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THREE EMINENT DOCTORS ON SIN: ITS FORGIVENESS; ITS PENALTIES; ITS CURE.

It is not without significance to the writer that quite without premeditation he has recently read three treatments of the subject of Sin, and it may not be without value to the reader; for this is one of the central subjects in human life, whether Christian or unchristian. The sense of sin, the reproach of conscience, the mystery of evil, are common to us all. They perplex both good and bad. Sin may well be denominated the horror of the human race— the curse, to use God's word.

The sense of sin has a prime and vital bearing upon religion. The man reckoning with his sins and the mystery of conscience looks about him for explanation, for remedy, for relief. Fortunate for him if in such a mind he beholds the lifted-up Christ. But this is not the end of the matter. The old sin-curse survives, the consequences of sin occur, sin itself befalls, and the Christian has his problem of sin as well as the unforgiven sinner. Upon his treatment of this most personal of problems depends the soul's progress.

The discussions we have referred to are (1) "The Forgiveness of Sins," the first of a series of sermons by George Adam Smith, recently printed in a volume bearing the title of this sermon, published by A. C. Armstrong & Son, New York (1.50); (2) Two Sermons on Eternal Punishment and Eternal Life, in the new volume, "Sermons Addressed to Individuals," by Reginald J. Campbell, minister of the City Temple, London, also published by Messrs. Armstrong (1.25); and, finally, the chapter on "Devout Forgetting," in Lyman Abbott's latest work—"The Great Companion" (The Outlook Company, New York; $1.00.)

General Impressions.

Let us first record several general impressions.

The awfulness of sin stands out and should stand out upon every thought of the subject. Sin as simple wrong against one's self, sin as expression of the Evil with which life is mysteriously encompassed, sin as divorcement from God, sin as working out sure retribution, sin as the one thing which one must contend against all his hours and answer for as long as he lives, and longer, stands out an awful reality.

It is not without impressiveness that these three men, who are foremost in the adaptation of the results of modern research and scholarship, should so signally reaffirm the orthodox doctrine of the nature of sin and its awfulness.

The consciousness of one's sinfulness is fundamental in religion. Christianity that basis itself upon less than this reality of sin is not the Christianity of Him that came to call sinners to repentance. Conviction of sin is necessary to *conversion.*

Repentance of sin is the sinner's beginning of religion; and repentance is not repentance of the consequences of sin, present or anticipated, but repentance of sin itself—the repentance that realizes that sin has other than mere personal consequences, that sin is sin because it is sin against God, and against Him only; that repents of sin not because of its consequences, but because of God.

And, finally, there is no sin that one is bound to commit. Not one. You are sinful, but God allows you no sin. He grants no indulgences. He instead commands you to be holy; He expects you to be perfect. And you yourself, even while recognizing your sinfulness—indeed most of all in such an hour—rise to meet His expectation. The best of saints have borne the best of testimony to their sinfulness and at the same time to the justness of their obligation to be holy.

Fruits of the Forgiveness of Sin.

Mr. George Adam Smith dwells upon The Forgiveness of Sins. He is a master in the Scriptures, and a singularly clear expositor. We value most his message. His aim is not to discuss the Atonement; but he cannot forbear to begin and close his sermon with it. "How," he inquires, "is the forgiveness of sins assured to us? To which the answer is: 'Through the perfect sacrifice offered once for all in the life and death of Jesus Christ, the Son of God." With such an introductory one feels safe in taking him by the hand as he goes into the mind of God toward us in the forgiveness of sins.

He treats in particular of the consequences of forgiveness, raising the question, Does forgiveness carry with it remission of the material consequences? This question comes home to us everyone. Mr. Smith gives one more consolation than Mr. Campbell; but even he fails us. Forgiveness may and may not carry with it remission. We may pray for it at any rate. With this he moves into the larger considerations. A truly repentant sinner, he says, will not pause for an answer to his hopes of remission. He will view the larger consequences. He will long most for restoration. And that is assured. Not only hereafter, but here. And now he comes to his main message, that forgiveness is the sign of God's trust. He not only forgives, but in forgiving He says, "Sin no more;" He gives us the word of His trust, and His work to do. He honors us with the expectation that we shall not fall again (for the "Sin no more" is not the expression of a command so much as it is the expression of a confident expectation). God is confident that we will fly to Him the next time of trial. This Mr. Smith presses home as the great motive to holiness, and so it is: God forgives and restores us to His love, and not only so, He trusts us undeserving as we have been and are.

Suffering for Sin Inevitable.

Mr. Campbell dwells terribly on the consequences of sin. He believes in the vicarious atonement of the Christ; but, he declares, no man, no one, can bear another's punishment. He makes a straight distinction between vicarious punishment and vicarious suffering. For Christ to suffer vicariously for us is but to make our punishment the more exquisite—the more intense.

Mr. Campbell gives another meaning to the word "eternal" than that implied in the word "everlasting." He would not by any means limit it by terms of time. "Eternal life," he says, "is expresed in kind, not in duration, and every true follower of Christ is in possession of it now." He admits that he entertains hope for the last person in the world. "Punishment," he holds, "has a merciful purpose, and repentance, which shrinks not to accept the consequences of sin, secures in the divine order their certain transformation into good."

But lay not the flattering unction to your soul that he thus relieves one's dread of punishment. He seems rather the more to dwell upon it. "It is impossible," we quote, "not to believe in eternal punishment." . . . . "Inevitably, here or on the other side of death, wrong living works itself out in tragedy." . . . . "I have heard it said that the moment you eliminate the time element from the thought of eternity you have taken away its dread. It is exactly the opposite with me. The moment I take the time element out it seems as if eternity is crashing upon me." Thus he paints a terribly real picture of the inevitable consequences of sin, and while he drops the time element from consideration, he endeavors to make the punishment the more dreadful, the more certain, and eternity more eternal.

The value of his message lies in his emphasis upon *the inevitableness of punishment, both here* and hereafter. But he holds out a hope in Christ. He does not let the Christian off in this world. He passes with only a word the possibility of remission of consequences. Forgiven or unforgiven, we must suffer the material consequences, and we should not ask to be relieved of them. "He (Jesus) can remit all consequences of evil if He pleases. He hath suffered for the sin of the world. But you must not make terms with Him. What you must do is to cut off the hand if it be necessary, lop off the foot, pluck out the eye. Be right with God rather than wrong with the dominion of the whole world." He assures us of forgiveness in Christ, but he leaves the impression that sins committed, either before or after conversion, may have to be reckoned with beyond the grave. He promises the ultimate redemption of the sinner that dies out of Christ; but the burden of his teaching is that, converted or unconverted, one that sins must suffer and suffer terribly for his sins. It would seem that he actually hopes to make the penalty of sin more abhorred than the everlasting damnation of the orthodox creeds. But this is impossible; there is nothing to compare with the thought of the everlasting punishments of hell.

The Cure of Sin.

Dr. Lyman Abbott's message is to the man that has lost comradeship with God by wilful wrongdoing. How shall one recover it? He asks, "When *our iniquities have separated between us and our* God, and our sins have hid His face from us that He will not hear, how shall we regain our Great Companion?"

His answer is, "You are to believe that you are forgiven, not because you experience any change of feeling, but because Christ declares that He forgives you." "He declares that he will receive to the uttermost all those that come to Him." . . . . "Until you believe this, of course you cannot have peace, for peace is the result, not of being pardoned, but of believing that you are pardoned." We are not to dwell on the past save only so far as is necessary to avoid the sins of the past. "God blots our sins out of the book of His remembrance; it is neither right nor wise for us to engrave them with pens of steel in the book of our remembrance." "The last time before His death that Peter looked on Jesus was as Jesus was being led out from the court of Caiaphas to Pilate's judgment-seat, and the oaths and curses with which Peter was denying his Lord were still trembling o nhis lips. The first time after His resurrection that Peter saw Jesus was by the Galilean Sea, when the Master asked that disciple, Do you love me? as many times as the disciple had denied the Master. Christ recalled the past, burnt it in upon Peter's memory, probed his heart to the uttermost despite the hurt of the probing. But He did it only that He might add emphasis to the instruction, 'Feed my sheep.' The only value of the backward look is as a preparation for a future life."

This recalls Dr. Smith's message that God restores us sinners and gives us His work to do just as if we had not sinned against Him; and this restoration is more, is a more impelling motive, than any mere remission of material consequences could be.

* * *

And now shall we not put down our sins, give thanks to Him for His forgiveness, and go out in joy to sin no more, to feed His lambs, remembering that He has restored us to companionship with us and is with us all the days and every day?

A MOST ACTIVE PREACHER.

The daily papers tell of a professed Baptist preacher who lived for a while near Texarkana, married there, left his wife and ran off with his step-daughter, lived with her a year, left her in destitute circumstances, went to Tennessee and married two other women, got sanctified, and is now in jail. Who will say that fellow did not take a logical course, though it was round-about in its way?—American Baptist.

A PUBLICAN INDEED.

In a speech which we heard not long ago a certain bright lawyer remarked that he was a church member, but not a very consistent one. "I am," he said "like the Pharisee; I place my hand upon *my breast and cry out, 'God have mercy upon me* a sinner.'" When the large audience laughed immoderately he saw that he had made a mistake, was confused, attempted to correct himself, and said, "I meant, of course, the Samaritan." It was a good while before the laugh which followed subsided sufficiently for him to proceed.—Baptist and Reflector.

BIBLE STUDIES.

CONDUCTED BY W. R. CULLOM, TH. D.
Chair of the Bible, Wake Forest College.

"If a Man Die Shall He Live Again?"

In our study of last week the question of death was before us. We tried to think somewhat of the origin and purpose of death, both before and after the entrance of sin into the world. It seems fitting that we should now consider the question of life after death. What is the prospect that men will have a conscious existence beyond death?

MR. FISKE'S QUESTIONS.

Two questions raised by the late Mr. John Fiske are pertinent to our inquiry: (1) "Can we by searching our experiences find any reason for adopting such an hypothesis, [i. e. the hypothesis of a spiritual world]? (2) Supposing we can find no such reason, would the total failure of experimental evidence justify us in rejecting it?" His reply to his first question, is altogether negative. In replying to the second he says: "The entire absence of testimony does not raise a negative presumption except in cases where testimony is accessible. With the hypothesis of an unseen world that is purely spiritual, the testimony must, under the conditions of the present life, be forever inaccessible. Acordingly our failure to produce it does not raise even the slightest presumption against the theory. When conceived in this way the belief in a future life is without scientific support, and beyond the range of scientific criticism. It is a belief which no imaginable future advance in physical discovery can in any way impugn. It is a belief which is in no sense irrational, and which may be logically entertained without in the least affecting our scientific habit of mind and influence our scientific conclusions." ("The Unseen World," pp. 44, 50.)

Mr. Fiske was a great scientist and a great philosopher. If we start then from his standpoint to argue the question before us, whatever evidence we can find looking towards a future conscious existence will be so much positive proof of such existence without any thing to offset it on the other side.

To begin with, we will notice the universality of the belief in a future conscious existence beyond death. Of course it will be impossible to trace any of the ideas in this connection to their origin, for they come down in one form or another from prehistoric times. As far back in the past, and as far abroad in the present, as we have any record of men's thoughts and feelings on this subject they have looked forward and do look forward to a future existence in some form. Prof. Max Muller says: "I believe it has never been contested that even the lowest savages now living possessed words for body and soul." Whence comes this universal belief? Is it a mere accident or is it a basic instinct of soul? Wherever we find an instinct in the lower orders of creation, there is always an objective reality to correspond with it. When the birds of the cold north leave their native haunts to seek a warmer clime in the south they always find it. Has nature supplied an external reality to meet every instinct of the lower animals only to disappoint and mock the highest of all instinctive generalizations? "If the religious instincts of the human race point to no reality as their object, they are out of analogy with all other instinctive endowments. Elsewhere in the animal kingdom we never meet with such a thing as an instinct pointing aimlessly." (Geo. J. Romanes: "Thoughts on Religion," p. 82.) We contend, therefore, that this universal belief in a spiritual world and in a future state of conscious existence in that world is a strong presumption in favor of the reality of such a world and of a future life in that world.

We suggest, once more, the sense of partialness or incompleteness of man's life here as an argument that he will live hereafter. By this idea of partialness we do not mean to note simply the fact that so many lives are cut short by death ere they reach any degree of completeness for a human life even in this world. If we will compare our real selves at any point in life with our ideal selves, or if we will compare ourselves as we are with ourselves as we hope to be, we shall be compelled to feel that there must be opportunity for development hereafter, or that God's noblest work will be cut short before it has made a good beginning. This idea has been well worked out and expressed by Professor Royce, of Harvard. He says: "The goal of every finite life, in its finitude, is a fragment. When I seek my own goal, I am looking for the whole of myself. Never in the present life do we find the self as a given and realized fact. It is for us an ideal. Its true place is the eternal world, where all plans are fulfilled."

"We'll catch the broken thread again,
And finish what we've here began."

We insist, then, that this sense of partialness in the oldest of human beings on this earth, and with reference to the highest part of their being at that, links itself with the argument from universal belief as a further strong presumption in favor of a future life. Apart then from any special revelation on the subject, we have very strong grounds for looking forward to a "life beyond." But when we turn from these natural presumptions to the teaching of the Scriptures, there the evidence is strong, clear and cumulative. But in approaching the Scriptures a few general observations may be helpful: (1) The Bible takes some things for granted and does not pretend to discuss them in a formal way. Take the question of God's existence as an example. The Bible nowhere seeks to prove that there is a God, but in its very first verse assumes this as one of the fundamental facts of existence. So with reference to the question before us. The conscious existence of the soul after death is one of the basal assumptions of the Bible, and we can perhaps learn as much from what is not said on this subject as from what is said. Without the fact of a future existence as one of its primary postulates, much of the Bible is meaningless. In turning to the Scriptures, therefore, our appeal will be to certain great underlying principles in the Book rather than to a collection of separate and detached sayings. (2) When we begin to examine the teaching of the Bible on any subject we must remember that revelation, like the path of the righteous, "shineth more and more unto the perfect day." In other words, revelation is progressive, and if we fail to keep this fact before us we shall often find ourselves in trouble. Jesus taught this. He says in Matt. 5:17, "Think not that I came to destroy the law or the prophets: I came not to destroy, but to fulfil." The word "fulfil' here means to complete or fill out; so that we need not expect to find such full and complete teaching in the "law and the prophets" as we find in Jesus. The same thought is expressed in Heb. 1:1-3. "God, having of old time spoken unto the fathers in the prophets by divers portions and in divers manners, hath in the end of these days spoken unto us in his Son, whom He appointed heir of all things, through whom also He made the worlds; who being the effulgence of His glory, and the very image of His substance," etc. (See also 2 Pet. 2:19). In accordance with this principle, we shall not be surprised if we do not find many things taught so clearly in the Old Testament as they are in the life and words of Him who is the "Light of the World." (3) In studying the doctrine of a future life in the Scriptures, we must remember that in the Old Testament the individual occupies a comparatively small place. "The people of Israel, in their collective capacity, sustain a peculiar relation to God, but the individual is content to be a part of this peculiar people." It is only when the nation is destroyed and sent into exile that prophets like Jeremiah and Ezekiel begin to "change the religious centre, making it no more the conscience of the people, but the conscience of the individual." These remarks will prepare us for our next study, viz., the teaching of the Scriptures on the doctrine of a future life.

Questions: (1) What is the question before us in this study? (2) What two questions from Professor Fiske are suggested, and what is their bearing on our question? (3) State and explain the nature of the argument from "universal belief." (4) Do the same as to the argument from our sense of incompleteness in this life. (5) State and study the three general principles about the Bible which we should carry with us in the investigation of any subject.

From Crozer Theological Seminary.

I have just read the Recorder and was much interested in affairs in the home State. Then I wondered if the home people were not interested in their boys at Crozer. I remember while home last summer I had to promise to keep you informed. This question was often asked me: What kind of school is Crozer? I take for granted that you understand that it is thoroughly Baptist in the most orthodox sense of the word, so much so that I have wondered if there wasn't danger of its leaning back the other way. You want to know the methods of teaching. I would say largely the Laboratory method. We are critics in the sense that every Bible student is a critic seeking for truth. But we are constructive rather than destructive in our methods. Every professor comes to his class room with a profound reverence for the truth. True, frequently the professor takes the side of the destructive critic, dealing a few sledge hammer blows when the whole fabric of our childhood faith seems trembling to the fall. We are expected to defend it. A regular debate ensues. Thus we are taught to meet the enemy and defend the truth. The professor taking care that every man is left stronger in the faith than he was before.

In the department of church history the best university methods are employed. The student is guided to the sources and there he gathers for himself from the great storehouse of knowledge.

In exegesis, personal investigation, written work, oral recitation and discussion are all employed. Special care being taken to reach and emphasize the spiritual truths which are the life of the Scriptures. It would be intreesting to speak of the other departments, but I want to say a word in answer to another question that was asked me so often.

Why do not our educated men come back to us? Will you let me ask a question? Do you make it possible? Already this spring there have been several State Secretaries here looking for men to locate in their States. They come, get acquainted with the men, gather what facts they can. They introduce these men to the churches, giving them the facts they have gathered, then leave the churches to do the rest. One says that he can settle the whole senior class in his State if they will go. Another says that they want the best and under God they are going to have them.

Now let me say another thing: *North Carolina has one of the best* all round men in this year's class—Mr. W. O. Rosser. He can be saved to North Carolina if some church will do so. True he is now in the pastorate; but you can move him. He is a graduate of Wake Forest College. He is just completing, with honor to his State and credit to himself, a three years' course in this, one of our best Theological Seminaries. Will North Carolina churches neglect their opportunity and then complain?

Will you let me call your attention to another man? Many of you don't know that he is here—Mr. C. G. Wells, late of Statesville, N. C. He is here taking a course in church history, thus the better fitting himself for work in the future. He will complete this work and be ready to reenter the pastorate the first of June. He has already proven himself to be one of our strongest men. Will the North Carolina churches suffer him to go elsewhere? I hope not.

I have written these lines without the knowledge of these gentlemen, but I felt that it was my duty to let you know. Now I am trusting that you may save them to North Carolina. If you do this I shall be happy.

Yours in Christ,
SQUIRE J. BEEKER.
Chester, Pa.

How the Wales Revival Began.

So far as the revival can be ascribed to human instrumentalities, the most important influence has been exerted by a young miner named Evan Roberts. He is only twenty-six, and his smooth-shaven face gives him a boyish aspect. Last summer, just as he was beginning a course of study preparatory to entering the ministry, he received what he considers a baptism of fire. It led him to return to his rural home to wait for further revelations from heaven. In the course of a week they seemed to come to him and since that time, accompanied by several women singers, he has been going about among the churches, speaking for a day or two at each, and arousing a marvelous response. Modest and retiring in disposition, there is something wonderfully magnetic in his personality. He seems to have as clear a consciousness of a divine commission as ever Joan of Arc had.

But now it will be said that this mighty religious awakening is due to some special individuality. But the Transcript says that is not so. Let us quote again:—

"But the movement does not appear to be dependent on any one man. It is breaking out spontaneously and with power in every part of the country. Great meetings are held at railway stations as well as in the churches, where morning, afternoon and evening large congregations assemble. Down in the mines, too, half hour prayer meetings are held twice a day, the men in the different shifts descending a half hour earlier in order to enjoy the opportunity without trenching on their employers' time. Members of Parliament are joining with unlettered peasants in fanning the flames. Even the Anglican church is introducing prayer meetings, and its members are as eager as Non-Conformisits to reap the fruits. According to William T. Stead of London, magistrates, policemen, employers of labor and other disinterested observers are one in asserting that the revival has done good and only good."

WILLIAM ASHMORE.

A solid fame is better than a sounding one.

Sunday School Questions.

A Four-Months Elementary Normal Course for S. S. Workers.

BY HIGHT C. MOORE,
Field Secretary.

Officers—The Superintendent.

21. What kind of man should the superintendent be?

Peters names seven admirable characteristics which he should have or seek to attain: cheerfulness, teachableness, lovableness, gentleness, firmness, executive ability, and piety.

While granting that all desirable qualities are not possible in any one person, Foster mentions five as important, if not essential: a consistent life, sincere piety, familiarity with the Bible, administrative ability, and that he must be strong-willed, but not self-willed.

Of the model superintendent, Semelroth says there are four things he should be: spiritually minded, exemplary in character, a Bible student, sociable. And there are two things he should have: devotion to his work and executive ability.

The ideal qualifications according to Spilman are threefold: (1) Social—he must be even-tempered, considerate, firm, fond of children, sympathetic. (2) Mental—he must have common sense, appreciation of work, punctuality, progressive spirit, executive ability, judgment as to teaching, patience. (3) Religious—he must be a Christian, a Bible student, and must know and believe the teachings of his denomination.

22. By whom and how often should the Superintendent be elected?

Preferably, by the church in regular conference; this commits the church to its teaching work, gives the Superintendent church backing, makes him responsible directly to the church, effaces the imaginary line separating the school from the church, and may forestall the possibility of having an officer who is unconverted, incompetent or in some way unsatisfactory.

Quite often, however, the election of Superintendent is left to the school as a body and sometimes it is entrusted to the officers and teachers.

Of course in mission fields or in very weak congregations the right person may with entire propriety take the lead of his own accord or upon request of pastor, of other members, or of the people in the community.

The term of office is usually a year. The faithful Superintendent should and is likely to be re-elected, and the one who is inefficient can be gotten rid of most easily by the election of a successor at the expiration of his term.

Just here it may be said that the custom of electing a new Superintendent every year in order "to pass around the honor" is much to be regretted, if not reprobated. Get the right man—keep him—stand by him; this surely is good counsel.

23. What are the duties of the Superintendent?

This officer himself, the pastor, the school, the church, the people want to know. Listen again to the voice of experts:

Foster says the superintendent is to superintend the school, arrange the school in classes, choose teachers, open and close the school, plan details, direct others, have right ideas, determine the religious atmosphere of the school.

Spilman says that during the week he should plan constantly for the school, do some visiting, conduct (or at least attend) the teachers' meeting. During the Sunday-school session he should be on time, call to order promptly, conduct opening exercises, while lesson is being taught supply teachers, welcome new scholars and visitors, sound warning bell five minutes before close of teaching period, and conduct closing exercises.

Semelroth says in general he is to lead the school, interest teachers, study methods, develop workers, visit parents, teachers, scholars. In the school before opening—be on time, have all things in order, greet attendants; during opening—direct the service, place substitute teachers, counsel with teachers; during lesson hour—observe all things, inspection, visit special classes; during closing—direct service, review lesson, present the week's work.

Peters says that in the school he is to begin on time, lead general exercises, have oversight during class work, use blackboard for platform review of lesson, and make closing exercises helpful. Out of the school he is to prepare for work of school by holding cabinet meetings, weekly teachers' meeting, visit pupils as often as possible, read and study along the line of his work, attend Sunday school institutes and conventions, and prepare all details of work in the school.

"Who is sufficient for these things?" And yet, dear fellow-workers, we can be all we ought to be and do all we ought to do through Christ who helps and strengthens us.

24. What are some of the Superintendent's problems?

The following were recently named by several superintendents in a leading newspaper:

(1) To secure earnest, spiritual teachers.

(2) To get adult church members interested.

(3) To secure thorough study of lesson by pupils before coming to class.

(4) To secure teachers and hold scholars from fifteen years upward.

(5) How to secure more and better study of the lesson.

(6) How to get and keep boys between fourteen and twenty-one.

(7) How to retain young men and boys in the Sunday-school.

(8) To get scholars of all ages to become more interested in Bible study and to make use of best helps.

(9) To procure competent teachers for permanent work; also a classification satisfactory to both teachers and pupils.

(10) How to secure regular attendance of present members and to get into the school children of non-church-going families.

(11) Teachers: how to get them at all; how to get them well qualified; how to have them regular; how to keep them interested.

(12) Insufficient class-room accommodations for young people and adults, resulting in losing large numbers of these from our membership.

(13) Indifference on the part of young people between sixteen and twenty-one as to the duty and privilege of open confession of Jesus Christ.

(14) To secure Christian teachers who will emphasize salvation rather than the educational phase when presenting the weekly lesson.

25. What is to be done with an incompetent Superintendent?

In the first place, with much care and prayer elect as superintendent the very best person available for the position. This will avert a multitude of perplexities besides serving the best interests of the school.

If, however, the man chosen develops any seeming incompetence, it is not at all unlikely that friendly counsel and hearty co-operation will go very far toward promoting his efficiency. Try it and see.

But if one is elected who proves to be incurably incompetent, showing it perhaps in persistent neglect, in satisfied ignorance, or in conceited domineering, he should by no means be continued in office. At the first opportunity (and if urgent, make the opportunity) let another be chosen who will try to discharge the duties of the office faithfully.

Juniper Springs and Holly Springs.

I took charge of Juniper Springs church two years ago. The first year I came from Wake Forest to my appointments once a month.

Last year I took charge of Holly Springs church just three miles from Juniper Springs. At this time I came to live among the members of the two churches, giving them two-thirds of my time. They were paying to the support of their pastor at this time from $60 to $75 each. In good faith we started to repair our house of worship at Juniper Springs, repairing it outside and inside, and furnishing it with a nice organ, put us in good shape for service.

We are now having preaching twice a month, and have raised pastor's salary from $75 to $200. Also have doubled on other objects.

At Holly Springs, in one year's time we have built a new house of worship, costing something over $1,000. It is the nicest country church we have seen, and glad to say that there is no debt on it.

They have also raised the pastor's salary from $60 to $150 for one service a month, and have pledged to increase missions 50 per cent.

These two churches work together nicely. Our next plans are to build a parsonage and support a man on the field.

B. TOWNSEND.

Broadway, N. C.

From Pastor Cowan.

As a friend to the cause of temperance, and desiring to see our people more intelligent advocates of this cause, I wish to commend the work that Dr. E. O. Taylor, of Boston, is doing at this time in our State. He delivered his series of lectures in Kinston not many days since, and I am sure great good was accomplished. It is not his aim to appeal so much to the sentiments of the people, but to instruct them. The facts that he presents cannot fail to impress the intelligent and thinking mind. Any of our towns, in our opinion, would do a wise thing to secure the services of Dr. Taylor.

I suppose you are aware that I have decided to go to Bristol, Tenn., to serve the First Church. It was very difficult for me to make up my mind to leave Kinston, and especially to leave the State. But after considering all the facts in the case, I decided to this end. Bristol being in the mountains, my native clime, was one of the things that led me to this decision. Being a native of the mountains, I feel the deepest interest in the mountain people. I also felt that I might be able to do a larger work in Bristol than here. I hope this change will be for the upbuilding of the kingdom of God. I shall miss many things by this change; the greatest of all, possibly, will be the helpful fellowship of my brethren of the North Carolina Convention. I have, and will ever have, the profoundest interest in the welfare of my native State. While just across the border, I will seek every opportunity to serve my State. I hope often to have the privilege of striking hands with my brethren with whom I have had the privilege of being associated and who have been so helpful to me in many ways. If possible, I will read the pages of the Recorder with an added interest when I have reached my new field.

Sincerely yours,

GEO. N. COWAN.

Kinston, N. C., Jan. 6, 1905.

There are people who go about the world looking for slights and they are necessarily miserable, for they find the mat every turn.—Drummond.

A Typical Coal Mine Meeting.

(From a Correspondent of a British Weekly.)

I descended the pit at six o'clock the other morning. Reaching the bottom, I walked along the "partings" till I reached the "Baltic" seam. My guide, after explaining the workings of the mine, piloted me to a recess in this seam where a number of colliers had assembled. Presently the numbers increased, till over three hundred men, each with his safety lamp, were gathered in a strange crowd. Some were seated on the floor; others knelt and numbers were standing. One of the number struck up Diolch Iddo (Thanks to Him); this was taken up by the others, and repeated again and again. An old collier jumped up and told in Welsh how, after five unsuccessful attempts to get a fellow-workman to give his heart to God, he had at the sixth attempt the previous night triumphed. Diolch Iddo again rang through the galleries. Two men prayed simultaneously, one in English and one in Welsh. Before they had finished, from the far end of the seam came the strains—in a rich bass voice—of "Guide me, O Thou Great Jehovah."

In a moment everybody present was singing this beautiful hymn. Never did it sound so impressive as deep down in the bowels of the earth that morning. A dozen colliers of all ages testified at once, and prayer followed prayer in quick succession, when in a truly "encircling gloom" the men sang, "Lead, kindly light," many of them swinging their lamps; one marveled at this great change that had come over these men, whose unsual occupation before starting work was singing comic songs and indulging in coarse jest and vulgarity. The ponies walking between the curve lines on their way to the workings seemed amazed at the strange sounds and scenes. A brief address in Welsh was delivered by one of the men who appealed for those who were on their way to glory to show lamps. Hundreds were hoisted aloft, and a few remained on the ground. The owners of the latter were immediately objects of pity and prayer. All went on their knees and sang, "For you I am praying," and as it was time to commence work, the benediction was pronounced, the men marching to their work singing, "Throw out the life line."

Mr. David Davis, the manager of this pit, told me he had not heard one of the men swear for over three weeks—a remarkable thing indeed. This scene is only one, typical of many that are daily taking place in South Wales coal mines, and at which many men are being converted.

Dr. Irvine was an Episcopal Clergyman who wrote to his Bishop, giving a case, without mentioning names, in which a divorced female parishioner had married again. He asked the Bishop what should be done, and the Bishop replied that she should be suspended from the Communion of the church. This was accordingly done, but it turned out that the offending woman was very wealthy and a friend of Bishop Talbot. So the Bishop and the woman put their heads together and Dr. Irvine soon found himself another John the Baptist with his ecclesiastical head cut off. Lately influential friends of Dr. Irvine have agreed to bring the Bishop to trial for this alleged offense, which, if true, was certainly an outrage on justice.—Presbyterian Standard.

Adversity is sometimes hard upon a man; but for one man who can stand prosperity there are a hundred that will stand adversity.—Thomas Carlyle.

Sincerity is the one secret of success in the search for God.

News Notes.

...Of eight candidates from Wake Forest College for law licenses last week six were successful.

....Dr. J. W. Warder, a venerable minister of Louisville, died February 3rd, aged seventy-nine years.

....Evans Roberts wass oe arnest in his prayers that his landlady requested him to leave her house.

....Shaw University at Raleigh is printing an excellent monthly, called "The Workers." President Meserve is editer.

....Bro. R. B. Nichols, assistant principal, writes that the enrollment of Leesville High School is 25 per cent greater than ever before.

....Elder J. Henry Booth is now at Mangnolia, having formerly received his mail at Boulaville. He will strengthen our cause in the Eastern.

....Send a letter by next mail to the member or members of the House from your county urging the passage of the Ward bill. All depends upon the people.

....But you will send in your subscription as soon as the weather opens, will you not? This bad season has almost paralyzed our business department.

....Pastor W. H. Sledge, Wake Forest, 1902-1904, has accepted the care of Tattnal Square Church, Macon, Ga. Bro. M. A. Jenkens was once pastor there.

....Both the North Carolina Advocates have special campaigns for new subscribers on hand. The Recorder hopes that its friends will lose no opportunity to speak a word for it now and then.

....The Biblical Recorder seems to be getting its eyes open to a little matter that we called to its attention a few weeks ago.—Presbyterian Standard. We wish as much could be said for the Standard.

....We regret to hear that Bro. N. D. Johnson, brother to Archibald and Livingston Johnson, is suffering with rheumatism. We trust very soon he will be fully restored to his work in the school-room.

We regret to hear that Pastor J. O. Alderman has resigned the care of our East Durham church, a pastorate for which he has shown the highest qualifications, the church having flourished ever since he took charge.

....Pastor Lunsford's article on "The Penalty of Neglected Service" was reprinted in full in the Christian Index and the Christian Advocate, Nashville. The average religious paper hungers and thirsts for just such contributions. They touch the heart.

....We are glad to welcome such an addition to the ranks of North Carolina's newspaper men as Mr. Paul Scarboro, son of Bro. C. W. Scarboro. He is a vigorous, alert and intelligent writer: and the first number of his paper, "The Hertford Herald," promises richly.

....On page 5 of the minutes of the last session of Raleigh Association it is stated that "Bro. D. P. Robbins presented the claims of Fuquay Springs Church, when a collection was taken amounting to $26.55." It should read: "Amounting, in cash and pledges, to $26.55."—Clerk.

....We rejoice to learn that only $500 is now needed to make good the $2,000 offered to Mars Hill College. That is to say that the entire $4,000 depends upon the rest of us raising only $500 by March 1st. Let Brother Moore count you in this great opportunity, reader. Address R. L. Moore, Mars Hill College, N. C.

....Pastor Hall, of Fayetteville, is excellently qualified to conduct a European party. Having lived in England and having conducted tour-parties, he knows the highways and by-ways, the ins and the outs. We hope at least a dozen North Carolina pastors will go with him.

....Only one of all our readers responded to our invitation to write an appreciative paragraph about their pastors for this column. We renew the invitation. We will send a nice book to the reader who sends the most admirable paragraph, not over 200 words, about either church or pastor.

....Sunday's paper reported that E. E. Boniar, Assistant Secretary of our Foreign Mission Board, has disappeared unaccountably. When last heard of he was in Montgomery, Ala. That was twelve days ago. He had appointments at two other places, but did not fill them. Monday's papers brought the news that Mr. Bomar is ill at Pensacola, Fla.

....Dr. H. M. Hamill and Mrs. Hamill will conduct a "Carolina Summer Training School" at Wrightsville Beach, N. C. (near Wilmington), June 15-21 next. A great time is expected. Special low rates. Surely many of our Sunday-school workers will begin early to arrange to attend.—Exchange. A sort of Methodist Midsummer Meeting, is it not?

....We regret very much the departure of Pastor G. N. Cowan from North Carolina. It is true a large work awaits him at Bristol; but he has done so well at Kinston, has obtained such a hold upon our people; has taken such a promising part in our general meetings, that it *seems more than a pity to give him* to another State. Let the Old Dominion treat him well.

....Bro. W. T. Bradley writes: "Rev. W. T. Staley, former pastor at Biltmore, N. C., has gone to take charge of the Baptist church at Wilkesboro, N. C. The people of the latter place are fortunate in securing *the services of such an able* and consecrated minister. It is with grief that we Buncombe County folks have to submit to his going away, yet we trust that God's hand is in it all."

....We are glad to enroll the following upon the list of Bible Readers for 1904: Miss Lizzie D. Lancaster, Mrs. Annie Lancaster, Mrs. J. R. Baldwin, Miss Lucy S. Baldwin, Mr. and Mrs. John Lindsay. Brother Lindsay writes: "Mrs. Lindsay is reading the New Testament. I am following Bro. W. R. Cullom, and like him ever so much. He throws a new light on it." It strikes us that Dr. Cullom is doing uncommonly fine work. Next week he writes on "The Future Life."

....We thank Brother Eller for the following note: "The Memorial Chapel at Sandy Creek, N. C., erected to the memory of Elder Shubal Stearns is completed all except the seats, which are improvised. The house presents a neat and really beautiful appearance. Our indebtedness is very small except the thanks we owe to Bro. L. Johnson, the Recorder and many contributors which are hereby extended to all who have aided us. Congregations are good. Baptized three times during the past year at the old place."

...Bro. L. A. Loyd, of Warren Plains, one of the beneficiaries of our Board of Ministerial Relief, writes: "I desire through the Recorder to thank the dear brethren and sisters for the help they are extending to me in my old age. It is a joy to know that the cause of Christ is prospering in our beloved State. Our denominational growth is marvelous; I daily thank God for our wonderful progress. The weekly visits of the dear old Recorder greatly help and cheer me."

....Our readers must be more or less aware of the movement in Kentucky, Arkansas, Kansas and Texas, to separate from the Southern Baptist Convention on so-called Landmark and Gospel Mission lines. Dr. J. J. Taylor has recently submitted quite a powerful argument against the movement. But, if we may judge from the writings of Messrs. Hall, Bogard, Searboro & Co., they are not men to be reasoned with. They are petty leaders—the most difficult men in the world to deal with. They must lead. And yet to let them lead spells ruin. We fear the best that can be done is to await while Experience teaches another lesson.

....The most notable banquet in the State's history took place at High Point last week. It was in honor of Secretary Metcalf, of the Department of Commerce. Notable men from various parts of our country were present. The occasion was in recognition of the commercial advancement of High Point; and for a token that her advancement has been made without the "aid"—as they say—of saloons, no wine was served. Mr. J. E. Wood Cox, to whom the banquet is largely due, says: "We claim to be the banner temperance town in our State and are a living demonstration that a town can be successfully built up without bar-rooms."

....The organization of a great Landmark Baptist Publishing Company and a General Association of Landmark Baptists of the United States are two things immediately before us. Have you bought stock in a good investment? It will pay anyone who has money to invest to put it into this proposed company. Good dividends will be declared. Twenty-five dollars will pay for one share. The capital stock will be $100,000. Write to Ben M. Bogard, Little Rock, Ark., and tell him how many shares you will take. Act promptly and it will insure success.—Baptist Flag. This is the first time that a religious denomination has promised to pay dividends! What are we coming to?

....The social event of the year at Wake Forest is Anniversary—the celebration of the founding of the Literary Societies. It fell this year on Friday, February 10th. The occasion was in every way in keeping with the best traditions, a representative attendance of young people and old people, good speeches, enthusiasm and social fellowship. The debaters were Messrs. Edward Long, William Poe, J. C. Patton and Eugene Turner; the orators, Messrs. A. H. Olive and M. D. Austin. On the evening before the day proper the Glee Club gave a concert. On Anniversary night the usual reception was followed by a banquet tendered its friends by one of the fraternities—or social clubs.

....The editor of the Recorder is a victim of deplorable treachery: His memory—so fully trusted—has gone back on him. He said that Wales was largely Baptist, that the saying is, all Welshmen are Baptists. It is not true. Baptists are strong in Wales; but they rank only third, the Calvinistic Methodists ranking first. Is it possible that the statement we had in mind was "all Welshmen are Calvinists?" We think not, but that is the only explanation we can offer. But the pity of it is that henceforth we cannot trust our memory, but must turn to the Encyclopaedia to verify the strongest impressions. Is it the touch of age? *Heaven forbid. But yesterday* too young; and today too old!

....Baptist churches in Wales are gathering in fruits of the great revival in that land. The British Weekly thus describes a baptismal scene at the Gwaun River, where ninety-four converts were baptized by the Rev. Dan Davies on a bitter cold day: "The scene was a very remarkable one, being witnessed by a great gathering of people to the number of about five thousand, who lined both sides of the river and the furze-covered hill which overlooks it. The day was bitterly cold, which sent a shudder through the candidates as they stepped into the river one after the over. Also it may be worth while to note that here was a single man, the Rev. Dan Davies, who immersed ninety-four candidates in less than half an hour. This is more than three a minute. Twelve apostles at that rate could easily have immersed over 17,000 on the day of Pentecost.—Western Recorder.

....Bro. W. F. Fry writes: "The going of Pastor G. N. Cowan from our Association to another field of work is such a loss as we feel will be almost irreparable. During his stay at Kinston of nearly three years, his services were not confined to that church alone. He considered himself a servant of the Lord in a broader sense. As chairman of the Executive Committee of the Association he labored as few men do to make the mission work permanently effective. Every part of the Association has felt his strong mental and spiritual personality, and we are stronger as an Association for his having spent this time in our midst. To a member we grieve at his going from us, but at the same time rejoice at his opportunity for greater usefulness. If some of us were to *try to express ourselves personally*, we could not find words with which to do it.

....Last Sunday Rev. Mr. Foushida, a Japanese of culture, preached in the Baptist church here. He has just graduated from Baylor University in Texas and is now going to the Southern Baptist Theological *Seminary at Louisville, Ky., where he* will take a full course before returning to his home-land as a missionary. He has been in this country four years, was converted to the Christian religion eleven years ago, and has had the purpose before him of coming to this country and fitting himself for missionary work at home. He speaks the English language very well, is a good speaker and is quite graceful in his gestures. He will doubtless do great good in Japan as a preacher of righteousness. He said that the reason he is not in the Japanese army fighting the Russians is because he is an inch or two too short to measure up to the army regulations.—Exchange. This is probably the Japanese fraud against whom we warned our readers. Look-out for him. This note refers to a town in the West Chowan, in which region he has raised several collections. He may bob up in your town to-morrow.

....Bro. John A. Estridge writes from Archer: "We have for our pastor one of the best preachers in the State. He has been with us three years, and will, I trust, be with us many more. I do verily believe he gets better every time he comes. He has accomplished great things for the Master in this community. Here are some of the results of his labors: When he became pastor the church *had thirty-two members; now she* has a membership of seventy-eight. Then she gave for all objects, except pastor's salary, $4.85. This year she has pledged $20. Then she gave her pastor less than $10; now she gives him over $50. Then for all objects, pastor's salary included, she gave less than $15; now she gives $70 or more, all told. So you see she has nearly thribbled her membership, while her gifts have been multiplied by five. And not only this, but the church has done a $75 job of repairs on her house of worship, and now has part of the shingles on the grounds to put on a new roof. When that is done we will have a very comfortable house of worship. We also hope to paint our house later. All this improvement has been made in three year's

time. The attendance is very good, especially on Sunday at each service. On our last meeting, the fourth Sunday in January, our pastor preached a very practical sermon, outlining our duty for 1905. He made an earnest request that not only the Christian people, but the sinners of the community, make it a rule to go to Corinth on Saturday before each fourth Sunday, and thereby show due respect to God. The man I refer to as our pastor is the Reverend A. A. Pippin, of Wakefield, N. C. May God bless him and give him many stars in his crown, for he is fighting a good fight, and making full proof of his ministry. I am going to say something now that will encourage Brother Johnson. I think if the Lord blesses us with such an ingathering this year as He did last year, we can say to the Board, thank you, good brethren, for your assistance in the past; you have nourished us in time of weakness and of need, and now we gladly relieve you of our burden, and strike hands with you in the onward march toward the promised land, hoping that if any shall fall by the wayside, faint and weary (as we once were), we may help you to lay hold of them and rescue them (as you did us) from the power of the enemy, whose only desire it is to destroy. May the Lord give us such an ingathering, and even more; and His name shall have the praise both now and forever. Amen. May the Lord bless the old Recorder. It gets better and better."

The Murphy School—A Reminder.

Quite a number of your readers, outside of these mountains, have substantially interested themselves in our Baptist School at this place. Certainly they, and it may be also others, will be glad to know just what we are doing in this school. I will, therefore, write very briefly about our work here.

The school began 4th November, last, with twenty students on its roll. It now has one hundred and twenty students on its roll—an increase of six hundred per centum in three months. We think this is not bad for our first session: indeed, we think this is very fine. None of our friends thought at the beginning, that the school would grow to such proportions in so short a time. But we have, as we think, other surprises in store for our friends—surprises which will disclose themselves before the present session shall come to an end. We think we shall have on our roll one hundred and fifty students by the middle of March proximo.

The gathering of this large number of students here has not been secured by drawing upon the patrons of other schools. Our information is, that all our other schools in these mountains are more largely attended than ever before. Bellevue School, only ten miles distant from Murphy, has the largest number of boarding students in its classes this year that it has ever heretofore had, since it passed into the hands of its present management. The building of the school at Murphy has not hindered anyone of our other schools. It has helped them rather. Indeed, a leading citizen of Murphy told this writer the other day, that our school had greatly stimulated the graded school here, so that it was a much better school now than it had ever been before. We are glad of this. Our aim is to help, not to hinder.

Our school at Murphy has six teachers. They are Prof. B. D. Thames, Principal; Mrs. B. D. Thames, music, stenography and typewriting; Prof. J. E. Crim, ancient languages, mathematics and physics; Mrs. J. E. Crim, preparatory and bookkeeping; Miss Idson, art, and your humble servant as a temporary helper in the teaching of certain classes. All these teachers, excepting the temporary helper aforesaid, are fine instructors in their respective lines, and they are doing most admirable work.

We must not omit to say just here that we have as fine a set of boys and girls—young men and young women—as can be found in any school of like grade anywhere. They are fine young people, and we are proud of them.

We are planning to erect within the next six weeks a handsome and commodious school building. This new building will contain five large and comfortable school rooms—so arranged that three of them may be thrown together to form a large and attractive auditorium. We are not asking help for this new building from abroad.

The first church of Durham and the First church of Raleigh promised this writer to give one hundred dollars each to help with the last payment of $750 on our school property. The church at Franklinton and the church at Wake Forest promised $50 each on said debt. This writer does not know how much of this has been paid. But he asks that the unpaid amounts may be paid over to Secretary Livingston Johnson as soon as may be, as the money is needed now.

The writer takes this method also to ask those brethren and churches that pledged for this fund at the late Convention at Elizabeth City to send Brother Johnson their pledges as soon as possible. We are needing the money, and we are needing it now!

BAYLUS CADE.

Murphy, Feb. 4, 1905.

Convention Headquarters.

The Coates House will be headquarters during the meeting of the Southern Baptist Convention, May 12th to 17th, 1905.

Rate, American plan, $3.00. A limited number of rooms at $2.50. Room, with bath, $3.50 to $5.00, with a reduction of fifty cents per day for each person where two or more occupy the same room, and this reduction applies to all rates as above given.

Near the Coates House, within one to three blocks, are the Brunswick, Virginia, Savoy, Richelieu, Merchants and Baltimore. Nearer the church, where the Convention will meet, are the Midland, Metropolitan, Victoria, Cooper, Stratford, Carleton, and others, whose rates will be given a little later.

Those wishing to engage rooms at the headquarters should address the Coates House, Kansas City, Mo.

F. C. McCONNELL.

Baptist Congress in London.

I am arranging to take a select party to the World's Baptist Congress. The trip will include first-class ocean passage, Scotland, the Romantic Trossachs, Edinburgh, Melrose Abbey—Sir Walter Scott's country. Through beautiful England, visits to Warwick Castle, Bedford, Stratford on Avon, Windsor Castle, the famous places of London. All expenses met, including hotel accommodation in London. Would you like to take this for $225? Then write me at once.

An extended tour on the Continent—including one week and carriage drives in Paris, lovely Versailles, Brussells, Amsterdam, Antwerp, if desired, at the lowest rates, with comfort and pleasure. Everything furnished.

Let me hear from you as soon as possible. Information cheerfully given.

J. J. HALL.

Fayetteville, N. C.

Somewhere along the path of life, the kindness that we have shown will come back to us. Every deed of love goes on forever, and in its journeyings to and fro it will sometimes pause at the gate of our own lives, or burn its incense upon our altars.

From Elder Wood.

I ask for space to enter just two items. One in reference to my recent field, the other to my present work.

As you know I was pastor of Chowan, Union and Lewiston churches, in the West Chowan Association. At the date of my leaving, Lewiston was thinking of combining with several small churches around, and forming a field with the pastor located in that village. A most excellent idea, and one I trust they have carried into effect. This is a strong church, not yet fully awake, however, to its mission in the world, but with its large membership, many of whom are as the salt of the earth, capable of great development. I served them four years. They were *good to me*, and during this time they greatly improved their house of worship, and increased fourfold their gifts to benevolence.

The Union church is unique, in that it is almost exclusively a congregation of young people. Two or three "fathers and mothers in Israel"—just enough to tone down and give dignity to the body, and all the rest young men and women, lads and lassies. And such delightful young folks they are too! It was a joy to serve them, but a fearful responsibility as well. May a God-sent and spirit-filled man become their pastor.

This church planned before I left to unite with Chowan church and employ a pastor between them, and if they succeed this will constitute one of the choicest fields in eastern North Carolina. Think of it a moment: Two young, vigorous churches, each in a thriving village only seven miles apart, and composed of energetic, cultured, consecrated young people mainly! An ideal pastorate truly, and one whose future unfolding is illimitable.

Brother Minister, a word in your ear: If you get a call to this field and God opens up the way accept it by return mail. Don't try any candidating plan with them. They are suspicious of job hunters, and will have nothing to do with you. Wait until you are called, then roll up your sleeves and go in, and your lines will indeed have fallen in pleasant places. You will not find anywhere a nobler, kinder, more tolerant and helpful people, and I know, for I have served them one, four, the other nearly twenty years. "Why did I leave such an ideal pastorate?" Oh, I don't know. On gloomy days I think maybe it was for lack of sense. My only explanation is I seemed to hear "a voice from Macedonia" calling me, and I just had to come. And so here I am, on the rim of the continent, doing the first distinctly missionary work of my life.

How is it no one has written you of the dedication of the Chowan church?

Capt. T. D. Boone is a matchless scribe, and others there wield the pen of ready writers, and yet nothing has appeared. Well, it was a good time. You know we had not long finished a beautiful building, costing with furnishings a little over two thousand dollars, and were only waiting to complete the payments before dedicating. We did not think it was ours to give until paid for. On the second Sunday in December therefore with prayer and praise, and tears of joy it was set apart for the service of Almighty God.

Rev. T. C. Skinner, of Baltimore, Md., preached the sermon for us. Were I to write what I think of this brother you would call me partial. I wish you knew him. He is as handsome and stalwart as a Viking, and yet withal, a modest, genial, kindly soul, and the prince of good fellows. Graceful in bearing and delivery, fluent and forceful in utterance, he is a capital preacher and gave us a tender, strong and helpful sermon.

At night we had interesting addresses from Revs. L. M. Curtis, of Ahoskie, and Geo. B. Harrill, of Thomasville, brethren who had formerly served the church with great acceptance and efficiency.

My second word must go over to another time, as this is long enough. I will only say that I am in the midst of great destitution from a Baptist point of view. My field is Dare County, my headquarters Roanoke Island, my postoffice Manteo. I know of no other Baptist preacher that lives or labors in Dare. But the outlook is brightening, and I am hopeful. If I may I will write you later of the work here.

T. G. WOOD.

Manteo, Dare County.

Through the New Testament in One Year.

Monday, Feb. 20.—Acts 5:1-42.
Tuesday, Feb. 21.—Acts 6.
Wednesday, Feb. 22.—Acts 7:1-50.
Thursday, Feb. 23.—Acts 7:51-8; 4.
Friday, Feb. 24.—Acts 8:5-40.
Saturday, Feb. 25.—Acts 9:1-25.
Sunday, Feb. 26.—Acts 9:26-43.

The reader may be surprised to find that the readings are not to be straight through the New Testament. Never mind, they will carry you through.

Bethel Hill: An Open Letter.

Dear Comrades and Schoolmates:

To say that I am grieved to learn, through the columns of the Biblical Recorder, the destruction by fire of the building of Bethel Hill Institute, would be to put it mildly. We know how that Brother Beam has put into that institution his all; including time, money and talent. We further know what a blessing it has been to the community, Person County, the State, and the world.

Now I have this suggestion to make: That every old student, and new ones too, pledge to Brother Beam as a building and equipment fund the minimum sum of $5. Make it much more if you can. I suggest $5 as the least amount. I presume that there have at least five hundred students attended B. H. I. since 1888, the year it was first opened by Brother Beam. This being true, and taking for granted that you will pledge Brother Beam $5 at least, he will thus secure $2,500 in addition to the $3,000 insurance, which I understand he will get. Of course he cannot begin to replace the building for what it cost him; labor and material being at least 35 per cent above what they were when he began in 1894 to build. Should we not make the amount contributed by the old students at least $4,000? If the poorest will pledge $5 and the more prosperous as the Lord has prospered him or her, the amount I believe will exceed $4,000. I would like to see the one destroyed by fire replaced by a substantial brick building. Let all who are interested in B. H. I., all who are interested in moral training as well as mental, come nobly to the assistance of Brother Beam at this time. Write him at once stating how much you are willing to aid him.

Yours in His name.

THOS. J. HUDSON.

Vigo, Ohio, Feb. 10, 1905.

PERFECT TORMENT.

Any reader of this paper who suffers from any form of skin diseases, and is tormented with burning, itching, cutaneous affections of any kind, can secure immediate relief and cure by using Tetterine. Infallible for all skin diseases.

Your druggists, or by mail, postpaid, 50 cents, J. T. Shuptrine, Savannah, Ga.

An automobile recently made a mile at Ormond, Fla., in 32 seconds and a fraction.

Home Circle.

The Days Gone By.

O the days gone by! O the days gone by!
The apples in the orchard, and the pathway through the rye;
The chirrup of the robin, and the wistle of the quail
As he piped across the meadows sweet as any nightengale;
When the bloom was on the clover, and the blue was in the sky,
And my happy heart brimmed over in the days gone by.

In the days gone by, when my naked feet were tripped,
By the honeysuckle tangles where the water lilies dripped,
And the ripples of the river lipped the moss along the brink
Where the placid-eyed and lazy-footed cattle came to drink,
And the tilting snipe stood fearless of the truant's wayward cry
And the splashing of the swimmer, in the days gone by.

O the days gone by! O the days gone by!
The music of the laughing lip, the luster of the eye;
The childish faith in fairies, and Aladdin's magic ring—
The simple, soul-reposing glad belief in everything—
When life was like a story, holding neither sob nor sigh,
In the golden olden glory of the days gone by.

—James Whitcomb Riley.

Care of the Feet in Cold Weather.

Of great influence on the general health than appears at first glance is the care of the feet in winter. Aside from the discomfort suffered, the nerves and temper are never improved by the constant "nagging" of cold feet.

The cause may, of course, be deficient circulation, the heart not being strong enough to pump the blood thoroughly into the capillaries of the extremities, or the cause may be a nervous disorder, and in such cases a physician's advice is necessary. But in many cases cold feet are the result of neglect or vanity.

A neat, trim appearance in a shoe that fits perfectly, is greatly to be admired; but many times the shoe does not stop here; and a foot is never admirable when squeezed into a shoe so tight that every separate joint is visible. A shoe too narrow forces the bones of the foot together, often causing them to grow out of shape, and, always compressing the blood-vessels which wind in and out, over and under and between the bones. It is the blood supply that warms the feet. If this be impeded at any point, either by too tight and narrow a shoe, by drawing the laces too tight around the ankles or by tight "garters," the result is inevitably cold feet. Placing the feet in hot water warms them quickly because the heat rapidly expands the coats of the blood-vessels, particularly of the capillaries, and the blood flows quickly and fully through them.

When the feet are once accustomed to moderately thick soled shoes, a thin sole is uncomfortable in all seasons. Heavy hose are not always desirable, particularly where there is a tendency to excessive perspiration. In such cases, two pairs of thin silk or lisle hose are sometimes satisfactory, the outer pair taking up the moisture from the inner pair, and leaving those next the foot dry.

For the ordinary case of cold feet, bathe in warm water in which is a liberal tablespoonful of mustard, dash cold water over them and rub briskly, slapping the soles in a manner that is really very near to punishment. Exercise by rising upon the toes, then settling back upon the heels, raising the toes from the ground while so doing, repeating this several times, beginning with a few times and increasing the number. Brisk walking is good exercise for cold feet.

Do not wear low shoes and cloth gaiters. Shoes made with an inner cork sole are to be recommended. Do not keep rubber overshoes on longer than is necessary, as they cause the feet to perspire. Feet are more quickly warmed if the shoes are removed.

Never go to bed with cold feet. For nothing in the world is the hot water bottle a greater boon. The old-fashioned soapstone or a flat-iron, a small stone jug—though the latter never seems quite safe—anything is better than cold feet.

Have a pair of knitted, fleece-soled bedroom slippers, or, failing this, a very comfortable pair can be made of eider-down flannel, cut high enough to cover the ankles. Cut them small enough so they will not slip off,—the elasticity of the material will allow this.—The Pilgrim for February.

What Baby Needed.

A young mother left her baby with her obliging mother-in-law one night in order to attend the wedding of a relative who lived in a town about a hundred miles distant. The young woman, apparently free from all family cares, spent an enjoyable evening, until just about midnight, when an expression of acute anxiety flashed across her countenance.

"Oh, George," she exclaimed, clutching her husband's arm, "there was one thing that I forgot to tell your mother to do for the baby, and he'll never go to sleep without it. You must go right out and send her a telegram."

"Nonsense," said George, "this isn't the first baby she has taken care of."

"But, George, she'll never think of doing just the right thing, and the baby won't accept any substitute. I know he's crying hard at this very minute."

She was right. A hundred miles away a weary grandmother was at her wits end because she could think of nothing that would pacify a wailing infant, who was most wretchedly sleepy, yet utterly unable to go to sleep. She was pacing wearily back and forth in the nursery to the accompaniment of her grandson's howls, when the door-bell rang and her daughter-in-law's telegram arrived. Tearing it open, the tired, perplexed grandmother read:

"Lay baby on his stomach in the crib."

Two minutes later the baby, adjusted to his liking, was sound asleep.—Leslie's Monthly.

Visiting Friends.

After all is said and done, visiting friends must always be the most delicate of pleasures. Of all forms of social enjoyment, a well-chosen house party is perhaps the most complete and satisfactory. It is only during such short vacations (and on board ship) that the galling harness of every-day routine drops completely from one's weary shoulders; it is there only that we escape entirely from the myriad little cares and wories that lie in wait for us outside. On looking back many of us will be surprised to find how most of our truest friendships date from the occasion offered by a visit. One may go on meeting people for a decade at formal entertainments, and at the end of that time know less of their selves than is revealed by one short "week-end" passed together under a congenial roof—especially if it be a home where the welcome is sincere and the liberty is complete, and where the host and hostess have taken the trouble to sleep from time to time in their guest-chambers.

If only the people who ask us to their homes would realize that this is the most subtle compliment which can be paid a visitor, there would be fewer Amphitryons wondering why their entertainments have so little "go" and why their guests seem so pleased when Monday morning arrives. A tranquil manner, an avoidance of the showman spirit, a real, not an assumed, pleasure in gathering their friends about them, are the esentials without which no mortal, though he be the owner of the most splendid establishment and have the wit of the de Mortemarts, can achieve real success as an entertainer.—The Century.

The gossiping habit is bad enough in women; it is vastly worse in men. What shall we say of it in a Christian minister? He, of all others, is bound by every consideration to avoid it. A thousand things come to his knowledge that he ought never to repeat. Many people talk to him with a sort of thoughtless freedom about their neighbors, trusting to his discretion to keep silent. It may not be right for him to listen to their tales; it certainly is not right, after he has listened, to become a repeater of all this small title-tattle.—Exchange.

Mrs. Hayrick—My husband ain't ter home; he's out in the field with the cattle.

Insurance Agent—Will I have trouble in finding him?

Mrs. Hayrick—No. He's got a beard.

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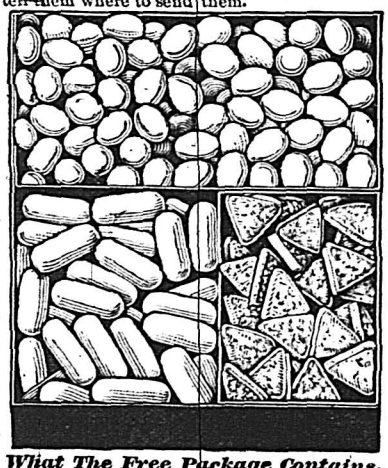
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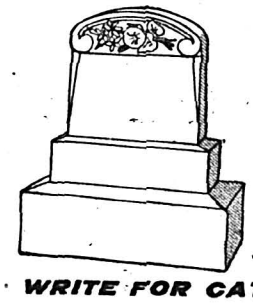
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Young People's Page

The Round-Up.

The most systematic work with cattle which ever fell under my observation, was that of the round-ups during the palmy days of the Cherokee Strip. The range was about sixty miles wide by two hundred long, and almost exclusively devoted to the maturing of young Texas steers into marketable beef. It had a grazing capacity of from one and a half to two million cattle, requiring about two thousand men and twelve to fifteen thousand saddle horses. When a lease was finally secured, by an association of cowmen, from the Cherokee nation, it was alloted and fenced into pastures, ranging in size from ten to two hundred thousand acres. The round-ups usually took place in June, or as early after shedding their winter coats as the brands were readable. Under orders of the president and secretary, by authority of the directors, an annual call was made for a general round-up of the Strip. The work was done in three divisions, known as the eastern, middle and western; and a meeting place and date were appointed for each department. Several days before the appointed time, the men began to gather at the different redezvous. Every ranch or cattle company usually sent two or three men to represent it on each of the three sections, to which were added the local help, owners, and special inspectors from other associations, until the number might reach, in each division, five to seven hundred men on the morning of starting. Although the range was enclosed, there were winter drifts where the cattle leveled down barb-wire fences as easily as they crossed creeks in summer. The object of the round-up was to return these wandering animals to their owner's range. The evening before the start, a captain was elected for each division, and every man present was subject to his orders. At the expense of the association, a general commissary of several wagons and cooks, augmented by ranch outfits, went along, carrying blankets and provisions. The local help on each range usually drifted all their cattle into one end of the pasture, in advance of the round-up, and on its arrival, a few hour's work and all strays were cut out and taken along. Two or three separate ranges were thus worked in a single day; and whether fifteen or thirty thousand cattle were passed upon, hundreds of alert eyes scrutinized every brand. The strays were arried along with the round-up both they and the saddle horses being night-herded by shifts of men. The work of the annual round-up of the Strip sometimes required thirty days; and then the men returned home with their cattle, and the stock taking was over until another year. —Andy Adams in the Pilgrim for February.

Diamonds in Africa.

The diamond fields of South Africa were discovered in 1867, the first diamond being discovered by a Boer, Van Niekerk by name. It attracted attention as being merely a bright stone, and was sent to Dr. Atherstone, a leading mineralogist of the colony, who pronounced it a diamond. Its weight was 21.25 carats, and it was sold for $2,425 to Sir Philip Wodehouse, governor of Cape Town. Further search did not disclose other diamonds until 1869, when a few of the smaller size were picked up by the natives. In 1869 a large, white diamond, weighing 83.5 carats, was found on a farm near the Orange River. This was sold for a sum of 500 sheep, 10 oxen and 1 horse, and later sold for $53,320 in Hope Town and again sold for $121,250 to the Earl of Dudley, this diamond becoming known as the "Star of South Africa." Soon after this placer diamond mining was started on the Vaal River, with the result that more diamonds were found. The news spread rapidly, attracting all nationalities, until the banks of the stream for some distance were staked off into small claims resulting in the forming of a town of 2,000 diggers, with stores and a newspaper.

The finding of diamonds on the rivers led to further search in other districts, diamonds being found in 1870 at Jagersfontein. In 1871 diamond mining was started in Kimberley, claims being staked here as at previous places, each claim measuring 31 feet square with fourteen roadways 15 feet wide crossing the fields north and south 47 feet apart. —Engineering Magazine.

Save the Buffalo.

For years it was generally understood that there was no chance of saving the buffalo; nor would there have been a chance but for the fact that a few public-spirited men bought up most of the few surviving animals and carefully guarded them. One of the first to act was the late Mr. Austin Corbin, who bought thirty of the finest animals he could find, and put them in his great game preserve, the Blue Mountain Forest, in New Hampshire. Here it has been proved that the buffalo is not only as easy to rear as domestic cattle, but that it is a great deal less expensive to feed. The original herd has increased to one hundred and sixty head, and as I write this article most of them are grazing on a mountain-side just outside my garden. They have twenty-four thousand acres over which to roam, and sometimes we do not see them for weeks. Then all at once we may hear a sound like the rolling of thunder, and looking out, we see the whole herd tearing down the mountain-side, until the very mountain itself seems to be running away.

When the last census was taken, two years ago, there were one thousand seven hundred and fifty-three buffaloes in the world, and of these, just about one thousand were in the United States. Here, then is one more chance for the American people to save the race from extinction. At present almost all these animals are in the hands of a few private individuals, and there is no guarantee that many of them may not be sold at time for their hides and heads, which of course are now very valuable. Moreover, the greater number of them are in three or four large herds, and if disease should strike any one of these herds the chance of saving the buffalo would be greatly lessened, if not destroyed entirely. There seems to be just one safe way to proceed in the mater, and that is for the United States government to purchase say half a dozen reasonably small herds, of about fifty head apiece, and maintain each in a different part of the country until there are enough buffaloes to make it practically certain that the race is out of danger of extinction. The government has already made the experiment with a small herd now in the Yellowstone Park, and this herd has doubled in numbers in a very short time.—Ernest Harold Baynes in the February Woman's Home Companion.

"Gumption" and a File.

If a boy has any "mechanical faculty," if it comes to him to use tools, let him be thankful. Such a gift of nature—"gumption" it is sometimes called—deserves to be cultivated. It will serve its possessor many a good turn, though it may never serve him quite so well as it served a man who tells his story in the Cleveland Plain Dealer. He opened a door for himself in a really striking manner.

When I was fourteen years old, he says, it became necessary for me to go out in the world and earn my share of the family expenses. I looked about with small success for a week or two, and then I saw a card hanging in a store window—"Boy Wanted."

I pulled down my hair, brushed the front of my jacket and walked in.

"Do you want a boy?" I asked of the clerk.

"Back office," he said.

I walked back to the little den with a high partition around it, and pushing open the door, which I noticed was slightly ajar, cap in hand, I stepped in.

It was a chilly day in November, and before I spoke to the proprietor, who was bending over a desk, I turned to close the door. It squeaked horribly as I pushed it shut, and then I found that it wouldn't latch. It had shrunk so that the socket which should have caught the latch was a trifle too high. I was a boy of some mechanical genius, and I noticed what the trouble was immediately.

"Where did you learn to close doors?" said the man at the desk.

I turned around quickly.

"At home, sir."

"Well, what do you want?"

"I came to see you about the boy wanted," I answered.

"Oh!" said the man with a grunt. He seemed rather gruff, but somehow his crisp speech didn't discourage me. "Sit down," he added, "I'm busy."

I looked back at the door.

"If you don't mind," said I, "and if a little noise won't disturb you, I'll fix that door while I'm waiting."

"Eh," he said, quickly. "All right. Go ahead."

I had been sharpening my skates that morning and the short file I used was still in my pocket. In a few minutes I had filed down the brass socket so that the latch fitted nicely. I closed the door two or three times to see that it was all right. When I put my file back in my pocket and turned round, the man at the desk was staring at me.

"Any parents?" he asked.

"Mother," I answered.

"Have her come in here with you at 2 o'clock," he said, and turned back to his writing.

At twenty-five I was a partner in the house; at thirty-five I had a half interest; and I have always attributed the foundation of my good fortune to the odd recommendation I then had in my possession—the file. —Youth's Companion.

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Swamp-Root is not recommended for everything, but if you have kidney, liver, bladder or uric acid trouble you will find it just the remedy you need.

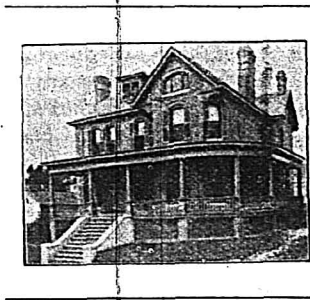
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THE ADVANCEMENT OF JAPAN: ITS MEANING TO CHRISTIANITY.

Japan has made good every claim to national greatness that may be made in war. She has not only whipped Russia in tremendous engagements by land and sea, but she has managed her army in the field in a way that sets a new standard for the most enlightened nations; and, better yet, she has restrained herself in the midst of her *triumphs with surpassing poise*. The management of the American regiments during the Spanish war cannot stand in a comparison with Japan's care for her army in Manchuria. We lost thousands by disease where she has lost hundreds. If her success in taking impregnable Port Arthur were a matter only of sacrificing 100,000 men in frontal attacks that civilized nations would not approve, we might charge her success to barbaric indifference to the value of a human life. But when we are told that her hospitals have *restored by far more wounded soldiers to the fighting lines* than were ever returned before, when we are told that the death-rate from disease has been incomparably below that of any other nation's armies in ancient or modern times, when we are told that she has kept her legions in prime fighting condition on less expense than was ever done before, and when we are told that her treatment of her captives has surpassed the records of chivalry, we cannot use the word "barbaric." Nor can we use it when we are told that whether in planning the campaign by sea and land as a whole or in taking Port Arthur, every movement has been scientifically prepared and precisely executed, and the most scientific defences have been overcome with the best science, even so as, on the whole, to make war a higher science than Napoleon himself made it, we must, whatever else we do, forever put out of mind the delusion that Japan is either a barbaric or a backward nation.

And for the same reasons we must cease to flatter ourselves that Japan learned her arts from England and America; for she has far surpassed us. Very probably we shall yet discover *that in the internal condition of the Japanese empire*, in the loyalty, the peace, the industry and the energy of her people, she has quite as much to teach us as to learn from us. For example, we must now perceive that in learning power—a great power, too—she does surpass us. For while we have been flattering ourselves with thoughts of our superiority, Japan has been selecting with marvelous discrimination the best of our arts, in peace and war, and adding them to her own; and our soldiers and surgeons have just begun to *realize that whether in the actual engagement* or in caring for the fighting men in camp or hospitals she has much to teach us.

We must dismiss forever the delusion that Japan's present greatness began when Commodore Perry opened her doors. And, on the other hand, we must recognize the vitality of an Oriental nation that could open her doors to the Occident, at once receive freely the impact of an utterly new and vital civilization without being in the least upset, and so far from that actually *so welding the good of both Orient and Occident* as to excel the world! It is the first time two civilizations have met in one nation without catastrophe.

Japan will henceforth cease to be in our eyes a learner only. She has become a teacher; and the western generals, admirals and surgeons now sitting at her feet will find economists, publicists, and we cannot say who else soon beside them. Japan has learned our secrets. She knows what is in us. But we do not know Japan's secret. We *cannot explain her. But we shall.*

Japan as a teacher. Japan as a positive rather than a mere receptive nation! What does it mean to one that looks for the spread of Christianity over the whole world? No one can safely say. But we can venture a thought.

Japan has received Christianity with unexampled openness of mind, showing none of the contempt of the average heathen nation for Christianity, indeed we might say none of the contempt of one civilization for another! *Is it too* much to hope that as the Japanese have given the race new standards of devotion to country they will soon give us new standards of devotion to Christ? We think not. Is it too much to hope that a nation which has revealed her capacity to receive freely the fruits of our civilization and improve upon them, will also reveal her power to receive the religion underlying that civilization and furnish it with a spirit, a meaning, an interpretation and an application all her own and fraught with much of good, much of light, for all Christendom? We think not.

The final interpretation and application of Christianity will be universal. That is implied in the Great Commission, and it is suggested directly in more than one passage of Scripture. That Japan will bring us nearer to this final conception, we have reason not only to devoutly desire, but *to confidently expect.*

TRAINED MEN.

We welcome the discussion suggested by Pastor M. A. Adams; but we are at a loss to explain why he puts questions to us so absurd as those that imply that we would give rank—financial or otherwise—according to the length of time a man has spent in college or seminary. It is absurd, to say the least.

We do not insist that every man shall go either to academy, college, seminary or to training school. But we assume that in the present time the average man called to devote his life to preaching will *prepare thoroughly. Is that a* wrong or a violent notion?

There are ministers who may do without college education, but they are rare men who would not be benefited—whose effectiveness would not be immensely augmented—by a college and seminary course. We were writing of the average man, not the exceptional genius; and we were presuming that he would prepare himself for the work of his calling by a college and seminary course.

But to come directly to the main question—*What do we mean by "Trained Men?"—we will* make a double definition, as follows:

First, with a view to his work: A trained minister is one who understands the Bible; who has a grasp of Christ and Christianity; who can deliver his message with a view to the needs of the varied humanity that he must minister to; who has mastered the truth, or at least so much of it as entitles him to stand forth as a revealer of that which the men before him do not know; whose acquaintance with life, past and present, general *and individual, is sufficient to make effectual* for instruction his own experience with God.

This with a view to the pulpit rather than the pastorate, which we will let pass for the present.

Second, with a view to the sources of his training: A minister can no where so well equip himself in knowledge of the Bible truth in its relations to humanity as in college and seminary. Much he must learn by experience. But much he must learn in order that his experience may be luminous to him and of value to his fellow-men.

This age demands full-rounded, well-prepared, trained ministers. An uneducated minister cannot hold an educated audience—not by piety or consecration, or anything else, for the simple reason that he cannot adapt his message to the wider view-point of his hearers. And the call for men is, therefore, a called for educated men.

THE CITADEL OF TEMPERANCE PROGRESS.

To make permanent the present progress in behalf of the cause of temperance, we must do three things, namely:

I. Convince the public that the Drink Evil is a great evil that must be treated—remedied, relieved.

II. Convince the public that saloons are in no way fitted to remedy or relieve this Evil, but that they make it worse. To advocate the saloon or to acquiesce in it is to surrender in despair.

III. Convince the public that wherever possible prohibition must be the policy; but wherever *it is not possible some possible measure*, less than the saloon, on one hand, and short of prohibition on the other, must be the policy.

THE MERCY OF OUR LORD.

Bible Lesson for February 19. John v:1-15. Read John v.:1-47. Omit verse 4, as it is now regarded as an unauthorized addition to the original.

We have for our consideration the narrative of Jesus healing the paralytic (or helpless man) who had come for treatment to the pool of Bethesda.

His Ruling Motive—Mercy.

Let us first notice that the beneficiary of this miracle had no faith in Jesus. He only suggested that He help him into the pool at the proper moment. It is clear that Jesus had no purpose here of giving a "sign." We cannot believe that He ever did work a miracle for the miracle's sake or for His own defence, advancement, or glory. It stands out here—as it really stands out in all His works and ways—that His one motive was mercy. And this is a greater sign of His Messiahship than any wonders could be. He had miraculous power because He is Christ; He manifested it not to *prove that He is Christ, but because He is Christ.* And in manifesting it, He inevitably manifested Himself as Christ. He performed miracles like a fig-tree brings forth figs. The figs do prove the fig-tree, but that is not their purpose.

Once again in His beloved Holy City, and on the Sabbath of a feast, probably the great Passover, full of the promise of Himself. But not to the Temple this Sabbath; not to the doctors as in His youth; not in the throbbing crowd. He comes here to this pool of life's unfortunates. Israel had looked for a Messiah of the Temple and the Throne. Here He is the Messiah of mercy, the Helper of the Helpless. And after 2,000 years how much more this Messiahship becomes Him than any marshaling of mighty armies or overcoming with vast miracles!

Of all the things to do, of all the places to go to, of all the thousands that need Him, Jesus seeks out the most helpless and despised man in Jerusalem, and devotes Himself to him in a great tide of mercy. Was it waste? Perhaps. Might He not have preached? Perhaps. But who will say that it does not become Him now more than anything else He might have done that day? Divine waste! Divine preaching!

Our Lord could not resist the appeal of utter *helplessness.* This and this alone explains the miracle. There is no better portrayal of Him than this.

Messiah of the Spirit.

Let us notice now our Lord's new policy of secrecy. At ana He performed a miracle in a *conspicuous place; and again and again* as He went about. Now He shrinks from the multitude. He must be merciful; for that He cannot help. But see how He strives against the consequences of His mighty works! Well does He know that He is in danger of wrecking His mission by becoming in the popular eye a worker of wonders instead of a Messiah of the Spirit. It is as if He would say again as He said to the nobleman, it is far more important to receive Me than to receive *my healing. Healing is nothing.* I heal because I am Messiah; but healing is small part of Messiah's mission. To far greater things am I come. Do not believe in me as healer or for the healing's sake.

And we who today involve ourselves in a discussion of His healing rather than of Himself show how wise He was in His purpose to reduce the material to the lowest significance and exalt the spiritual to the highest.

The Master.

In His mercy He thus stands before us as Messiah. But there is another manifestation of deepest import. He bids the paralytic to arise and walk, and lo, he arises and walks. Others give commands. Confucius utters a negative golden rule. Plato *commands us to be virtuous.* But Jesus alone commands and in the same breath conveys the power to obey. Herein His supremacy appears in unique relief. Indeed herein is the secret of His religion, the sign of its truth, the mark of its superiority: He not only commands us to be holy; but He conveys to us His power that we may be holy. Of us no power is required. Of us naught is expected, naught save one thing only—the willingness to be made whole. Vs. 6. It seemed almost a superfluous question when He put it; but how large its significance now! Whoever will, let him drink of the water of life freely.

We call Him Master because of Him alone may it be said that He conveys the power to obey His commands. It is not as model or as ideal that He appears, but as the source of power to live up to

His example, the well springing up, as He said, in the heart unto life eternal.

And again, He overrides the law of Sabbath; not God's law but the Hebrews' law. It required more than man to heal; more than wonder-worker to be so moved with mercy; even God to convey the power to execute His commands. And it is no wonder that He stopped not at all at the foolish objections of the Jews. A man of real greatness might have done that: Messiah could do no less. We cannot here go into His luminous exposition of His conduct, but let the student dwell upon it as He reads the chapter.

Jesus and Sin.

And, finally, He overtakes this healed paralytic. He had intended to go to the root of the matter from the beginning, perhaps, to fulfill for him a higher purpose. It is clearly indicated that Jesus regarded his affliction as the consequence of sin. (On this subject see editorial on first page.) And the sequel is full of terrible meaning. That sin should bring disease—nearly forty years of helpless misery—is bad enough. But there is somewhat worse. Sin no more, says the Master who can give power to obey His commands, lest a worse affliction befall thee. Whether He referred to physical or ultimate consequences is no matter, it is enough that He warns a man to sin no more, not for love of Himself, but lest worse befall Him. Here the Master is moved by mercy again. He foresees the terrible consequences of sin. He seeks the man out to solemnly warn Him against them. How He does long to save us from our sins! Not only because He loves us, but because He dreads for us the terrible suffering that awaits sinners. Mercy is His name.

We have then three successive steps in which Jesus appears as Christ, (1) mercy; (2) power to heal; (3) power to convey power. And, finally, we have an impressive testimony to Christ's horror of the consequences of sin. We have also, by analogy, the lesson that willingness to be helped of Him is all that He requires of sinners.

READINGS ON NEXT LESSON: JOHN 6: 1-14.

M.—Miracle of the Loaves and Fishes. John 6:1-14.
T.—The Bread of Life. John 6:25-40.
W.—Believe, and Live! John 6:41-51.
Th.—The Seven Loaves. Mark 8:1-9.
F.—The Manna. Exodus 16:11-18.
S.—The Handful of Meal. I. Kings 17:8-16.
Su.—Filled and Satisfied. Psalm 107:1-9.

PREPARING TO TEACH.

BY H. C. MOORE.

1. Note the Connection.

After the healing of the nobleman's son, according to the best chronology, came the first rejection at Nazareth. Then followed the removal to Capernaum, the call of the four disciples, the first preaching tour in Galilee, the healing of the paralytic, the call of Matthew and the question about fasting. It was probably in April 28 A. D., two or three months after the second miracle at Cana, that Jesus made a visit to Jerusalem, the leading event of which was the healing of the impotent man.

2. Picture the Scene.

As Jesus was walking about the city on the quiet Sabbath He came to the Pool of Bethesda, which was probably fed by an intermittent spring, and there found many afflicted ones waiting for the supposedly healing waters to be stirred. Among them was an invalid of thirty-eight years. Jesus had him take up his bed and walk. The man believed, obeyed, and was healed. But the Jews, discovering the Healer, arraigned Him before the Sanhedrine on two charges. (1) Sabbath-breaking in that He commanded the healed man to carry his bed on the Sabbath, contrary to Jewish law; and (2) blasphemy, because He made Himself equal with God. The defense of Jesus instead of conciliating the authorities, only intensified their hostility. The result of the trial was probably the expulsion of Jesus from Judea under threat of death.

3. Points for Empasis.

The lessons of the lesson centre about Christ, the miracle working Son of God. (1) Christ needed: the impotent man needing other than Bethesda, and type of the helpless, unsaved to-day. (2) Christ coming: is He not ever present where there is need of Him? (3) Christ commanding: the infirm man was called on to do something despite his infirmity; likewise the impotent sinner has his duty to perform. (4) Christ curing: the man was willing: he obeyed the Lord's command; and he was healed. (5) Christ confessed: the beneficiary acknowledged his Benefactor. (6) Christ criticised: it was far-fetched, came from the professedly good, and led to wicked, legal procedure; thus satanic violence, though with changed front, is existent to-day. (7) Christ continuing: the Sanhedrine court, the capital city, the Judean district cannot destroy His work; there is more congenial atmosphere otherwhere and His work shall go on. And may it go on till every spiritual cripple is healed and all opposition is utterly vanquished.

THE WELSH REVIVAL AGAIN AND PREACHING.

BY JOHN E. WHITE.

It will not do, if the Lord has a sharp point for us in what He is doing in Wales, for us to blunt it by controversy over the exact place of its application.

Let us take pains to get the point into us somewhere.

My "Reflections on the Welsh Revival" in last week's Recorder were wide open to protest and amendment. I realized that, in fact, protested myself against it. Of course from the broad point of view my reflections on the subject of preaching is not a calm review of the whole matter. I did not mean it so.

Since then I have for the first time seen Campbell's Morgan's address in the Recorder, and now have the pamphlet containing the full address. Every Christian should send a two-cent stamp at once to the American Baptist Publication Society and get it. I come back to say now that my "discouragement" remains. The day of the Sermon-Preacher as an evangel of the kingdom is passing in the flame that is sweeping Wales.

He will remain, he will persist, he will still do great and good work for the kingdom of God. I think I said his art was the most beautiful, the most fascinating, the most useful. The Christian Lecturer and Teacher will find and hold his place. But he will not lead the advancing hosts of salvation. His generalship will be of the camp and the drill ground.

The Modern Sermon, the sermon as it is taught in the Theological Seminaries, as an art of speech and literature is not to be God's weapon for future Pentecosts. God is drawing a line between the Minister and the Messenger.

A good friend has protested to me that "it hath pleased the Lord by the foolishness of preaching to save them that believe."

Oh! that is just it. "The foolishness of preaching" is what none of us are guilty of if we can help it. 'Tis the "foolishness of preaching" as the great Apostle meant it; the preaching that the Greeks laughed at as foolish and unlearned and crazed; that our teachers and our time have led us away from as foolishness to be avoidd. No man dares to pretend to know God's mind in the Welsh revival, or to read out of His mighty work there a creed or cult or fashion of spiritual things. Least of all may we dare to imitate that work in our methods of evangelization. But great principles are outstanding from what is going on there, to teach us with the same authority that the Pentecost of other days does. Principles are realized only as they become convictions. My conviction is that the hour is coming, and even now is when the love of impenitent and unbelieving souls will command a revulsion from the regnant preaching ideal of the present time. Spiritually minded men who minister to cultured communities are at their heart sick of failure to reach the conscience and lead men to repentance. The movement to be led by W. J. Dawson with the Congregationalists of this country is a confession of their failure. It is reaction against the certain drift among educated people away from personal Christianity. I believe it will itself fail because it is a compromise with culture. It proposes at the outset to vouchsafe to the modern man the right to resist the constraint of the spirit. In the cities we see and feel it every day. Our power is reduced to compromises with the sermon. To come boldly out in our churches and ask the people to let go of themselves, take off the grip of self-restraint and be free as water to the management of the Holy Spirit, results usually in somebody telling you that you have preached a fine Gospel sermon and the people go away glad that they have such an earnest pastor. Then the pastor is likely to be tempted to make his sermons in an earnest style. The preacher is satisfied with his sermons and the people satisfied with the earnest preacher.

The devotion to the sermon is a snare and a delusion. That is still my discouragement. Close by that thank God abides the encouragement.

Campbell Morgan says that there was no preaching in Wales. He denies that preaching was the origin of the revival. Yet he says: "The Welsh revival is the revival of preaching to Wales. Everybody is preaching." In full view, this brings perhaps the weakness of our ministry of salvation to men. The called out of God, the church, gets sermons, but lacks preaching that sets a standard of preaching within the reach of the church to follow and practice.

Mr. Morgan relates that he met a preacher in Wales who said: "I have got a sermon in my pocket. It has been there for three weeks. I went down to my church three Sundays ago with a sermon prepared, my notes in my pocket, and that morning some man broke out in testimony and it was followed by prayer and singing, and it has never closed, but two hundred people have joined the church."

Mr. Morgan says: "It is a divine visitation in which God—let me say this reverently—in which God is saying to us, See what I can do without the things you are depending on; see what I can do in answer to a praying people; see what I can do through the simplest who are ready to fall in line and depend wholly and absolutely upon me."

Now to our own seminary and the reference made to it as "a school of prayer." From what I can hear God is already thrusting His hand down there at that point. I think I am right. Its dominant note should be prayer and not learning; spiritual, not intellectual. In any true and generous definition of prayer there is room for everything a man can do co-operative with God to save men. Prayer is the whole process in Wales. In so far as the work is supernatural, prayer is the open sesame of all its power.

Let us keep this clear. For if God will bless us at this time, the blessing will come first to those who are seeking it. The weight of the prayerless thousands may lie on the shoulders of the praying few who will go upon their knees to lift it.

Atlanta, Ga.

THE CALL FOR MEN.

I have been interested in this "call for men" ever since it first came to my attention. Now, that there is to be a series of articles in your paper, from a high authority, let us also have a full and free discussion of the whole question by the people generally. This question concerns our whole work, and is far-reaching indeed. Now, I would like to have a few questions settled; a few terms defined.

1. What do you mean by the term, "trained ministers?" I notice that is the burden of both your articles and a large part of Prof. McGlothin's article. It was also the burden of the statements at the North Carolina Convention. Do you mean a certain curriculum prescribed by certain institutions, in good and regular standing, and when a man has completed said curriculum he is trained, or do you mean, a man is trained when he has become an adept in the use and applications of God's word, whether he acquired this at home or in the schools? There are also schools like the Chicago training school, the Northfield School that make a speciality of Bible training, to the exclusion of all other training—now do you mean this? I confess to a great confusion as to what is meant by "trained men" so far, and in my opinion the term needs to be definitely defined. So far no standard has been set, and we are at sea as to how to form a judgment. Will you not tell me what is meant by "trained men"?

2. Again the burden of both your argument and also that of Professor McGlothin more or less assumes the fact that because a man has spent *three years in college and two years in the Seminary* he is to start at $1,000, while the man who has spent no years at either, or only been to college must start where he can. Now do you mean this? And is this what you mean by "trained men," and the compensation of the same without the regar dto the ability to render service? The fact is that some most effective Bible students and best trained workers have been denied the privileges of college and Seminary, and in many cases only the college has been available. Now the question arises shall we draw an invidious distinction between the men in the work favorable to a man who has completed a curriculum and unfavorable to the man who has not, when both are often equally gifted in the ministry of the Word? Please answer these questions in the Recorder. So far as I am personally concerned I believe in both college and Seminary training, and the special schools also, but I am equally certain that many are efficient without either, and my present inquiry is to ascertain in what sense this term is to be used in the present discussion.

Sincerely yours,

M. A. ADAMS.

Eastville Station, Va., Jan. 26, 1905.

Mrs. Eddy—"There is no matter. All is mind."
Learner—"Is money matter?"
Mrs. Eddy—"There is no matter."
Learner—"Well, I have a million dollars in my mind. Will you please cash me a check for a hundred thousand?"
Mrs. Eddy—"Yes, in my mind."
Learner—"No matter—never mind."—Newark Daily Advertiser.

A man may be measured by his estimate of men.—Ram's Horn.

Letter from Mexico.

It has been so long since I have contributed anything to your columns that if you had not been the most generous paper in the world towards this unworthy contributor you would have stopped my paper long ago. But you have learned to be long-suffering, also, and I trust to your goodness.

I wish we could send you some of our beautiful weather—it is just simply perfect, and after the unusually rainy winter we have had up to the end of the old year, we are learning to appreciate it. But oh, how the late rains have made the roses grow! You shall gather bushels of them when you come to see me.

Our mission work here is growing, too, and giving promise of an early harvest. While my husband has been off on a long preaching tour in the direction of the Pacific coast, I have been doing an unusual amount of visiting and teaching among the people here, and seeing the good results already in our Sunday-school and Woman's Meeting for Bible study. Last Sunday we had eighty-two in Sunday-school, and about one-fourth of the school were in my class of little ones. I have found it very hard here to keep up a large class of women for Bible study, but they are coming out better now, and the last meetings have averaged over thirty. Iam going to quote from one of Mr. Chastain's last letters, thinking it will be more interesting to you than anything I can write about here. He has been gone since the 19th of December, and speaks of having one of the most successful trips he has ever made. He writes from close to the Pacific coast in "tierra caliente," or the hot country, as you would call it:

"* * * We had a good meeting in Guayameo, which is two days' ride farther south than where we are now in Huetamo. We remained in Guayameo nearly a week, had good congregations, two meetings each day. As a result the church was revived, three persons baptized and one restored. We have arranged to hold two or three meetings here, and are praying the dear Lord to open the hearts of these people to receive the truth. We are now on the home stretch, having left Guayameo at 3.30 a. m. day before yesterday. We reached Carachurio at 7 a. m., got breakfast and sang and prayed and talked with two families of believers. Leaving there at 8.30 a. m., we pushed on under a scorching sun for four and a half hours, reaching Las Juntas at 1 p. m. We had sent an appointment on ahead two days before, so they were expecting us. They had a good dinner ready for us—a big fat hen cooked with plenty of red pepper. Though my companion drew in his breath several times and puffed and blew at the chilli, for me, who had been riding since 3.30 in the morning with only a cup of orange-leaf tea and corn bread for breakfast, in spite of the red pepper and garlic seasoning, that chicken was delicious. Time and again on this trip I have been greatly amused at my brother missionary who is new at the business of roughing it in the ranches. He remarks upon being hot, cold, tired of walking and leading his horse up and down the mountain sides, hungry, can't sleep on the ground where the insects bite him, shows me his hands all inflamed with mosquito bites, etc., etc., yet he is a noble man of prayer and of God, and he is going to learn how to rough it. He has made it very easy for me to love him very dearly.

We re-crossed the Balsas River day before yesterday at nightfall. You would be greatly amused to see the very small ferry boats. They took over my companion, myself and the two horses at one trip, then went back and took on the servant and two pack-mules. The [illegible] turn the horses cross-wise with the boat, one with his head up stream, the other with his head down, so that if both jumped out, one would go up and the other down. We slept on the bank of the river and had a nice little meeting with some believers. The man with whom we stopped said to us: "Come in, come in, I have not a cent in the world nor a grain of corn. I'll tell you frankly, but I am well, come in." We took him off with us to hunt some supper and had him eat with us, and then had a meeting with him. These people are miserably poor: have nothing, don't wish for anything, and their few needs are easily supplied. Yesterday we rode for several hours along the banks of the Balsas. When this stream is dry they raise crops of water-melons in its bed. Now it is not dry, and I had hoped to see some crocodiles as in former trips I have done, sunning out on its banks, but it was evidently too early in the morning for them to be out of the water. About midday they crawl out on the sand-bars to sun and bake themselves. We have seen plenty of iguanas, which they say the Mexicans cut up and stew and eat, passing them off for chickens. The Spanish for crocodile is caiman. Now here comes a conundrum for you: Who is the ugliest man living on the Balsas River? The Caiman.

"We purpose staying over here till next Monday, as our horses are considerably fagged. We had to give up reaching the coast because the fresh horses promised us failed to show up at the time promised. I am considerably tanned, but my health is better than when I left home. I hope to be home by the 20th."

But my letter had best close here, or I shall risk making you glad twice.

We greatly enjoy the Recorder and are thankful for its continued visits.

Sincerely and with Christian love,

LILLIAN WRIGHT CHASTAIN.

"Melican Heathen."

The story is told of a Chinaman who applied to a wealthy family for work. He was asked: "Do you drink whiskey?"

"No; I Clistian man."

"Do you gamble?"

"No; I Clistian man."

He was employed and proved to be an excellent servant. In course of time the mistress of the mansion gave an elaborate euchre party, at which wines were served. John waited on the table with exceeding deftness and acceptability. The next morning he asked for his wages, saying he wanted to quit work.

The astonished mistress asked him: "What is the matter?"

The Chinaman said to her: "I Clistian man. I told you so befor'; no heathen. No workee for Melican heathen."

The Chinaman, whether in this country or at home, is impressed quite as much by American example as by precept. Alas! that there are so many "Melican heathen!"—Selected.

LAMP-FITS.

How do you know what chimney fits your lamp?

Your grocer tells you.

How does he know?

He don't.

Do you then?

That's about how lamps are fitted with chimneys by people who don't use my Index; and they complain of bad chimneys! Lamp-Fits indeed! Do you want the Index? Free.

MACBETH, Pittsburgh.

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Cabbage Plants for sale, and now ready for delivery. "Early Jersey Wakefield" and "Charleston Large Type Wakefield" two earliest sharphead varieties, and head in rotation as named. "Succession," "Augusta Tucker" and "Short Stem Flat Dutch," the 3 best flat head varities, and head in rotation as named. Prices: Single thousand, $1.50; 5,000 and over $1.25 per 1,000; 10,000 and over, $1.00 per 1,000. Terms: Cash with order; or plants sent C. O. D., purchaser paying return charges on money. Our plant beds occupy 35 acres on South Carolina sea coast, and we understand growing them in the open air; tough and hardy; they will stand severe cold without injury. Plants crated for shipment weigh 20 pounds per 1,000, and we have special low rates for prompt transportation by Southern Express Co. I know of other plants you can buy cheaper than mine. I sell good plants. No cheap "cut-rate" plants shipped from my farm. I guarantee those that I ship to be true to type and name, and grown from high grade seeds purchased from two of the most reliable seed houses in the United States. I will refund purchase price to any dissatisfied customer at end of season.

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Taking Out Christianity.

Norah had a "model village," and she never tired of setting it up.

"What kind of a town is that, Norah?" asked her father. "Is it a Christian or a heathen town?"

"Oh, a Christian town," Norah answered, quickly.

"Suppose we make it a heathen town?" her father suggested. "What must we take out?"

"The church," said Norah, setting it to one side.

"Is that all?"

"I suppose so."

"No, indeed," her father said. "The public school must go; there are no public schools in heathen lands. Take the public library, too," her father directed.

"Anything else?" Norah asked, sadly.

"Isn't there a hospital over there?"

"But, father, don't they have hospitals?"

"Not in heathen countries. It was Christ who taught us to care for the sick and the old."

"Then I must take out the Old Ladies' Home," said Norah, very soberly.

"Yes, and that Orphan's Home at the other end of town."

"Why, father," Norah exclaimed, "there is not a good thing left! I wouldn't live in such a town for anything! Does knowing about Jesus make all that difference?"—Selected.

How Sego Learned to Think.

There are two little boys at our fireside who always ask when told a story "Is it true?" As I think you may be like them, I will tell you in the beginning that this is a true story. It was told me by an old missionary who had spent a quarter of a century in Africa. When this good man entered upon his field of labor, he found the people living in great idleness. They were slow of motion, slow of speech, and sluggish in mind. One of the first men he met was named Sego, but the missionary could not interest him in the wondrous story of a Savior's love. Sego did not want to think; he did not want anything. He was perfectly content with himself and everything around him. But the missionary must have a house for himself and family, and he asked Sego to aid him in building it.

"Why do you make it such a queer shape?" Sego asked when he saw the square corners. "Houses ought to be round. Then the fire can be exactly in the middle, and when I crawl into my hut through the little round door, on cool nights or rainy days, I can lie down without turning around. Thus my head will be toward the fire, but in this queer shaped house you will always have to think before you lie down. What do you want with such a high door? and why are there so many holes?" By holes Sego meant windows.

The missionary was very glad to hear Sego ask so many questions. He answered them in a way that would make Sego himself begin to think. One day the missionary sent him with a note to a friend at another mission station. "But why don't you tell me what to say?" Sego asked.

"The paper will say to my friend what I want said," replied the missionary.

Sego looked his astonishment; then hurried away, carefully guarding the wondrous bit of paper. The missionary's friend gave Sego some books to carry back. "Did that paper tell you to give me these?" asked Sego.

"These words and letters here tell me so," was the reply.

"Could I learn to make these words and read them off like you do?"

"Certainly you could."

These words filled Sego with such intense desire that he returned to the mission eager to begin learning in the very books which had been presented to him in vain. He was so anxious to learn that he made rapid advancement, and was soon able to read for himself the sweet story of God's love. Now he began to want many things. He wanted a suit of clothes like the missionary wore; he wanted a square house with holes in it, so that he could sit down and read; he wanted his wife and children to sit down and learn to read too; and he wanted everybody in his village to live better lives. Thus Sego's thinking brought to pass wondrous results.—Selected.

Are You a Cucumber Boy?

"When I was a little boy," writes an old gentleman, "somebody gave me a cucumber in a bottle. The neck of the bottle was small and the cucumber so large that I knew it was not possible for the cucumber to have passed through the neck of the bottle. So I wondered and wondered how it got there. One day, out in the garden, I came upon a bottle slipped over a little green cucumber that was still on the vine, and then I understood. The cucumber that had been given to me had grown in the bottle. I often see men with bad habits, such as I wonder any strong, sensible man could form, and then I think that likely they grew into them when they were young and cannot now slip out of them, just as the cucumber that had grown in the bottle could not slip out again. I hope no one of my little readers will ever be a cucumber boy, letting bad habits grow while he is young that will become so large and strong by the time he is a man he cannot rid himself of them. Remember the story of the little green cucumber, and don't, don't give these habits the least chance to grow while you are young. Mind! if ever once they slip in, they will begin to grow right away.—Selected.

The Light Blind Jennie Sees.

A few doors from the chapel an alley sets into the block. We halted at the mouth of it. "Come in," said Mr. Devins, "and wish Blind Jennie a merry Christmas."

We went in in single file; there was not room for two. As we climbed the creaking stairs of the rear tenement, a chorus of children's shrill voices burst into song somewhere above. "It is her class," said the pastor of Hope Chapel, as he stopped on the landing. "They are all kinds. We never could hope to reach them. Jennie can. They fetch her the papers given out in the Sunday-school and read to her what is printed under the pictures, and she tells them the story of it. There is nothing Jennie doesn't know about the Bible."

The door opened upon a low-ceiled room, where the evening shades lay deep. The red glow from the kitchen stove discovered a jam of children; young girls mostly, perched on the table, the chairs, in one another's laps, or squatting on the floor; in the midst of them a little old woman with heavily veiled face and wan, wrinkled hands folded in her lap. The singing ceased as we stepped across the threshold. "Be welcome," piped a harsh voice with a singular note of cheerfulness in it. "Whose step is that with you, pastor? I don't know it. He is welcome in Jennie's house." The girls moved up to make room.

"Jennie has not seen since she was a child," said the clergyman gently, "but she knows a friend without it. Some day she shall see the great Friend in His glory, and then she shall be Blind Jennie no more."

The little woman raised the veil from a face shockingly disfigured touched the eyeless sockets. "Some day," she repeated, "Jennie shall see. Not long now—not long!' Her pastor patted her hand. The silence of the dark room was broken by Blind Jennie's voice, rising cracked and quivering:

"Alas! and did my Saviour bleed?"

The shrill chorus burst in:

"It was there by faith I received my sight
And now I am happy all the day."

—Jacob A. Riis.

DANGEROUS COLDS, HEAVY COUGHS, Speedily Cured by Allen's Lung Balsam

CANCER CURED
WITH SOOTHING, BALMY OILS.
Cancer, Tumor, Catarrh, Piles, Fistula, Ulcers, Eczema and all Skin and Female Diseases. Write for Illustrated Book. Sent free. Address
DR. BYE, Cor. 9th & Broadway, Kansas City, Mo.

EUREKA.
Eureka Springs, Ark., March 15, 1904.
Enclosed find 50 cts. for box of Tetterine. I sent for a box over a year ago. It took a place off my face that I feared was cancer. I send for another box. It is the only remedy I ever had that did any good.
Mrs. W. E. Penn.
Unexcelled for all skin diseases. All druggists, or postpaid from the manufacturer at 50 cts. per box.
J. T. Shuptrine, Savannah, Ga.

THE LARGEST SALE OF ANY ONE BRAND IN THE UNITED STATES.
Sauer's
FLAVORING EXTRACTS
BEST BY TEST.
AT YOUR GROCER.
10c and 25c.

Administrator's Notice.

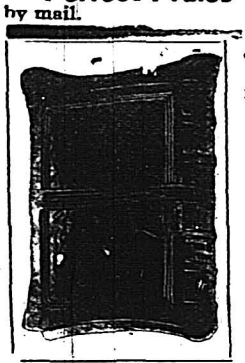
Having qualified as administrator of the estate of Bunnie P. Mangum, late of Wake county, this is to notify those having claims against his estate, to present them to the undersigned on or before January 11, 1906, or this notice will be plead in bar of their recovery, and those indebted to said estate will please make immediate payment.

WM J. BAILEY,
Administrator.
NEUSE, N. C., R. F. D, No. 1.

New Song Books for 1904

Crowning Day No. 6—Shape or round notes, $2.50 dozen or $3 dozen by mail.

Perfect Praise—Round or shape notes, $2.50 dozen or $3.00 dozen by mail.



Sunday School Songs No. 1—Shape or round note, $3.00 dz., or $3 60 by mail.
Abridged edition, stiff paper backs, $1.00 dz. by mail. We guarantee the book to please.

Baptist Quarterlies 2 cts. each.

Teachers' Bibles

$1.25. Indexed, $1.50, postpaid. We do not sell this book for less in any quantity.

Send for prices of anything needed. We carry largest stock of Church and Sunday-school supplies in the State.

Alfred Williams & Co.,
RALEIGH, N. C.



The Biggs Treatment

Under this treatment the patient is cured by natural agencies. No medicines are used. The Biggs Treatment embraces everything that is curative nothing that impairs or destroys vitality.

Hundreds of sick people have been restored to health by this method. Many of them had been pronounced "incurable," but, nevertheless, they are now well. If you are interested in the cure of disease, write me for free literature which explains my method. I will also send numerous testimonials from well-known people whom I have cured. Do not postpone the matter—you may forget it. Write to-day.

ARDREW C. BIGGS,
228 E. Washington St.,
GREENSBORO, N. C.

EVERY PURCHASE

Must Be Satisfactory!

S. W. P.
THE BEST PAINT.
Buck's
THE BEST STOVES.
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THE BEST RAZORS.
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THE BEST KNIVES.
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THE BEST SCISSORS.
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THOS. H. BRIGGS & SONS
RALEIGH, N. C.
THE BEST PLACE TO BUY.

The Biblical Recorder.

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

PUBLISHED BY
The Biblical Recorder Company,
(Organized 1901.)

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

J. W. BAILEY.....EDITOR.
JOHN S. PEARSON....BUSINESS MANAGER.
J. S. FARMER.....GEN. REPRESENTATIVE.
E. J. EDWARDS.....Special Representative

Receipts will be given in change of date on label of paper. If date is not changed in two weeks you will please notify us.
Change of address will be made when the old and also the new address are given in full. If not changed in two weeks please notify us
Remittances should be sent by Registered Letter, Postal Money Order, or Express Order, payable to the order of the BIBLICAL RECORDER.

Acknowledgments.

February 15, 1905.

State Missions.—Ninth Avenue, Charlotte, $16.00; First church, Greensboro, 1.10; Shady Grove, Central Union, .50; Brown's Creek, Central Union, .50; Summerfield, 2.42; W. M. S., First church, New Bern, 12.85; Elam, W. Chowan, 3.17; Clyde, 7.56. Total this week, $44.10. Previously reported, $2,643.10. Total this year, $2,687.20.

Foreign Missions.—Cedar Creek Union, $5.00; Hominy, 2.50; Beaver Dam, 12.33; First church, Asheville, 84.65; W. M. S., First church, Asheville, (Xmas), 43.90; W. M. S., First church, Asheville, 26.55; First church, Greensboro, 38.42; W. M. S., Ansonville, (Xmas), 1.00; W. M. S., Ansonville, .65; Cameron, 6.20; W. M. S., Leaksville, Pilot Mt., (Xmas), 2.25; Lower Lights, Leaksville, Pilot Mt, (Xmas), 2.00; Sunbeams, Murfreesboro, W. Chowan (Xmas), 3.73; Sunbeams, Smyrna, C. F. & Col. (Xmas), 2.00; Sunbeams, Smyrna, C. F. and Col., 2.10; Shady Grove, Central Union, .50; Brown's Creek, Central Union, .50; Galeed, Central Union, 15.17; Hickory Grove, Central Union, 5.65; Love's Grove, Central Union, 1.00; Sandy Grove, Central Union, 4.78; Abbottsburg, Central Union, 3.31; Centre Road, Central Union, 1.76; Union collection, Central Union, 4.57; Ballards Bridge, Chowan, 5.85; S. S., Reynoldson, (Japan), 5.15; Williamston, Tar River, 16.00; Laurel Branch, French Broad, 3.00; Elam, W. Chowan, 2.15; Clyde, 16.52. Total this week, $323.19. Previously reported, $971.79. Total this year, $1,294.98.

Home Missions.—First church, Greensboro, $.75; Shady Grove, Central Union, .80; Brown's Creek, Central Union, .50; Galeed, Central Union, 15.57; Zion Hill, Central Union, .95; Love's Grove, Central Union, 1.00; Mill Creek, Flat River, 25.00; Griffins X Roads, Columbus Union, 3.10; Clyde, 6.68. Total this week, $54.35. Previously reported, $354.72. Total this year, $409.07.

Education.—Reynoldson, Chowan, $10.00; Spring Branch, Columbus Union, 1.10; Clyde, 4.02. Total this week, $15.12. Previously reported, $122.77. Total this year, $137.89.

Ministerial Relief.—Cedar Creek Union, $4.50; Galeed, Central Union, 10.10; Hickory Grove, Central Union, 2.30; Hickory, So. Fork, 12.00; Spring Branch, Columbus Union, 2.00. Total this week, $30.90. Previously reported, $232.54. Total this year, $263.44.

Total reported for all objects this week	$467.66
Previously reported for all objects	4,688.02
Total reported for all objects this year	5,155.68

WALTERS BURNAM,
Treas. Baptist State Con.

Current History.

Review of the General Assembly.

The absorbing subjects in the General Assembly last week were Divorce, in the House, and Temperance, in the Senate; subjects that indicate quite a moral revival in the Commonwealth. The House postponed the *consideration* of the Divorce reforms until Tuesday, February 14—St. Valentine's Day, the mating day, of all the days in the year to talk about divorce! And so the discussion of the Ward bill in the Senate became the all-absorbing subject.

The debate was the ablest that we have heard in two sessions of the Assembly, far surpassing the discussion of the Watts Act two years ago. The opposition was intense, and three of the speakers gave way to their feelings, but their offenses were not serious and may easily be overlooked. When Senator Fleming alleged bad faith, when Senator Empie drifted into personalities, when Senators Stubbs and Williams preached the funeral of the Democratic party, the latter actually declaring that he would repudiate the supporters of the Ward bill when the next campaign came on.—when these gentlemen did these things we all recognized that their opposition to temperance had carried them to a point of intemperance. Mr. Gilliam, always displays ability in his speeches, and, moreover, he utters himself with courtesy, managing, as a gentleman should, to do so without in the least detracting from the force of his argument. But he raised a dangerous point, that of the obligation to reimburse distillers (and, we take it, bar-keepers) put out of business by temperance movements and measures. If we are not mistaken, an agitation in this behalf would carry the State for prohibition very shortly.

The support of the bill was magnificent. Very rarely does a Senate debate win votes; but this one did. Senator Ward, from whose support the bill takes its name, managed his cause with fine judgment. He owes much to his fellow-Senators; but, on the other hand, they recognize that all in all he was the most suitable man to advance this bill: clear-headed, conservative, clean-handed and popular; no one could charge fanaticism against him, there was no danger that he would carry his cause to embarrassing lengths, and, on the other hand, he was fitted to bring to it strength from every direction. He defended the bill skilfully and presented its merits with fine effect.

Senator Long who had introduced a bill of the same tenor deserves praise for withdrawing his bill in the interest of the Ward bill, thus insuring unity amongst the temperance forces; and he followed this action with an earnest day-in and day-out support of the Ward bill that is beyond praise. He also made a strong speech.

Senator Scales, whose standing as a leader in North Carolina grows more secure with every year, displayed many of the best qualities of the debater. He riddled the position, especially the temperance pretensions, of the opposition; and made point after point in behalf of the merits of the bill. He was first, we believe, to arouse the galleries and lobbies to spontaneous applause.

Capt. Thomas W. Mason brought the discussion to a climax with a ten-minute speech that had more power in it than any short speech we ever heard. His venerable form was one element; there is about him all the marks of character, of nobleness, of chivalry; better still when he speaks a whole life gives tongue, a whole, long, true life; and, as if this were not sufficient, he has the orator's voice, the orator's style, and the orator's power to find the heart of a matter. Two points that he made will not soon be forgotten: One that the Democratic party must stand for Education and Temperance; the other that morality will not make progress by standing still. His defense of himself for voting against Mr. Williams' interest was pathetic and powerful.

The other speakers were Mesars. Hector McLean (who always talks with great earnestness for temperance), Senator Webb, who in explaining his vote went to the heart of the matter, namely that unless this bill should be enacted there would be no end to the complaints from small towns; Senator Vann, whose brief tribute to Senator Mason did himself great honor, and whose great conservatism made his vote doubly significant; and Senator Wright, whose positions on moral questions have been uniformly worthy of a Christian gentleman.

The following is a list of the voters for and against the bill:

Those voting in the affirmative were: Senators Alexander, Arendell, Boddie, Bragaw, Everett, Foushee, Long of Iredell, Long of Person, Mason of Gaston, Mason of Northampton, McCuloch, McLean, Moore, Odell, Scales, Stringfield, Thorne, Turner, Turrentine, Vann, Ward, Watkins, Webb, Wright, Zollicoffer—25.

Those voting in the negative were: Senators Aaron, Bryan, Burton, Cox Senators Aaron, Bryan, Burton, Coxe, Crisp, Eller, Empie, Fleming, Gilliam, Grady, Miller, Ricks, Sinclair, Somers, Stubbs, Williams—16.

The bill now comes up in the House. It will require every ounce of temperance influence in North Carolina to carry it through.

* * *

The one other matter of importance was the communication from the Governor on the subject of the *judgment of South Dakota against North Carolina* in the matter of the bonds of the well-known compromise issue. The Governor calls upon the General Assembly to take action, to do one of three things, namely (1) compromise; (2) pay; (3) let the stock be sold as ordered by the court. The third will amount to disgrace. We hope the General Assembly will face this serious situation courageously. A resolution has been offered to appoint a commission to advise the General Assembly on this matter. It is a great pity that the body is hampered by a resolution rushed through the Democratic Convention which practically would bind the Assembly to do nothing.

* * *

Senator Webb has introduced a bill calling for a $500,000 bond issue; to improve the capitol and meet other needs. Every year the demands of the State's institutions, charitable and educational, threaten to bankrupt the treasury; and a bond issue is suggested. There is no doubt that sooner or later we shall have a bond issue. But a $500,000 bond issue would cost more than it is worth. Five or ten million dollars for permanent improvements would bring to pass some things that would justify the bonds before the people. We shall come to something like that after a little.

HEALTH IS YOUR HERITAGE.

If you feel sick, depressed, irritated; if food disagrees with you; if you are constipated, suffer from Catarrh, or get tired with the least exertion, you are not getting out of life what you are entitled to. There is no reason why you should not be restored to a life of perfect health and usefulness. There is a cure for you, and it won't cost a cent to try it. The Vernal Remedy Company have so much confidence in their superb remedy, Vernal Palmettona (Palmetto Berry Wine), that they are willing to send, free and prepaid, to any reader of the Biblical Recorder a trial bottle. You can try and test it absolutely free of all charge. The remedy is also sold by druggists everywhere. We advise every reader to take advantage of this generous offer, and write to-day to the Vernal Remedy Company, Le Roy, N. Y.

Simmons and Overman Vote.

North Carolina will be glad to know that in voting for Statehood of Indian Territory and Oklahoma, Messrs. Simmons and Overman voted for an amendment enacting prohibition in Indian Territory for twenty-one years.

The gentlemen who so earnestly protest against the Democratic Party making a temperance record are getting more lonesome every day.

Tobacco Heart.

Below Is a Simple Test That Will Show You Absolutely Sure If You Have Tobacco Heart.

Thousands Die From Tobacco Heart Every Year.

A simple, sure test will tell you if you have tobacco heart: Count your pulse in the morning before you have used tobacco in any form; then take a chew or light a cigar; chew vigorously or smoke the cigar steadily for 10 minutes; count the pulse again. The pulse will be 10 or 15 beats more per minute if you have tobacco heart. This test is unfailing.

Tobacco injures the heart numbs the nerves and brain, stagnates the blood, dims the eyes, destroys the complexion, ulcerates the stomach and weakens the kidneys, causing in many cases fluttering palpitation, shortness of breath, numbness or pain in the left side, in the arm or under the shoulder blade, fainting spells dizziness hungry or weak spells, spots before the eyes, sudden starting in sleep, choaking sensation in throat, oppressed feeling in chest, cold hands and feet pain when lying on left side, dropsy, swelling of the feet and ankles.

Why continue to use this dangerous weed when it is so easy to quit? A new discovery has been made by a celebrated Cincinnati chemist that is odorless and tasteless. Ladies can give it safely in tea, coffee, milk or any kind of food, and quickly cure the patient without his knowledge. Send your name and address for a free trial package sent by mail in plain wrapper, together with hundreds of testimonials from grateful people who have been cured. This new discovery cures tobacco habit in every form. Write to-day to Rogers Drug & Chemical Co., 2003 Fifth and Race Sts., Cincinnati, Ohio, and they will gladly send the free package by return mail.

We Want

The address of every reader of this paper, man or woman, that is interested in canning fruits and vegetables for home or market purposes. We can help you.

RANEY CANNER CO.,
CHAPEL HILL, N. C.

Notice to Creditors.

Having qualified as administrator of the last will and testament of J. H. Alford, late of Wake County, this is to notify those having claims against the estate to present them to me on or before January 15, 1906, or this notice will be plead in bar of their recovery.

W. N. JONES, Executor.
RALEIGH, N. C.

Dobbin & Ferrall

AT TUCKER'S STORE
123 and 125 Favetteville St.,
RALEIGH, N. C.

Rough Silks for Spring

"RAJAH"

The leading Oriental, Hand-woven Rough Silk, so much in vogue this season—all shades—30 inches wide, $1.25 per yard.

"BURLINGHAM"

Somewhat more like Russia Crash, yet soft as kid—27 inches wide, $1.75 per yard—spring weights.

Shall We Mail Samples?

Dobbin & Ferrall.

Railway Accidents.

Mr. Ellery Sedgwick has prepared for Leslie's Monthly a chart showing the annual number of deaths from railway accidents in the United Staes for the past fifteen years. Such casualties for 1904 were: Killed, 3,787; injured, 51,343. A deplorable feature of this objective exhibit is that the ratio of casualties has increased year by year more rapidly than the mileage of the railroads. The killed are mostly employees—engine drivers, firemen, mail clerks, and express messengers especially, all of whom are kept by their duties near the forward end of the train.—Ex.

* * *

Russia.

The news from Russia is all in the nature of aftermath.

The war situation remains unchanged. The Japanese report having buried 2,000 Russian dead since the engagement of the last of January. There are rumors that Russia is more inclined to peace, but, of course, they cannot be substantiated.

The Czar has restored order at St. Petersburg, and the Warsaw strikers seem to be unable to gather great force. The Czar said to the son of Tolstoi last week that he intends as soon as possible to give the people a representative government—probably based on property rather than popular suffrage. This would be a great step in advance of present conditions.

* * *

Santo Domingo.

The island republic of Santo Domingo having failed to attain peace or prosperity, and being a territory that the United States must control if any power does, there is in negotiation between that country and the United States a protocol whereby this Nation assumes virtual charge of this outlying government. The new relation of the two governments is not to be annexation but a friendly protectorate. Nor is San Domingo given to us, nor do we buy it; but in return for our service as a Dominican receiver we may acquire the use of a coaling station on Samana Bay. Taking charge of the customs the United States will reserve 55 per cent for collection and the payment of accumulated Dominican indebtedness. The republic's debt is $32,280,000, of which European bondholders claim $7,000,000. To make Santo Domingo a going proposition the United States will do all possible to promote the welfare and progress of our constructive dependency. Santo Domingo's foreign trade amounts to between $8,000,000 and $9,000,000 a year, exports nearly doubling imports. It is generally rumored that this action is significant of the intention of the United States to assume guardianship over the affairs of the nations of Central and South America.

* * *

Items.

The National House of Representatives has passed the bill authorizing the Commerce Commission to regulate freight rates.

One of the members of the North Carolina General Assembly died last week, Dr. Phipps, of Watauga. He was an excellent man. A colleague informs us that in his last hours he prayed earnestly for the passage of his bill for compulsory education in his county.

The worst storm since 1886 has fallen upon our entire country east of the Rocky Mountains. For ten days it has had North Carolina in its grip, and on Monday it is snowing again at Raleigh. The storm reaches from New England to Florida on the East and over the inland from the Dakotas to Texas. In the West many cattle are perishing. In the South much fruit has been lost.

A Word About Kinston Church.

It will soon be three years since I came to Kinston. My relations with the church here has been exceedingly pleasant. When I entered upon the pastorate of Kinston church I found many noble people ready to stand by the new pastor in every good work. The bond of love and sympathy that binds together a pastor and his people has grown very strong during the months and years since I first knew these people. I have received nothing but kindness at their hands. Their appreciation of what I have tried to do has been abundant. The kind words of the ministers of the several churches and of many of the citizens of the town at the farewell service will linger with me as long as I live.

We can safely say the church has made progress since we came to Kinston. While this is true, we were not able to realize some things upon which we had set our heart. The church has been burdened with a debt for some years. This has greatly taxed many of the members, yet they have responded nobly to calls from the many departments of our work. We have been able to reduce the debt upon the church until it need no longer be a burden. Already the members are talking about the dedication service which they hope will take place in the near future.

Numerical growth is not so marked in this section as it is in many other parts of our State. The larger part of the people in and around Kinston believe in immersion, but such a large per cent of them are not of the Missionary Baptist type. But, it seems to me, we have great reason to be encouraged. With the excellent school at Winterville and the increasing missionary spirit of the churches in the Neuse Association as is seen in the enlarged contributions from the First church, Goldsboro, and Kinston church in recent years, we can speak with confidence and hope about our work in this part of the State.

I leave tomorrow for my new field. For some days I sought the guidance of the Spirit before I decided to take this step. It is not easy to separate from those you love so dearly. I do not know who will be my successor at Kinston. I hope the Lord will direct this church in their efforts to secure a pastor. The man who comes to take up this work will find many as noble and faithful people as can be found anywhere.

"Finally, brethren, farewell."

Sincerely,

GEO. N. COWAN.

Kinston, N. C., Feb. 9, 1905.

THE OTTARAY SANATORIUM.

For the treatment of Alcohol and Drug Addictions and Neurasthenia. A Branch of the James Sanatorium, Memphis, Tenn.

Have you not been looking for a Private Sanatorium where you could enjoy all the comforts of a refined home and be made happy, comfortable and contented?

And would you not prefer to have as your physician a man like Dr. Melton whose twelve years of experience have won for him the reputation of being one of the ablest and best posted physicians in the treatment of Morphinism and Alcholism in the Southern States?

And further, would you not prefer to go to the clear sunlight, pure air and invigorating climate of

The Land of the Sky,

and fight your way back to health in that magically strength-inspiring atmosphere where nature is herself a nurse?

If So Write

Dr. W. C. Melton, Supt.,
No. 74 Main Street,
Asheville, N. C.

He will send you a full description of such a Sanatorium and quote you prices for treatment and board. You will be glad later that you wrote him.

When writing advertisers, mention this paper.

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

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

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

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

Linens at Reduced Prices

We Can Only Quote a Few Specimen Values and Prices.

Write us for full information. You'll find the sale to be of the utmost importance to you.

TABLE DAMASK, 58 inches wide, full bleached, extra heavy—21c. Yard.

Full Bleached Linen Damask.

50c. grade for 49c. yard
75c. grade for 59c. yard
$1.00 grade for 75c. yard
$1.25 grade for $1.05 yard

GERMAN LINEN NAPKINS, $1.95 dozen, reduced from $2.50. Heavy, Silver bleached, Embossed dinner size.

LINEN CAMBRIC, 1yard wide, 29c. yard usually sells at 40c.

ALL LINEN SHEETING, 90 inches wide, 79c. yard, reduced from $1.00.

MILLER & RHOADS

Richmond, Va.

Mortgage Sale.

By virtue of authority conferred in a certain mortgage executed by Jack Howell and wife, recorded in book No. 163, at page 606, in Register of Deeds office of Wake County, N. C., I will, on Saturday, the 4th day of March, 1905, offer for sale and sell to the highest bidder, for cash, at the court house door in Raleigh, at 12 o'clock m., that lot, with two room cottage thereon, located and situate on the southside of East Worth Street in the southeastern portion of the city of Raleigh, being lot No. 39 in Shaffer's plot No. 3 in the division of the J. W. B. Watson lands, which plot is recorded in book of maps 1885 at page 27 in Register of Deeds office of Wake County, and the same lot which B. F. Montague, Trustee, and A. H. Green, Executor of J. W. B. Watson, conveyed to Jack Howell February 18, 1898, by deed recorded in book No. 166 at page 615 in said Register's office, and more fully described as follows: Beginning at a stake on the south side of East Worth Street, being the N. E. corner of lot No. 38 of said plot, said stake being 60 feet east of East Street, and runs thence south along the east line of lot No. 38, 100 feet to the north line of lot 42, thence east, along the north line of 42, 60 feet to a stake S. W. corner of lot 40, thence north with west line of lot 40, 100 feet to Worth Street, thence west along the southern line of Worth Street, 60 feet to the beginning. For full description of said lot see mortgage above referred to.

This 31st day of January, 1905.

E. P. MAYNARD,
Mortgagee.

SPECIAL RATES TO WASHINGTON, D. C., BY S. A. L. RAILWAY.

Account of the President's inauguration March 4th, the Seaboard announces a rate of one fare plus 25 cents from all points on its line to Washington and return. Tickets will be sold March 2-3, final limit March 8th, with the privilege of extension to March 18th, upon payment of fee of one dollar. For military companies and brass bands, one cent per mile per capita for 25 or more on one ticket.

CHAS. H. GATTIS, T. P. A.,
Raleigh, N. C.

DRAUGHON'S Practical Business Colleges,

Estab. 16 YEARS. Incorporated $300,000.00. SIXTEEN bankers on Board of Directors.

Cor. Wilmington and Martin,

BIG 15 BIGGEST Best CATALOG Tells The Rest

RALEIGH ATLANTA ST. LOUIS PADUCAH FT. SCOTT COLUMBIA FT. WORTH NASHVILLE KNOXVILLE GALVESTON SHREVEPORT

Colleges IN 12 States Can You Name Them?

KANSAS CITY $ LITTLE ROCK MONTGOMERY $ OKLAHOMA CITY

Endorsed by business men from Me. to Cal. Our diploma represents in business what Yale's and Harvard's represent in literary circles.

POSITIONS. Written contract given to secure position or to refund money; or may contract to pay tuition out of salary. Over 6,000 students each year. No vacation: enter any time. DAY and NIGHT session. SPECIAL rate if you call or write SOON for "Proposition B." Catalog FREE. We teach BY MAIL *successfully or* REFUND *money.*

TAKE A GUESS

On the number of parts (individual pieces) in a Stieff, or a Shaw, or a Kholer Piano. For 50 nearest guesses on each piano we will issue a coupon which will entitle you to a receipt of $25.00 payment on any piano you may select when you are ready to buy. Guesses will be received in Charlotte office not later than April 1, 1905, date of our removal. Watch for our next ad.

Chas. M Stieff,

Manufacturer of the Piano with the sweet tone.

SOUTHERN WAREROOMS,

211–213 North Tryon St.,

CHARLOTTE, N. C.

C. H. WILMOTH, Mgr.

Atlantic & North Carolina R. R.

(Howland Improvement Company Lessee.)

Schedule in effect February 5, 1905.

EAST-BOUND.

Station.	No. 3.	No. 5.
Leave Goldsboro	3.45 p. m.	8.00 a. m.
" LaGrange	4.16 "	8.28 "
" Kinston	4.40 "	8.52 "
" Dover	5.02 "	9.14 "
" Cove	5.16 "	9.27 "
" Tuscarora	5.26 "	9.37 "
Arrive New Bern	5.45 "	10.00 "

Station.		No. 7 (Accom.)
Leave New Berne	5.55 p. m.	12.30 p. m.
" Riverdale	6.18 "	1.12 "
" Havelock	6.34 "	1.40 "
" Newport	6.50 "	2.09 "
Arrive Morehead City	7.12 "	2.55 "

WESTBOUND.

Station.	No. 4.	No. 8. (Accom.)
Leave Morehead City	7.40 a. m.	5.30 a. m.
" Newport	8.11 "	6.34 "
" Havelock	8.27 "	7.02 "
" Riverdale	8.42 "	7.30 "
Arrive New Bern	9.00 "	8.05 "

Station.		No. 6
Leave New Bern	9.15 a. m.	6.10 p. m.
" Tuscarora	9.37 "	6.32 "
" Cove	9.49 "	6.44 "
" Dover	10.03 "	6.58 "
" Kinston	10.27 "	7.20 "
" LaGrange	10.51 "	7.42 "
Arrive Goldsboro	11.20 "	8.10 "

Trains 3, 4, 5 and 6 run daily.
Trains 7 and 8 run daily except Sunday.
CONNECTIONS.—At Goldsboro, with Southern Railway and Atlantic Coast Line. At Kinston and Newbern, with Atlantic Coast Line.

R. P. FOSTER, General Manager.
E. A. NIEL, Traffic Manager, Goldsboro, N. C.

Temperance.

Prohibition in Goldsboro.

Some of the great beneficial results expected by prohibitionists have been attained, while the calamities so confidently prophesied of, at the time, by the liquor interests have failed to come to pass. The wives and children of laboring men who formerly spent their earnings in bar-rooms have been fed, and clothed, and sheltered, as never before in their lives. Men who at the beginning of 1904 were "soaking" their entire earnings in the bars are now accumulating property. Drunkenness and profanity, formerly so prevalent, have departed from our streets. It is just as safe now for ladies to traverse the great throngs of people who crowd our streets on Saturdays as it is for them to pass on any other day. As to the effect of prohibition on business, one of the most energetic of our prohibition leaders, one of the few most thoroughly despised by the anti-prohibitionists, a merchant, has just closed the most successful year's business he has ever done, and he has been in business in Goldsboro for a number of years. In fact, no business, except the liquor business and branches allied thereto, such as the fellow who sells a drunken man a three dollar suit of clothes for fifteen dollars, or who swaps him a blind horse for one with two good eyes, and receives a bale of cotton to boot, has suffered, or is suffering, in Goldsboro on account of prohibition. On the other hand, vice and crime have been diminished and decency and order stimulated thereby.—Goldsboro Cor. Christian Advocate.

An Anti-Jug Law.

INTRODUCED BY MR. YOUNG, OF ASHE.

The General Assembly of North Carolina do enact:

Section 1.—That it shall be unlawful for any person, Corporation, Railroad Company, Express Company, Steamboat Company, Public Company or Common Carrier to transport, carry or convey, ship consign or deliver any barrel, package, jug, case, keg, box or other package containing spirituous, malt or vinous liquors of any description by whatever name known from any point, place landing, station or depot within the State of North Carolina, except as hereinafter permitted in this act, and in the maner hereinafter set forth.

Sec. 2. That if any corporation, railroad company, express company, steamboat company, or other common carrier, shall receive any barrel, package, jug, case, keg, box, or other package which from inspection, mark, label or otherwise appears to contain any spirituous, vinous or malt liquor, or which they or their agents have reason to believe does contain any spirituous, vinous or malt liquors from any person, firm, corporation, railroad company, express company, steamboat company or other common carrier outside the State of North Carolina or in transit shipped, addressed, consigned or to be conveyed and delivered to any person, firm, agent or otherwise, within the said State of North Carolina, such corporation, railroad company, express company, steamboat company or other common carrier shall stop and detain any such barrel, package, jug, case, keg, box or other package containing spirituous, vinous or malt liquors at the first station, depot, landing or agency of such corporation, railroad company, express company, steamboat company or other common carrier located and being within the State of North Carolina, and shall notify such person, firm, corporation, consignee or other party to whom such barrel, package, jug, case, keg, or other package containing spirituous, vinous or malt loquor has been shipped, addressed, consigned or to be delivered of the place and cause of detention, and if such person, firm, corporation, consignee or other person does not appear in person and receive such barrel, package, jug, case, keg, box or other package within thirty days from the mailing of such notice, the said barrel, package, jug, case, box or other package shall be sold at public auction to the highest bidder at the place of detention by the said person, corporation, railroad, express, steamboat companies or common carrier, and the proceeds of such sale shall be and remain the property of said corporation, person, railroad, express steamboat companies or common carrier.

Sec. 3. That the carrying out and enforcement of any of the provisions of this Act by any person, corporation, company, or common carrier, within this State, shall not constitute a cause of civil action against any such person, corporation, company or common carrier in any court in North Carolina.

Sec. 4. That no person, corporation, railroad company, express company, steamboat company or other common carrier shall be liable for or suffer any recovery in any civil action or suit for costs or damages, or otherwise, or in any manner, for any amount whatsoever for carrying out the provisions of this Act and no judgment shall be obtained or valid against any such person, corporation, company or common carrier for carrying out and enforcing the provisions of this Act.

Sec. 5. That any person, company, corporation, or common carrier, who shall violate any of the provisions of this Act, shall pay a fine of five hundred dollars for each offense or be imprisoned in the discretion of the Court.

Sec. 6. That all laws and clauses of laws in conflict with this Act are hereby repealed.

Sec. 7. That this Act shall be in force July 1, 1905, after its ratification.

Liquor in Politics.

Asheville.—Every county candidate, Democrat and Republican, at the November election will be summoned before the grand jury of the Superior Court which meets here February 6. There will also be summoned before the grand jury the county chairmen of the two political parties, and the saloon men and distillers of Asheville. This array of witnesses will be asked to tell the grand jury about alleged use of liquor in the last campaign for the purpose of influencing votes. The action of the solicitor of the Superior Court is the result of a charge made by a local distiller that he had on file orders for 600 gallons of whiskey he had supplied to the Democratic committee for campaign purposes. In return for the liquor furnished, the distiller alleges that he was promised "protection" as far as anti-liquor legislation in the State Legislature was concerned.—Asheville Cor. Charlotte Observer.

A Chained Giant.

The Ram's Horn of January 28 has a striking frontispiece, entitled "A Chained Giant." "Public Opinion," a stalwart man, armed with the sinnous whip of the "Law," is straining at the chain of "Politics." He is trying to reach the saloon keeper who is serenely smoking a cigar in his doorway, his smug, pig-like face wearing a look of self-satisfaction and security. Under the picture is the legend, "But the chain is about worn out and cannot hold him much longer." With all the forces of religion, education, business and government pulling at the chain, it certainly cannot hold much longer, and then the saloon, "that institution which is the harbor and protector and sponsor of everything bad," will be whipped out of every community by public opinion armed with the law.—Baptist and Reflector.

A Noted Minister and Doctor of Atlanta, Ga., Has Hit on a New Idea.

Those who have long doubted whether there really is a permanent cure for catarrh will be glad to learn that a Southern physician, Dr. J. W. Blosser, of Atlanta, Ga., has discovered a method whereby catarrh can be cured to the very last smyptom without regard to climate or condition. So that there may be no misgivings about it, he will send a free sample to any man or woman without expecting payment. The regular price of the remedy is $1.00 for a box containing one month's treatment.

The Doctor's remedy is radically different from all others, and the results he has achieved seem to mark a new era in the scientific cure of catarrh, foul breath, hawking and spitting, stopped-up feeling in nose and throat, coughing spells, difficult breathing catarrhal deafness, ashma, brochitis and the many other symptoms of a bad case of catarrh.

If you wish to see for yourself what this remarkable remedy will do, send your name and address to Dr. J. W. Blosser, ninety Walton St., Atlanta, Ga., and you will receive the free package, and an illustrated book.

SPECIAL RATES WASHINGTON, D. C., PRESIDENTIAL INAUGURATION CEREMONIES, 4TH MARCH, 1905.

On account of above occasion the Southern Railway will sell low rate round trip tickets to Washington.

For individuals rate of one first class fare plus 25 cents for round trip.

For military companies and brass bands (20 or more on one ticket) one cent per mile in each direction, plus arbitraries.

Tickets on sale March 2 and 3, with final limit March 8, 1905, except an extension of limit can be obtained so as to leave Washington not later than March 18th, by depositing ticket with Joint Agent and on payment of a fee of $1.00.

Two elegant trains each way every day. You might as well enjoy the best. For further particulars, Pullman reservations, etc., call on any Agent Southern Railway or address,

T. E. GREEN, C. T. A.,
Raleigh, N. C.

Wanted Agents,

To represent our nurseries. We want a number of reliable, industrious men to handle our stock, either on commission or salary. Previous experience not necessary. Write for particulars at once.

W. T. HOOD & CO.,
Old Dominion Nurseries, RICHMOND, VA.
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or any other crop under the sun, which you will plant will be a large, fine one if you give new life to your land by using

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CROSS & LINEHAN COMPANY,

Up-to-Date Clothiers and Furnishers.

Marriages.

CLINARD — CRIDDLEBAUGH.—On January 24, 1905, at High Point, N. C., Mr. Clay H. Clinard to Mrs. Cordelia Criddlebaugh, Rev. Thos. Carrick officiating.

COOK—CHEVES.—Mr. M. L. Cook, of Williamston, to Miss Kiva Cheves, of Sutton, Franklin County, January 31st, Rev. J. M. Duke officiating.

Obituaries.

WILSON.—On the 26th day of December, 1904, Sister Mary M. Wilson passed from the scenes of earth to the home above, in the 70th year of her age. She was the loving and faithful companion of Rev. John C. Wilson who, for many years, did very efficient service as pastor in the Raleigh, Sandy Creek and Mt. Zion Associations. It is remembered by those who knew him that Brother Wilson died ten years ago last July.

Brother and Sister Wilson were companions in the service of God, serving their generation, from 1846 until the death of Brother Wilson.

Quiet cheerfulness, resulting from faith in, and faithfulness to, God, characterized their lives. They commanded, without an effort, the confidence, respect and love of those who knew them. They leave behind them a son, Bro. Seaton Wilson, of High Point, and Sister L. W. Griffin, who lives near Bynum. These mourn, but not as those who have no hope.

The remains of Brother and Sister Wilson lie side by side in the cemetery at Mt. Gilead church, awaiting the day longed for.

JOHN C. HOCUTT.

Chapel Hill, N. C., Feb. 7, 1905.

DUNNING.—After a continued illness, Sister Sallie Dunning, of Aulander, fell on sleep January 29, 1905, in the eighty-third year of her age. Deceased was a member of Connaritsa Baptist church for a long time. She leaves an aged husband, several children and grandchildren, to mourn her death. She was resigned and ready for death; and we believe she is now where the words of the text selected by herself indicated: "Where the wicked cease from troubling, and the weary be at rest."

W. L. BRITT.

Aulander, N. C., Feb. 3, 1905.

FRAYSER.—Died at his home at Pt. Caswell, N. C., December 23, 1904, Bro. R. Beverly Frayser.

He was born September 23, 1821, in New Kent County, Va.

After leaving the high school he was a student at Columbia College, Washington, D. C.

He was a teacher during his young days, but early in life he began the practice of law. Coming to North Carolina in the spring of 1867, he continued the practice of law until a few years ago when feeble health compelled him to retire.

He was a man of much intellect, of great information, of warm heart, and devoted affections, yet had a child-like faith in the Redeemer, and a profound admiration for the Word of God, of which he was a close student.

He was not perfect, he had his faults and peculiarities, but they were the faults of a nature that looked for the perfect.

Brother Frayser scorned what was mean and low in anyone. Pure in morals, temperate in habits, sincere in convictions, he could not always make allowance for low morals, drunkenness and vice.

He professed religion in 1857, and joined the Disciples. There being no organization of the Disciples at Pt. Caswell, he attended the Baptist church, and many times his intelligent face and warm heart helped the writer to preach.

He leaves a wife, three daughters and one son, also one brother and one sister.

He left behind him no treasures of silver and gold, but a better heritage—an example of pure and high living.

R. H. HEWLETT.

Mrs. Rhoda Scott.

Mrs. Rhoda Scott departed this life January 8, 1905, aged 82 years, eight months and twenty-nine days. She was a sister of ex-Governor Reid and the last member of that distinguished family. Through natural inheritance, innate refinement and assiduous culture of the higher life, she became a woman of charming personality. She belonged to the old-time Southern women whose dignified bearing and engaging manners made them centers of attraction. She presided with grace and dispensed a generous hospitality. Her home, in years gone by, was the resort of some of the purest and best people the world ever knew. The "prophet's chamber" was there, and many a tired servant of the Lord found sweet refreshment and encouragement while under her roof. She was a model wife, a tender, patient, loving mother, a kind neighbor, a true Christian with a yearning heart, a growing faith and a steadfast hope. In her later years she was tenderly cared for by her dear children, whose devotion to her was touching and beautiful.

She came to her end with no shadows on her sky, no fears in her heart no doubts in her mind—full of years and good works—a mother in Israel and a trusting disciple of her blessed Lord. She leaves behind her the priceless treasure of a good name, the memory of a pure, holy life, the sweet and hallowed influences of long years devoted to the service of God and the welfare of those whom she loved.

"The stream is calmest when it mears
the tide,
And flowers are sweetest at the
eventide;
And birds most musical at close of
day,
And saints divinest when they pass
away."

H. A. B.

Resolutions of Respect.

Whereas, it has pleased our Heavenly Father in His infinite wisdom to remove from us our beloved sister, Mrs. Amelia Woodruff; therefore be it

Resolved 1. That we wish to put upon record our appreciation of her as a Christian and co-worker.

2. That our church has lost a faithful member whose place cannot be easily filled.

3. That we deeply deplore our loss, but feel that our loss is but her eternal gain.

4. That we extend our sympathy to the bereaved family in their sore affliction and pray that the sustaining grace of God may be their portion.

5. That a copy of these resolutions be sent to the family of the deceased, and a copy to the Biblical Recorder and North Carolina Baptist for publication.

F. A. FOSTER.
MRS. G. W. GREEN.
Committee.

Mocksville Baptist church.

Whereas, God in His infinite wisdom removed from earth to heaven on the morning of January 8, 1905, our beloved friend and sister, Mrs. Mattie Kerr Clement: therefore

Resolved 1. That while we yield with deep humility to the hand of providence, we can but mourn the loss of one who by her kindness and loyalty has done so much for the advancement of Christ's kingdom.

2. That the church, Society and community has lost one of its most earnest workers and loyal, faithful Christians. Many are the friends who lovingly recall her ministry of love and comfort in their afflictions.

3. That we extend to the bereaved family our deepest sympathy, and pray that God may comfort them in this sad hour.

4. That a copy of these resolutions be spread upon our church record, also upon the minutes of our Missionary Society, one to be sent to the family, one to the Biblical Recorder and North Carolina Baptist.

LEONORA TAYLOR,
MRS. G. W. GREEN,
F. A. FOSTER,
Committee.

Adopted by Mocksville Baptist church and W. M. Society.

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Get Instant Relief RUB ON
Painkiller (Perry Davis)

Wood's Grass AND Clover Seeds.
For clean fields and clean crops,
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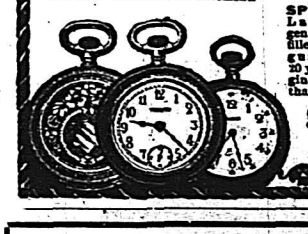
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The quality and quantity of the crops depend on a sufficiency of
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Every farmer should be familiar with the proper proportions of ingredients that go to make the best fertilizers for every kind of crop. We have published a series of books, containing the latest researches on this all-important subject, which we will send free if you ask. Write now while you think of it to the
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We sell watches that make us friends. We are familiar with the best makes, and select only such movements and cases as we can recommend. It doesn't matter whether you want to spend much or little, we guarantee quality and price.
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Contains no Morphine, Chloral, or other Narcotic Drugs.
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FROM THE EARTH'S VEINS TO YOUR VEINS.



"The Lord hath created medicines out of the earth, and he that is wise will not abhor them."—Eccl. xxxviii, 4.

WE DON'T CARE if you are skeptical, we care not if you have **no confidence**, it makes **no difference** if you give no **credence or belief**, it matters not even if you **lack hope**. It takes **only a trial**—all we ask. It will do the work—it cannot help doing it. It comes from out the ground, **from the earth's veins**, the dust out of which man was first made, and **flows like fire** through the veins or the sufferer, the sick and the needy, curing whether the user believes in it or does not believe.

CRUTCHES ARE THROWN AWAY but not through hope, bandages are taken off, but not through confidence, purges are poured into the sink, hot water bottles are laid away on the shelf, plasters are destroyed, but not through faith. **It is the work the Ore was made for**, the duty for which it was put into the earth's veins and it can no more help doing it than can man help following his natural destiny—the sufferer can no more resist its action, its power, than can man resist the power of the sun, the tides of the earth itself.

IT IS DIFFERENT from anything that has ever before been offered, from those other treatments you have used, **as is pure milk from chalk and water or the brilliant sunlight from a tallow candle.** It flows like fire through your veins, pure as it came from the veins of the earth and **acts** in a different manner, **cures** in a different way. It is different *from all others* and can be **differently offered** to those in need—**on trial, the user to be the Judge**—a way sellers of medicine dare not duplicate or copy.

IF YOU WANT IT if you need it, if you are suffering for it, wasting away day by day, for lack of that **help and health** which it alone can bring to you—**SEND FOR IT!** It will not cost you **one single penny** if it does not help. Nothing to begin with, **nothing at any time** if you are not satisfied, if you don't want to pay for it. **You are to be the judge!**

OLD CHRONIC CASES are those we seek especially. It matters not what you think, what you have thought, what the doctors made, what disappointing failures you have already been through—**SEND FOR IT ON TRIAL!** It is different—a trial will prove it, the **only thing** that can prove it, **the only thing** that is needed to prove it. A trial will tell **its own plain story**, a story that will mean **comfort, peace, health** and **happiness** for you. You must only first **open the book**, by sending for it, by beginning its use.

think or what they would make you think. It counts not a whit what desperate efforts you *have already*

You Are to Be the Judge!

The deciding power is to be left entirely with you. You say yes or no, right or wrong. If it does not help you, you do not pay—not a cent! We know it, **know it will help, know it will cure**, know we will be paid, or we **could not, would not, dare not** offer it on trial in this way. Read our Special Offer and then **send for a package to-day.** **If you need it, how can you refuse?**

Read This Special Offer

We will send to every subscriber or reader of this paper or worthy person recommended by a subscriber, a full-sized One Dollar package of **VITAE-ORE** by mail, postpaid, sufficient for one month's treatment, to be paid for within one month's time after receipt if the receiver can truthfully say that its use has done him or her more good than all the drugs or dopes of quacks or good doctors or patent medicines he or she has ever used. **Read this over again carefully and understand that we ask our pay when it has done you good, and not before.** We take all the risk, you have nothing to lose. If it does not benefit you, you pay us nothing. **VITAE-ORE** is a natural, hard, adamantine rock-like substance—mineral—**Ore**—mined from the ground like gold and silver, and requires about twenty years for oxidization. It contains free iron, free sulphur and magnesium, and one package will equal in medicinal strength and curative value 200 gallons of the most powerful, efficacious mineral water drunk fresh at the springs. It is a geological discovery, to which there is nothing added or taken from. It is the marvel of the century for curing disease, as thousands testify, and as no one, answering this, writing for a package will deny after using. **VITAE-ORE** has cured more chronic, obstinate, pronounced incurable cases than any other known medicine, and will reach every case with a more rapid and powerful curative action than any medicine, combination of medicines or doctor's prescription which it is possible to procure.

VITAE-ORE will do the same for you as it has for hundreds of readers of this paper, if you will give it a fair trial. **Send for a $1 package at our risk.** You have nothing to lose but the stamp to answer this announcement. **We want no one's money whom Vitae-Ore cannot benefit.** Can anything be more fair? What sensible person, no matter how prejudiced he or she may be, who desires a cure and is willing to pay for it, would hesitate to try **Vitae-Ore** on this liberal offer? One package is usually sufficient to cure ordinary cases, two or three for chronic, obstinate cases. **We mean just what we say in this announcement**, and will do just what we agree.

A Certain and Never-Failing Cure for

Rheumatism
Bright's Disease and Dropsy
La Grippe
Blood Poisoning
Sores and Ulcers
Malarial Fever
Nervous Prostration and Anaemia
Liver, Kidney and Bladder Troubles
Catarrh of Any Part
Female Complaints
Stomach and Bowel Disorders
General Debility

A Hale and Hearty Trio.

ENTIRE FAMILY PERMANENTLY CURED OF SERIOUS CHRONIC AILMENTS.

Stomach and Kidney Troubles, Rheumatism and Bright's Disease Made to Disappear.

My entire family has great reason to be thankful to Vitae-Ore, as it is to this remedy that we owe our state of good health during the past few years. It has, indeed, worked wonders for all of us. When we first learned of it, six years ago, my mother was sorely afflicted with a disorder of the stomach and bowels, which had been troubling her for over twelve years and at that time very severely. Her doctor bill during a short time amounted to $50.00, with little or no evidence of improvement. Vitae-Ore was specifically recommended for this trouble, and we had mother give it a thorough trial. It gave her immediate benefit, the relief being almost from the first dose, and it was only a short time before we could report her entire cure. It has been permanent, as there has been no return of the trouble.



Father was also afflicted with Kidney Trouble, pronounced by the physicians Bright's Disease, and although at first skeptical, he gave it a trial upon seeing what it was accomplishing for my mother. The result was the same as in her case and he now has no symptoms of his old malady. I personally had been troubled off and on with Rheumatism and Kidney Trouble and my condition at the time we first learned of Vitae-Ore was causing me a great deal of uneasiness, as I feared it would become chronic, and I used Vitae-Ore continuously for about three months' time with the same results. We are, indeed, a hearty trio, all now enjoying the best of health, and we owe it all to the remarkable powers of Vitae-Ore.

Many of our friends and neighbors, learning of what it has accomplished for us, have used it for similar ailments, and I know of many cures as satisfactory as ours have been.

O. H. WARD, Newcastle, Pa.

Make the Effort Which Means Your Cure

Nothing is so pitiable to witness as wrongly applied effort, particularly so when the effort thus put forward is earnest and persistent, of a kind that, placed in the proper channel, would be productive of the results sought after. Especially is this true of the attempts of sick and ailing people to secure a cure for their ills, many wasting some of the best years of their lives in an effort along the wrong direction, lives that are made miserable by a protracted disorder that apparently defies all efforts to eradicate it. They will apply themselves diligently to the treatment, will follow it and dose themselves day after day with a determination and spirit that is, indeed, commendable, but the effort is misdirected and nothing but additional and prolonged distress comes of it.

The trouble is, that they are treating the SYMPTOMS, the external evidences of a disturbance within, and not the CAUSE which brings it about. They deaden the immediate discomfort by drugging with narcotics and preparations which depend for temporary efficacy upon a narcotic influence and are doing nothing to get at the fountain head of the trouble, which remains in its seat, undisturbed and unconquered. Thus it is that the treatment is kept up week in and week out, month after month, year after year, the sufferer always seeking a cure and not realizing that what he is seeking lies in an entirely different direction. Doctors diagnose the case, question as to the symptoms and treat the symptom instead of investigating for the cause, and having discovered it, taking proper steps to remove the wrong condition which makes it possible. Patent medicines, too, are placed on the market and advertised to treat the *symptoms*, to relieve this and that outward manifestation of an inward abnormality, while the CAUSE goes merrily on, causing more and more symptoms as time progresses, more work for the doctors and more sales for these so-called medicines.

Vitae-Ore treats the CAUSE, not the symptoms. It gets into the veins, courses through the vital organs, doing its good work in each, setting each to rights and by so doing removes the inward disorder itself. It is a CURE and not merely a check for a time upon the outward physical manifestation of that disorder. This is one of the reasons for the absoluteness and permanency of its cures, the principal reason for the wide range of symptoms it causes to disappear. Many different symptoms and local disturbances can be attributed to one particular lesion, one fundamental lack of functional activity that is primarily alike in many separate cases, accounting for the ease with which Vitae-Ore effaces such different symptoms by the perfect removal of these underlying and controlling causes.

STOMACH & KIDNEY TROUBLE.

Appetite Good—Can Eat Anything.

I have had Stomach Trouble for twenty-five years and Kidney Trouble for ten years. I suffered with Cramps at night so bad that I would have to rub my legs and walk the floor to get them straightened as many as four or five times a night. Since using Vitae-Ore my stomach is all right, my appetite is good and I can eat anything. My Kidney Trouble is cured and the Cramps are a thing of the past. Every suffering mortal should give it a trial.



J. M. CARR, Kenton, O.

Write for a Package To-Day

to be sent to you by mail, **postpaid** by us, at our risk and expense. Give your age and ailments, and mention this paper. Do not delay! Each day lost makes your troubles older, your condition more aggravated, harder, more obstinate. **NOW**, written backwards, spells **WON.** Win your cure by sending for a package, **now, TO-DAY!**

NOT A PENNY UNLESS BENEFITED

☞This offer will challenge the attention and consideration, and afterward the gratitude of every living person who desires better health or who suffers pains, ills and diseases which have defied the medical world and grown worse with age. We care not for your skepticism, but ask only your personal investigation, and at our expense, regardless of what ills you have, by sending to us for a package. ADDRESS

THEO. NOEL CO. T. F. Dept., Vitæ-Ore Bldg. CHICAGO, ILL.