

There is no longer any doubt, if there has ever existed any in the minds of Durham people, as to whether or not there would be an election in the fall held for the purpose of passing on the whiskey question. The Anti-Saloon League is now at work on the matter and soon after the new law comes into effect next month an election will be called to be held the latter part of October or first of November. The league is also to make a move to prevent if possible the running of any government stills inside the city limits. It has been rumored for some time that a still of this kind was going to set up business in the eastern part of the city and at a meeting of the league last night a committee was appointed to ascertain the facts in the case and take such steps as necessary to prevent the running of a still inside the city. Evidently the days of the saloon in Durham are numbered—there is going to be a fight until this business is stopped entirely.—Charlotte Observer.

The Watts Act went into effect July 1. There are hardly a score of distilleries now in operation in North Carolina. But this is not the season. Many distilleries will be set up in towns unless they shall protect themselves. And the blockade business will grow unless the country people shall organize. The following interview by Col. Olds is interesting: "The revenue collections in this (Eastern) District for the year ended June 30th, were $2,035,423. The estimates for the current year, made by Collector Duncan, are about the same. While there will be fewer whiskey distilleries in the State, now that they have to go into towns, it is intimated that they will make about as much liquor as has been made by a much larger number, for the reason that the plants which are either just finished or in course of construction will be very much larger than the old ones in the country. In fact they have to be larger for the expense of operation in towns is greater. As yet it is impossible to say in how many towns there will be distilleries. Perhaps the chief reason why the western distillers are undertaking to make such a fight against the Watts liquor regulation law is that there are so few towns west of Greensboro into which they can gain entrance. Their fight against the law will certainly not help them any. The law will certainly hold good and their action is very apt to make the next Legislature even more stringest regarding them."

GENERAL NEWS.

Pope Leo has taken severe cold, and his death is feared. He is ninety-three years of age.

Two hundred and thirty-four lives were lost in a mine explosion in Wyoming last week.

Extreme unction was administered the Pope of Rome Monday. His death is momentarily expected.

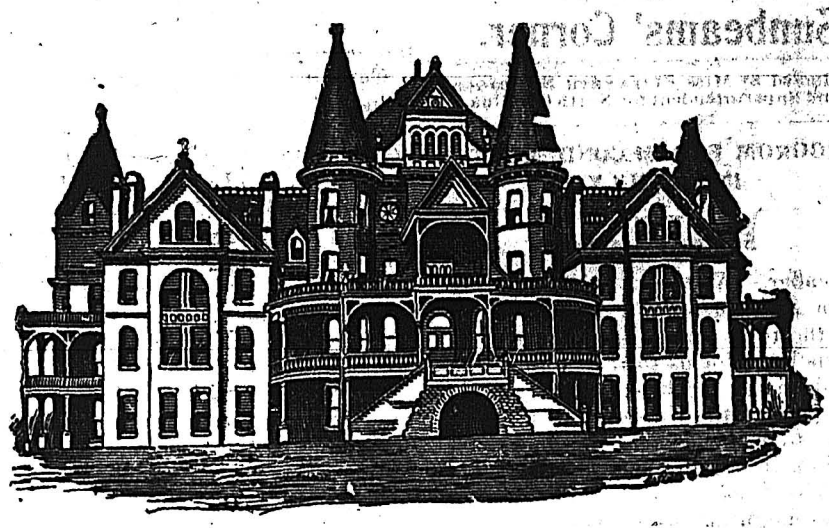
The Jews of America are forwarding to the Czar of Russia through President Roosevelt a protest against the recent massacre of their kinsmen.

Ten thousand people made a pilgrimage to the home of Mrs. Eddy, founder of Christian Science. She appeared for one minute, uttered a few words, and retired from view.

The Central Conference of American Rabbis placed itself on record last week as desiring to maintain the historical Sabbath of Israel, though a large element favored transforming the observance to Sunday—for the reason that Jews cannot afford to keep their Sabbath.

Washington, June 30.—Assistant Secretary of the Treasury Keep has made a summarized statement of the principal financial operations of the government for the fiscal year closed today. The revenues of the government from all sources for the year ending June 30, 1903, are shown to have been $558,887,526. The sources of revenue were as follows: Customs, $283,891,719; internal revenue, $230,115,256; miscellaneous sources, $44,880,551. The expenditures for the year were $506,176,590, as follows: Civil and miscellaneous, $125,016,312; war (including rivers and harbors), $118,549,683; navy, $82,696,803; Indians, $12,913,500; pensions, $138,425,618; interest, $28,556,818. The surplus for the year is $52,515,936. In comparison with the fiscal year ended June 30, 1902, the revenues show a decrease of $3,590,707, and expenditures an increase of $34,985,732. The surplus shows a decrease of $38,576,439. These figures do not include the revenues and expenditures of the postal service. The available cash in the Treasury on June 30, 1903, was $231,545,012, an increase of $19,357,651 over the cash in the Treasury at the corresponding date in 1902.

....The Bertie Union was held with the Holly Grove Church. Rev. T. G. Wood preached the introductory sermon from Romans 7:13. "That sin by the commandment might become exceedingly sinful." The "exceeding sinfulness of sin" was forcefully shown. There were several important subjects discussed, but none more important than "should a pastor serve more than four churches at one time." The tenor of the speeches looked to the time when no preacher should have more than two churches, and few more than one. Rev. R. D. Cross preached the missionary sermon. Text 1 Corinthians, 16:2: "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him."



Baptist Female University

RALEIGH, N. C.

The Baptist Female University will be prepared to do better work next session than ever before. In addition to the $1,500 previously expended on equipment for the Chemical and Biological Laboratories, the Department of Physics will be equipped with $500 worth of new apparatus and appliances for illustrating, mechanics, magnetism, hydraulics, optics, acoustics and atmospherical phenomena. This department will be under the charge of a Bachelor of Science of the Chicago University.

The History and Language rooms will be furnished with new sets of maps and globes. The Department of Mathematics will be supplied with a new transit and a set of geometrical figures.

In the Departments of English, literature will be taught by a Doctor of Philosophy of Chicago University, and the language will be taught by a graduate of Hollins Institute, who afterwards took a B. A. degree from the Richmond College for Men.

The Department of Music has made a reputation throughout the State. It will be under the Directorship of Mr. Wade R. Brown, President of the Music Teachers' Association in the State, and Vice-President of the Music Teachers' Association in the South. Among his assistants will be two out of the only three graduate teachers of the Clavier system in the South.

The regular work in the schools of Art, Elocution and Business, will be kept up to the former standard.

It is proposed to add to the regular course for degrees a school of the Bible, under an M. A. of Wake Forest and a full graduate of Newton Theological Seminary.

Of the 21 teachers in the Faculty all save three give themselves entirely to one department each thus doing the work of specialists. One hour is devoted to each recitation, instead of the usual half hour or forty-five minutes in girls' schools.

The cost of board, room, heats, lights, literary tuition, and all incidental fees, is $167.50 per session.

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Items from Hendersonville.

Beyond the Blue Ridge on the A. and S. Railroad in a beautiful section of W. N. C., lies the progressive little city of Hendersonville. Its pure, sparkling water, and bracing atmosphere render it the "Gem City of the Mountains," as a summer resort. Hither come people from Charleston and many other Southern cities, seeking health and pleasure. The hotel accommodations are excellent and the people generous and hospitable. The material interests of the town are rapidly advancing. New buildings are being erected in almost every quarter. The real estate agent is busy examining hills and transferring claims to new purchasers. Electric lights glitter upon the newly-paved streets at night, while the rumbling sound of carriage wheels mingles with that of the prancing horses' hoofs.

With these rapidly advancing material interests the religious interests are keeping pace.

Rev. A. R. Love is pastor here, and he is doing good work. His people are well in line. They love him, and are following him as their leader.

It was our privilege and pleasure last Sunday to hear him preach. He touched upon the new doctrines that are now disturbing the minds of some of our people—especially of those who are not thoroughly established in "the faith." His theme was "A Fair Chance." In connection with the doctrine of "fair chance," he discussed in a very admirable manner the "modern holiness movement," or "sanctificationists," as they are sometimes called. They now have a tent which they call "God's Tabernacle," in which they hold daily services. Brother Love says that our failure to do our duty is largely responsible for their success. They take advantage of our indifference. We think this is reasonable. The sermon was full of thought and well delivered.

We have known Hendersonville Baptist church from personal observation about fifteen years, and we have never seen it in better condition than at present. The members seem to be united and working in harmony with their pastor.

Brother Love is now editing a little paper called "The Christian Pilot," which is well worthy of consideration and support. It is published monthly at 25 cents a year. We heartily commend it to the brotherhood and hope it may have a large circulation.

Brethren Justice, Allison, and Jones are doing good work in their respective fields. We cherish the hope that at no distant day the Carolina Association may be one of the best associations in the State in every respect and that Hendersonville may be its Jerusalem. Under the leadership of Brother Love we believe this hope will be realized in the near future.

W. H. DAVIS.

Hendersonville, N. C., June 20.

Educational Fund.

Cash collections on educational fund for the month of June, 1903:

West Chowan Asso.: Robert's Chapel, Rev. C. W. Scarborough, $33. Sandy Creek Asso.: Sandy Branch church, $4.50; Sandy Creek church, $3. Bladen Asso.: Galeed church, $14.60. Tar River Asso.: Hon. W. E. Daniel, Weldon, $308.60; Mt. Zion church, $5; Rev. J. T. Edmundson's field, $11.98; Gethsemane church, W. I. Askew, $2; E. B. Pittman, $1; Sharon church, J. P. Paschal, $20; J. H. Hicks, $5; Mrs. M. H. Hayes, $5; C. C. Perkinson, $1; P. R. Perkinson, $10. Raleigh Asso.: Swift Creek Union, $2.50; New Bethel church, $2.50. Chowan Asso.: Chapel's Hill, $10; Eureka, $15; Roanoke Island S. S., $1.25; Rocky Hock church, T. C. White, $5; E. L. Bryum, $5; Bob Leary, $1; T. R. Hollowell, .50c.; Josiah Harrell, .50c.; Miss Mary Berryman, .50c.; Corinth church, $6.75; W. J. Coppersmith, $4; cash, $44.75. Mt. Zion Asso.: First church, Durham, Miss Olivia Burroughs, $1; Willie Upchurch, $1; John Horton, $1. Central Asso.: Mt. Vernon church, $2.75; French Broad Asso., $3.36. Eastern Asso., Mt. Olive church, B. A. Summerlin, $3; Warsaw S. S., $5. Robeson Asso., Antioch church, J. T. West, $1; Back Swamp church, $7.78; Lumber Bridge church, $6.02. First church, Raleigh, D. T. Johnson & Son, $25.62; Sheriff M. W. Page, Raleigh, $100; Mrs. M. G. Hudgins, $5. Tabernacle church, C. P. Spruill, $10. Total receipts for June, 1903, $696.46.

L. D. WATSON, JR.,
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OXFORD SEMINARY, OXFORD, N. C.

The following report was made to the last session of the Baptist State Convention held in Durham, by the School Visiting Committee appointed at Winston in 1901. This report is found on page 59 of the minutes of the last Convention:

Your committee regrets that it has so imperfectly performed the duties assigned to it at the last session.

* * * The other invitation was from President Hobgood, the Oxford Seminary. Only one member of the committee (Rev. W. C. Tyree) found it possible to accept this invitation, and the following is the impression he received from his visit to this excellent institution:

The enrollment for this session was 82 boarding pupils [this number was increased to 95 in the spring term.—President] and 20 local pupils. This is the largest patronage (boarding) the school has ever had, and it necessitated additions and other improvements.

Several rooms have been added to the dormitories. A new art-room has been provided, which is in every way admirably adapted to its purpose and thoroughly equipped.

Five new pianos have been purchased this season, making eleven in all. They are all superior instruments, especially the new ones.

Waterworks are now under construction [completed now.—President] designed to supply the whole building with water, which will add much to the convenience and comfort of the students.

The Faculty consists of ten admirable teachers. As an evidence of their ability and efficiency, and also as a proof of the President's wisdom and good judgment, most of these teachers have been teaching in the institution for a long time.

The health of the Faculty and students of this institution has always been proverbially good, and never before has it been better than this session.

Neatness and order were observed in every department. The young ladies seemed contented, bright and happy.

This school has had a long and honorable career, and by its thorough and faithful work has placedthe denomination under great obligation.

We are sure that the Convention will hear with gladness the report that it is steadily growing in patronage, equipment and usefulness. Its success in the past and its prosperity at the present are, of course, largely attributable to its progressive and accomplished President, Prof. F. P. Hobgood.

Respectfully submitted,
W. C. TYREE.
W. C. NEWTON.

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THE SORRY LESSON OF MY LIFE.

Written by Mabel Bouton, on Her Bed in a New York Charity Hospital.

I am a victim of consumption, so my physicians say, induced by drink and drugs. My life may be almost ended. I am living on the charity of a great city. I am abandoned by my friends. I am sick. I am alone. I am in the "slough of despond," in the deepest depths of despair.

"Late, late, so late! but we can enter still.

Too late! Too late! Ye cannot enter now!"

Oh, how this despairing wail rings in my head! My young life is spent. All my hopes are withered. I cannot turn back. It is "too late, too late."

But is not "too late" for you to whom I am talking—all you women who may take a few moments to read my poor little sermon which I preach to you from this prison house of tears—you women and young girls who are just beginning to take an occasional glass because you think you need it; because you are tired or "blue," or discouraged, or just want a little "innocent fun," and think it will do you good. Good! If I could only burn into your souls what evil it will do—what awful irremediable evil!

Perhaps I can preach my sermon best by the simplest, directest method—my own story of how I came to be here at Blackwell's Island, dying, I have heard them whisper when they thought I could not hear. Dying! At Blackwell's Island!

I was born at Reno, Nev. My sister, Madeleine, and I were always told we were pretty and clever. We were told, too, that the place for beauty and cleverness, if a girl must earn her living, is the stage. I came to New York and joined a theatrical company, and we traveled in the West and South. We had many "one-night stands," and after two or three years of this trying life I got discouraged. I came to New York every summer and tried to get other engagements—tried to "better myself." It was hard, for the amateurs who will work for almost nothing crowd what we call the "professionals." The time came when often my purse was empty.

"MY FIRST TEMPTATION."

I kept on seeing managers and agents every day, being snubbed by some of them and insulted by others. It happens to be an uncertain life. A few succeed, but there are many more who fail and are often forgotten. Every summer the old anxiety of getting an engagement for next season must be lived over again. But this is only a little preliminary.

Sometimes I had a good engagement, sometimes not. It means a lot of sacrifice to save any money, for an actress, even more than any other woman, must dress prettily. It is her stock in trade. She dare not go before a manager shabbily gowned. Now to my own story.

One evening, when I had had no work for months and my money was all gone, I lay on the bed in my little hall room, crying. A friend who lived in the same cheap theatrical boarding house came in to chat with me.

"What is the matter?" she said.

"Nothing new," I answered. "I am blue and discouraged."

She went to her room and came back with a small glass with a bright brown liquid in it.

"Drink this," she said kindly. "I always take it when I feel like that. It will do you good."

"Is it medicine?" I asked. Remember, I was very young and innocent in those days.

"Yes," she said; "the best kind of medicine for the blues. It is sure to cure. Take it. It is only a glass of sherry."

I drank it, and it did seem to do me good. It drove away the chill and numbness. It warmed and comforted me. I sat up and leaned against the foot of the bed and thanked the woman who had brought it to me.

"Your eyes are bright and your color is coming back," she said. "Take another glass."

I did, and again that sense of warmth crept over me. The miserable little room looked less bare. I forgot things it made me sad to remember.

My friend laughed when she saw the flush rise to my face. I laughed back, and we had a merry evening. I did not dread the next day as I had.

Before she left she suggested to me to drink one more glass.

"It will make you say 'I don't care,' and mean it, too," she said. And she was right, for that evening.

The next day was a trying one. No engagement. No prospect of one. I looked into other discouraged faces on the streets, on the stairs and in the offices. Some of them looked as disconsolate as I felt. Others looked as though they didn't care. I wondered why they didn't care, and I remembered what had comforted me the night before! I sent for some sherry and drank it before I could go to sleep.

It is a short story. From sherry I began to drink cocktails when I could get them. Then anything after that—whatever would bring that delightful glow of warmth and forgetfulness soonest and keep it with me longest.

I got an engagement at last, and when I went "on the road" again I always carried something in a bottle with me. I needed it when it was cold and when I was tired and when I was depressed.

And when I was happy it seemed to make me happier. It was an escape from my sad moods and it increased my gay ones.

Of course there was a reaction afterward, and I hated the stuff for a little while; but not long. I needed it then, I thought, more than ever.

The friends who have taught you to drink drop away when you learn too well.

The woman who brought me the sherry that evening in New York began to avoid me.

Other friends asked me if I were ill.

Somehow I was left alone more than I had ever been in my life.

But soon after they took me to Bellevue. I was cured and discharged. But in a little while they brought me back. Then they sent me to the Island, and from the way they whisper behind the screen of my bed, the nurses and the doctor, I know it is nearly over.

Take me as an example. Remember my story when you are tempted to take that first glass because you are tired or blue, or because some one says, "It will make you feel better." It will, for a second, or a moment; but in the end, unless you are protected by riches, it may bring you where I have told you I am.

And I am in the dreariest, most forsaken place on earth—the almshouse of the greatest city in the modern world—and all alone.

Don't drink because you are lonely or sad. That first drink is only the beginning of a long loneliness and a lasting sadness.

Oh, how easy it is to begin a bad habit, and oh, how hard it is to stop!

Learn to conquer trouble within yourself. Conquer it by work, by philosophy, by religion, through love—anything but drink. For as sure as I am lying here waiting, helpless, for my release, in the end drink will conquer you.—Mabel Bouton.

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For the Committee.

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Marriages.

BEASLEY—EDWARDS.— June 28, at 9 o'clock, Miss Mattie Beasley and Mr. F. A. Edwards were married by Rev. W. G. Clements.

RAY—RARELY.—On May 13, 1903, at the residence of Mr. Joseph Penny, Mr. O. L. Ray and Miss M. E. Rarely, J. W. Atkinson officiating.

HOWARD—ADAMS.—On May 28, 1903, at the residence of J. W. Atkinson, Mr. J. J. Howard and Mrs. Hoy F. Adams, J. W. Atkinson officiating.

PERRY—EDWARDS.—On June 25, 1903, at the residence of A. R. Edwards, Mr. E. C. Perry and Miss Sophia Edwards, J. W. Atkinson officiating.

PERRY—MITCHELL.—On June 23, 1903, at Youngsville, N. C., by Rev. W. B. Royall, Mr. James B. Perry to Miss Lillian Mitchell, both of Youngsville.

HOWARD--HUTCHINS.—At the home of the bride's parents, Wednesday, June 21, 1903, Mr. John D. Howard to Miss Lula Hutchins, Rev. E. R. Harris officiating.

FAUCETT — ROSENBALM.—On Sunday, June 14, 1903, in South Henderson Baptist Church, Mr. Walter L. Faucett was married to Miss Maggie Rosenbalm, R. P. Walker officiating.

BALLARD — DAVIS. — At 10 o'clock a. m., June 25, 1903, at the home of the bride, Mr. Claude Ballard, of Exmore, Va., to Miss Matilda Davis, of Davis, N. C., N. L. Gaskins officiating.

WILLIS—DAVIS.—On Wednesday night, June 17, 1903, at 8.30 o'clock p. m., in the Baptist church of Davis, Mr. Willie Willis, of Springfield, N. C., to Miss Sallie Salter, of Davis, N. C., N. L. Garkins officiating.

Obituaries.

"They are not lost; they are within the door
That shuts out loss and every hurtful thing;
With angels bright, and loved ones gone before,
In their Reedemer's presence evermore,
And God himself their Lord, and Judge, and King."

BROWN.—Jerry Brown, of Hertford County, N. C., was born April 9, 1821, and died April 15, 1903, at the age of nearly 82 years. Brother Brown had for many years been a member of Ahoskie Baptist church, and died with a firm trust in the mercy of his redeemer. He leaves four daughters and three sons to mourn his departure. He died at the home of his daughter, Mrs. John Early where he spent the last months of his life, receiving every tender attention that could be bestowed. His funeral was conducted by his pastor, L. M. Curtis.

RIGGSBEE.—On June 16, 1903, Mrs. W. J. Riggsbee, formerly Miss Lucy J. Cole, departed this life. Sister Riggsbee was one of the best and most useful members of Lystra church in Chatham County. She was 51 years old. She was especially useful in the Sunday-school work and the work of the Woman's Missionary Society. She was a real help to her pastor, and to all others who wanted to do good. Funeral services were held by her pastor, and she was buried in her church cemetery. A. D. HUNTER.

June 17th.

EAGLES.—On last Tuesday morning (June 23, 1903,) Bro. R. F. Eagles, Sr., of Crisp, N. C., fell on sleep. He was paralyzed more than five years ago, since which time he has suffered four strokes, each becoming more severe; and has not been able to utter a word or help himself in any way for nearly three years.

His parents were Anti-Missionaries; but he was a faithful member of the Baptist church, and believed in every mission which tends to make the world better.

He was a man of affairs, conducting large business interests, but was never too busy to attend his church, the Association, or serve in any way he could.

No man was so popular as he in his neighborhood. In business he was always regarded as a godly man. He loved God and His cause; his home was the home of God's servants, especially preachers.

When unable to speak it was a pleasure to him to have his pastor sit by his bed and tell about the work of the church. He could only use his left hand, and that very little, but he would motion for his wife (one of earth's most faithful), and point to the old-fashioned trunk in the corner of the room. Mrs. Eagles would ask how much he could give, and he would hold up as many fingers as he wished to give dollars. No suffering could cause him to lose interest in God's cause.

He has gone where the leaves never fade, and the weary are at rest—"That beautiful city of Gold."

I wish to express my warmest sympathy to the family so sorely bereft.

J. S. FARMER.

ALSTON.—It is painful to chronicle the death of sister Mary Eroline Alston (nee Morris) which took place at her home in Powellsville, Bertie County, N. C., on May 29, 1903, in the 28th year of her age. Born March 20, 1876. From a child sister Alston was dutiful, and affectionate, giving her parents and the family much joy and no sorrow. The years 1892 and 1893 she spent at the C. B. F. Institute, where she profited greatly the advantages of learning and culture offered by this noble Institution. While there in 1893 she have her heart in open confession to her Savior, joining the Murfreesboro Baptist church, and was baptized by Elder T. G. Wood. Afterwards she transferred her membership to Mars Hill church, in whose fellowship she remained till she died.

On May 3, 1894, she was happily married to Bro. J. J. Alston, of Powellsville, Bertie County, who in deep sadness survives her. Sister Alston leaves a father and mother, brother and sister, with two little children, Mary and little Joseph, besides a large circle of relatives and friends to mourn this heavy loss. Sister Alston was a great sufferer for several months before she died, but she bore her sufferings patiently. She wanted to live for the sake of her loved ones, but when the summons came she was ready and entered into hope of a better life beyond. Sister Alston was a good and true Christian woman. Kind to all, attentive and affectionate to her family and loved ones. Their loss is her gain. May heaven's benedictions rest upon the sorrowing ones, and His tenderest mercies abide upon the grief stricken father and the little children.

Her funeral was conducted at the home in Powellsville in the presence of a large and sympathetic audience on the 31st of May, by the writer.

She is gone but not forgotten.

L. M. CURTIS.

A FINE KIDNEY REMEDY.

Mr. A. S. Hitchcock, East Hampton, Conn., (The Clothier) says if any sufferer from any kidney and bladder diseases will write him he will direct them to the perfect home cure he used. He makes no charge whatever for the favor.

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Its Scientific Treatment and Cure.

Dr. Charles Weber, of Cincinnati, O., has made the treatment of Cancer and Tumors a specialty for many years, using no knife or other severe measures. As an evidence of his success, he cites the names of a few reliable persons who have been cured by him.

Mr. Bem Price, Cashier, Bank of Oxford, Oxford, Miss., cured of cancer of several years' standing, involving left side of nose and extending into corner of eye.

Mr. W. G. Brockway, Vice-Pres. and Treas., Southern Car and Foundry Co., Birmingham, Ala., cured of cancer on forehead.

Mr. A. A. Oden, County Treasurer, Hartselle, Ala., cured of cancer on left cheek.

Mrs. R. M. Swift, 1042 Fifth Street., Louisville, Ky., was cured of a large cancerous growth of left arm for which amputation of the arm had been advised.

A line addressed to Dr. Charles Weber, 17 Garfield Place, Cincinnati, Ohio, will secure a free treatise on the subject.

WANTED.

A good white girl to nurse, in a good Christian family. A good home and a good salary for the right kind of woman. Must give satisfactory references. Address "D," P. O. Box No. 485, Raleigh, N. C.

SOUTHERN RAILWAY SPECIAL RATES.

$6.55.—Raleigh to Wilmington, N. C., and return, account State Grand Lodge I. O. of G. S. and Daughters of Samaria of North Carolina. Tickest on sale July 12, 13, 14. Final return limit July 20, 1903.

$18.75.—Raleigh to Saratoga Springs, N. Y., and return account Imperial Council Ancient Arabic Order Nobles of the Mystic Shrine. Tickets on sale July 5, 6, final return limit July 20, 1903. Stop over will be allowed at Washington, Baltimore and Philadelphia on tickets via these points.

$18.20.—Raleigh to Monteagle, Tenn., and return account Woman's Congress W. C. T. U., United Daughters Confederacy and Musical. Tickets on sale August 3, 4, 5, final limit August 15, 1903.

$18.20.—Raleigh to Monteagle, Tenn., and return account Monteagle Sunday-school Institute. Tickets on sale August 7th to 11th, inclusive, final return limit August 31, 1903.

$18.20.—Raleigh to Monteagle, Tenn., and return account Monteagle Bible School. Tickets on sale June 30th to July 2nd, inclusive, also on July 22, 23, 24, final return limit August 31, 1903.

SPECIAL RATES VIA SEABOARD AIR LINE RAILWAY.

Summer Excursion Rates via Seaboard Air Line Railway. Tickets sold daily June 1st to September 30th, inclusive, with final return limit October 31st. Below I beg leave to give you rates to the principal points:

From Raleigh to	
Old Point Comfort, Va.	$8.25
Whilte Sulphur Springs, Va.	$14.15
Asheville, N. C.	$10.90
Hendersonville, N. C.	$11.60
Hickory, N. C.	$7.80
Blowing Rock, N. C.	$13.00
Lenoir, N. C.	$9.00
Cross Hill, S. C. (Harris Lithia)	$11.85
Lincolnton, N. C.	$8.25
Littleton, N. C.	$3.90
Pittsboro, N. C.	$2.35
Rutherfordton, N. C.	$9.75
Shelby, N. C.	$9.10
Southern Pines	$3.55
Mount Eagle, Tenn.	$24.45
Baltimore, Md.	$13.25
Boston, Mass	$26.25
Carolina Beach, N. C.	$7.15
Chimney Rock, N. C.	$12.90
Jackson Springs, N. C.	$4.85
New York, N. Y.	$21.25
Ocean View, Va.	$8.25
Providence, R. I.	$24.25
Virginia Beach, Va.	$8.25
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SOUTHERN RAILWAY.—WEEK-END RATES TO MOUNTAIN RESORTS.

The Southern Railway will sell round-trip tickets to points named below for all trains Saturday and forenoon Sunday, good returning leaving destination not later than Monday following date of sale, except Blowing Rock, all trains Fridays and Saturdays good returning leaving destination not later than Tuesday following date of sale. For Morehead City, tickets sold Saturdays only, good returning Tuesday following date of sale. Following rates from Raleigh, N. C.:

Shelby, N. C.	$5.80
Rutherfordton, N. C.	$6.45
Lincolnton, N. C.	$5.25
Cliffs, N. C.	$5.25
Lenoir, N. C.	$5.30
Blowing Rock, N. C.	$8.60
Asheville, N. C.	$7.00
Black Mountains, N. C.	$7.00
Round Knob, N. C.	$6.45
Marion, N. C.	$5.85
Morganton, N. C.	$5.30
Connelly Springs, N. C.	$5.25
Hickory, N. C.	$5.25
Tryon, N. C.	$7.50
Hendersonville, N. C.	$7.75
Brevard, N. C.	$6.90
Lake Toxoway	$7.60
Hot Springs, N. C.	$6.15
Wilmington, N. C.	$4.50
Morehead City, N. C.	$4.50
Cape Henry, Va.	$4.50

For further particulars write or call on T. E. Green, C. T. A., Yarboro House Building, Raleigh, N. C. All 'phones 141.

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Administrator's Notice.

Having qualified as administrator of Leonora E. Perry, deceased, late of Wake County, N. C., this is to notify all persons having claims against the estate of said deceased to exhibit the same to the undersigned on or before the 20th day of June, 1904, or this notice will be pleaded in bar of their recovery. All persons indebted to said estate will make immediate payment.

FRANK B. PERRY, Administrator.
June 18, 1903.

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Acknowledgements.

July 8, 1903.

State Missions.—Mt. Calvary, $6.70; W. M. S., Stedman, 1.42; Galeed, Bladen, $15.65; Loves Cove, Bladen, 1.50; Zion Hill, Bladen, 1.52; Hickory Grove, Bladen, 1.60; Browns Creek, Bladen, .42; Center Road, Bladen, .69; Center Union, Bladen, .75; Jonesboro, Sandy Creek, 2.32; Cashie, W. Chowan, 5.88; W. M. S., New Bethel, Kings Mt., 26.10; Matthews, 5.20; M. B. Salem Mission, 2.00; Brevard, .35. Total this week, $72.10. Previously reported, $4,873.71. Total this year, $4,945.81.

Foreign Missions.—W. M. S., First Gastonia, $2.50; Brown's Creek, Bladen, .42; Center Road, Bladen, .50; Abbottsburg, Bladen, 1.60; New Bethel, 6.36; East Durham, 18.43; S. S., First, Wilmington, 5.08; Piney Grove, .80; Sharon, Flat River, 2.45; W. L. Kivett, 10.00; W. M. S., Warren Plains, Tar River, 4.33; M. B. Salem Mission, 4.00; Sunbeams W. Durham, 1.25. Total this week, $57.72. Previously reported, $9,481.23. Total this year, $9,538.95.

Home Missions.—Porterswamp, $1; Browns Cree, Bladen, 1.00; Abbottsburg, Bladen, 1.35; East Durham, 13.10; Teachys, .50; Bethany, 5.00; W. M. S., New Bethel, 2.05; M. B. Salem Mission, 2.00; Fuquay Springs, 1.19. Total this week, $27.19. Previously reported, $4,356.72. Total this year, $4,383.91.

Education.—Galeed, Bladen, $11.65; Zion Hill, Bladen, 1.00; East Durham, 5.99; Powells Point, Chowan, 2.05; Poplar Branch, Chowan, 5.00; Singletarys X Roads, Robeson, 1.45; Antioch, Robeson, 2.93; Kinston, 20.46. Total this week, $50.53. Previously reported, $1.015.99. Total this year, $1,066.52.

Ministerial Relief.—Porterswamp, $1.00; W. M. S., Clayton, 2.50; Sandy Grove, Bladen, 3.40; Bethel, Bladen, 1.00; East Durham, 3.19; Fellowship, Flat River, 2.00. Total this week, $13.09. Previously reported, $342.04. Total this year, $355.13.

Total reported for all objects this week	$220.63
Previously reported for all objects	20,142.58
Total reported for all objects this year	20,363.21

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Mortgage Sale of Land

By virtue of power conferred upon me, by a certain mortgage deed, executed by A. L. Lynum and wife, Sarah A. Lynum, which said mortgage is duly recorded in Registry of Wake County, N. C., in Book No. 84, at Page 70, I will offer for sale to the highest bidder for cash, at the court house door, in the city of Raleigh, N. C., on Friday, August 7th, A. D. 1903, at 12 o'clock m., the land in said mortgage described, lying in New Light Township, in said county and State, and bounded as follows: On the west by the lands of Joseph Pearce; on the north by the lands of Henry Scott; on the east by the lands of Thomas Allen, George T. Pleasants and the Free School lands; and on the south by the New Light road, and said to contain ninety-five acres (95 acres) be the same, more or less.

J. M. CRENSHAW,
Mortgagee.

B. F. Montague, Attorney.
Raleigh, N. C., June 29, 1903.

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Dr. J. B. Duncan, the oldest physician of Crawfordsville, Ind., writes Jan. 29th, I feel it my duty to tell all I can of the great virtue of Himalya. Dr. W. H. Vail, a prominent physician of St. Louis, Mo., writes March 8th, that he used Himalya on six different Hay-fever patients last fall with satisfactory results in every case. Mr. Frederick F. Wyatt, the noted Evangelist of Abilene, Texas, writes Jan. 31st, that Himalya permanently cured him of Hay-Fever and Asthma and strongly recommends it to sufferers. Mrs. M. A. Scott, Crosby, Mich., writes March 6th, that Himalya completely cured her after fifteen years persistent suffering of Hay-fever and Asthma. Mr. Alfred C. Lewis, editor of the Farmers' Magazine, Washington, D. C., was also cured, although he could not lie down for fear of choking, being always worse in 'Hay-fever' season. Rev. J. L. Coombs, of Martinsburg, W. Va., wrote to the New York World, July 23d, that Himalya cured him of Asthma of thirty years' standing.

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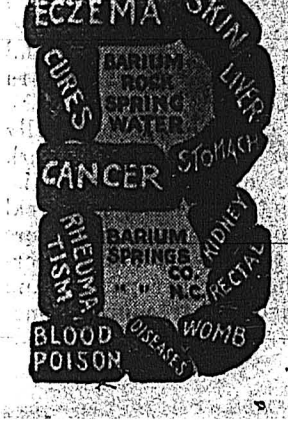

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