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THE AMERICAN-SPANISH SITUATION.

No one may say at this writing whether there will be war between the United States and Spain or not. For ten days the metropolitan newspapers and a great many others have boiled with war news. Throughout the nation there is great anxiety; and other nations are intensely interested.

Since the uprising in Cuba, now three years ago, there has been no day that might not lead to a break in the peaceful relations between the United States and Spain. From the beginning the situation has been delicate and trying. All things possible to avoid war have been done. President Cleveland withstood the popular clamor, and restrained Congress from precipitate action. Since President McKinley came upon the scene, he has faithfully followed his predecessor's example.

In the meanwhile, Spain has utterly failed to effect peace in Cuba; the severe measures of Weyler and the moderation of Blanco alike having met that same failure for which Campos was recalled. The insurgents have at least held their own. Though they have not succeeded in establishing more than a nominal government, they have maintained their position in the field of conflict; and that, too, notwithstanding the loss of their ablest warrior—Maceo—and in spite of very limited resources. The sympathy of the people of the United States for the insurgents has steadily increased. Strong and widespread in the beginning, it is now an intense conviction of the people of the United States that the Cuban cause is just, and that the soldiers of that cause deserve success, and that our nation should at least concede them belligerent rights.

For all that Spain has sought to maintain peace with our country, for all that two administrations of our government have incurred no little popular contumely in the hope of maintaining peace with Spain, even at the risk of being unjust to the insurgents in Cuba—there is now abroad an impression that the crisis is at hand and that it cannot pass without war.

The failure of Spain's last resort, autonomy for Cuba, is the main cause; along with which there are several of lesser consequence.

The terrible catastrophe of the Maine has given rise to great excitement. Pending the investigation, rumor upon rumor of Spanish perfidy has been sent forth, and it has been repeatedly asserted that the United States must declare war. We do not believe that the Spanish government is responsible for the explosion which destroyed the Maine. If it shall be proved that it was no accident, even then the likelihood will be that Spanish fanatics did the deed. And this would not be in itself a ground for declaration of war. Moreover, it is not concealed that the United States as a people are in sympathy with the cause of Cuba; it is undeniable that the DeLome letter and the Maine disaster, so quickly following, have incensed the people and strained the hard-drawn patience of the President and of Congress; but most of all the government at Washington has waited for Spain to quell the rebellion, giving her every advantage, until there is no virtue, no reason, and no hope in patience. The result of the investigation of the Maine disaster may be known before this paper goes to press. It cannot give ground for a declaration of war, except (1) it be clear that the Spanish government is responsi-

ble for the explosion, or, the investigation showing that Spanish fanatics were responsible, (2) the Spanish government decline to make due amends. These both are remotely possible, but only remotely. In either of these cases the declaration would be made by the United States. But, should the United States recognize Cuba, Spain would declare war, if at all.

This is the situation as regards the two nations.

Spain is already prepared for war as best she can. Her credit has been strained to the utmost. She has a navy that does not compare at all badly with that of the United States. In a sea-war, she would be no easy foe for a few months.

The United States is making preparations for the worst. Most of her warships are at command. If needed, others can be purchased. Her defences are being inspected; they are by no means strong or thorough. Her soldiery is reported in good condition. She has money and men, and at the worst could outlast Spain.

The attitude of other nations would depend upon the source and the cause of the declaration of war. It is likely they would be inclined to be neutral, though Spain would not be without sympathy in Europe.

If the United States should recognize Cuba, and Spain should declare war, the fighting would be in our waters, and very probably on our Southern coast. We do not believe that any but seaports would be seriously affected. Of course all commercial affairs would suffer. If the United States should be put to the necessity of declaring war because of Spain's complicity in the Maine disaster, or for any other cause, the fighting would take place in the Spanish waters, likely in part about Cuba and possibly off the Spanish coast.

The Overcloak of Love.

BY PROF. A. T. ROBERTSON, D. D.

A very helpful and suggestive phrase occurs in Col. 3: 14, "And over all these put on love." Here love is presented as an overgarment put over the others. The figure of clothing is also in the preceding verses. "Put on therefore as God's elect, holy and beloved." It is worth noting the list of graces which we are urged to "put on." "A heart of compassion," Paul begins with. A tender sympathetic heart is essential to the finer graces. "Kindness" is the expression to others of the feeling of tender sympathy. "Humility" is the natural state of the sympathetic, kindly nature. The conceited man is not kindly, but only patronizing. "Meekness" is not weakness, but the strength of reliance on God. Tamelessness and lameness are not "meekness." "Meekness" is the quiet reserve of dignified might. "Long-suffering" is possible to such quiet trust and dignity. One who is stayed on God can stand much from others for the Lord's sake. "Forbearing one another" because of the right attitude towards others and the proper estimate of oneself. The humility of meekness does not cast stones nor make railing accusations. "Freely forgiving one another, if anyone have a complaint against any, even as the Lord freely forgave you, so also do ye." Forgiveness is hard unless the preceding Christlike virtues dwell in the heart. It is not hard for the sympathetic, kindly, humble, meek, long-suffering, forbearing man to forgive, remembering what the Lord Jesus has done for him.

"And over all these put on love, which is the bond of perfectness." These varied virtues need to be held together by the overgarment which serves as a "bond of perfectness" binding together and completing the attire. This overgarment is "love"; love in profusion, love in flowing folds, love in richness and perfectness. An overcloak is of good service in cool weather. Put on this overcloak.

The next verse changes the figure to that of the games. Contending emotions strive for the mastery in our hearts. In the midst of conflicting voices that clamor loud with din and roar, "let the peace of Christ rule in your hearts." "Rule" is here "act as umpire." Let Christ's peace act as umpire in our hearts. Let Christ's peace speak the deciding word that shall still the tumult within and bring quiet. Christ's peace then shall rule in us all and over all those arrayed in the garments of grace and love.

Southern Baptist Theological Seminary, Louisville, Ky.

Money and Missions.

BY R. L. PATTON.

The evangelization of the earth's billion of unreached heathen has been reduced practically to a matter of dollars and cents. For fifty years the churches have prayed God to open the nations for the reception of the Gospel, and to raise up men and women to carry it to them. To-day the doors to every nation are wide open. The fences are all down, and even the ground rail is taken away. Also, hundreds of men and women, ready to go, are saying, "Here am I, send me." These answered prayers lie at the door of all our churches, and, for the most part, in vain! Why? Because we have robbed God—because we have not brought in the tithes and offerings. Mal. 3: 8.

God's people have enough money, opportunity and men, to tell the story of the cross in the ear of every heathen during the next twenty years. What a glorious work! Thank God that a poor sinner and "earthen vessel" like me can take part in it, for when it is accomplished our blessed and long-looked for Lord will come. Matt. 24: 14. If we Baptists in North Carolina can't rise up and give more than an average of six cents a member to foreign missions, let us at once throw down the proud claim that we are the successors of the apostolic churches. "They went forth and preached everywhere." Mar. 16: 20.

But we are going to do better. Too long we have mocked our Lord and pleased Satan by saying, "Thy Kingdom come," and yet doing so little to make it come. A father prayed God to give bread and meat to the poor widow living near him. After the "amen," his little boy asked him for the smoke-house key to answer his prayer. When Chicago was burning down the students informed Dr. Northrop that they were holding a prayer-meeting. He said they had better take buckets and go to work. That is what we want, not less praying, but more giving. Dr. Willingham, you ask too little from North Carolina Baptists. Consequently our preachers ask too little from their individual churches. We must have confidence in our people. Our churches will go on, some giving nothing and others small sums, as long as we do not ask them to do more, and give them a chance.

This church, for example, went on year after year giving \$10 for foreign missions. Five years ago I asked them to go up at once to \$100. This was raised and laid in the bank three months before the association, whereas the ten dollars, given before, was never raised till the last moment and with a great struggle. So it is with Moravian Falls Church. As brother Greene was about to leave there he said that they could give for all objects \$60. I asked them to pledge \$100. We had preaching only once a month, and took up just thirteen collections for the year, which amounted in cash to \$285. So it will be in all our churches, if the preachers like Len. Broughton, J. L. White and R. VanDeventer, will set the mark high. Brother Bailey, I will now mention several instances of giving to foreign missions, praying the Spirit to use them in arousing North Carolina Baptists to greater sacrifices.

1. By different Christians. Robert Haldane, of Scotland, sold all his estates for \$175,000, and established a mission in India.

A hard-working man in Melbourne, Australia, heard two sermons on missions, and sent in the title deed to ninety-three and a half acres of land, worth \$2,500.

In 1893, Dr. Gordon's church in Boston gave \$20,000 to foreign missions, their home expenses being nearly \$9,000, less than half.

A widow in Cleveland, Ohio, bears the entire support of thirteen missionaries, and went in 1896 on a mission tour of the world, to increase her interest and see her workers.

At Old Orchard, Maine, August 9, 1896, a collection was taken for foreign missions amounting to \$101,324. It included money, gold watches, gold rings, bicycles, and ten thousand shares of stock. Read Ex. 35 for a similar offering for the tabernacle.

Rev. F. B. Meyer tells of an Englishman whose income is \$10,000. He lives on \$1,000 and gives \$9,000 to world-wide missions. Another, with the same income, lives on \$1,200 and gives \$8,800. Also of a governess who makes yearly \$500, and gives \$250, one half, to foreign missions.

The Seventh Day Advent Church, at Battle Creek, Mich., has 1,450 members, who are working people with an average income of \$262. Recently, on "mission day," without any sermon or begging, their offerings to missions amounted to \$21,000, an average of \$15 per member. Willingham asks us for six cents each! Sarah Hosmer, Lowell, Mass., was a poor woman living in an attic. She heard that

\$50 would educate a native preacher in a heathen land. With her needle she earned this amount six different times, so that, when she was carried to her grave, six men whom she had educated were preaching Christ to the lost. Surely, "she hath done what she could." Mark 14: 8.

The young people of Clarendon Street Baptist Church, Boston, have supported for several years a missionary in Africa. They have now sent two of their own number as missionaries to China, one being a native of that country, and have become responsible for their support.

David Paton, of Scotland, gave his entire fortune of one million to missions, and now lives on a little yearly income he reserved to keep him from coming to want. When he heard Dr. Pierson on missions in 1890, he managed to squeeze out of his small income another \$1,200.

Some time ago, in Toronto, Canada, the mother of one of the China inland missionaries entered the office of Mr. Frost, Secretary of that mission. After expressing her overflowing joy at having a daughter in China, she said, "I have brought to you, Mr. Frost, a little gift as a thanksgiving offering to the Lord for calling my child to China, and for the blessing that has come to me in consequence. With these words she handed him a check. She was not rich, and her appearance indicated that her gift might be \$5, possibly, \$15, out when she left Mr. Frost found it to be a check for \$550.

Rev. D. M. Stearns, Germantown, Pa., has a church of about 200 members. During the year 1896 they gave to foreign missions \$4,000, or \$20 per member. He keeps a large map of the world ever before their eyes, and teaches them that personally they are debtors to the world.

Mr. Hamilton, a clerk in Glasgow, had an income of \$350, and gave yearly \$100, or nearly one-third. When a special call was made in 1887 for \$100,000, he gave one-hundredth of it, or \$1,000, which was half the savings of all his life.

According to the Congregationalist, 120 of our colleges support as many missionaries. Last year Yale gave \$1,200, Wellesly \$1,050, Oberlin \$650, Cornell \$500, and McGill University in Canada gave \$1,853. This last had only 80 students, all of whom have to earn a living but five.

2. By heathen converts.

Mr. Lum Foon, a Chinese convert in California, lately gave up a splendid business in San Francisco and went back to China as a self-supporting missionary. There he bought land and erected a fine chapel, with school, and prophets' chamber, all at his own expense. Scores have been saved. What an example to our Baptist business men to either go or send and support one.

In the Island of Ceylon, a traveller noticed, as he walked through their gardens, every now and then a tree marked with a large "X". When asked why, their reply was, "Every tenth or marked tree is the Lord's." Lev. 27: 30. He also noticed the housewife, as she cooked each meal, put a handful of rice in a pot for each member of the family, and two handfuls in a pot near by. When asked why she replied, "That is the Lord's rice pot, and I remember His cause as I cook each meal." Baptist women of North Carolina go and do likewise, and if you don't believe in the tithe doctrine, then follow I Cor. 16: 2.

A Chinese Sunday School in Brooklyn, consisting of only thirty members, gave to missions \$150, or \$5 each. A Methodist church of converted Chinamen in California do the same, give \$5 per member. Recently one on the Pacific coast handed Dr. Masters a small package, directing him to spend the amount in getting a native to preach the Gospel in China. The giver refused to reveal his name, but the package contained \$100 in gold coin, and was nearly all the earthly possessions of this poor but happy Chinaman.

Still another Chinaman in California sold himself as a coolie in New Guinea for the sake of working among his countrymen. Not money, but himself, which was better, he gave to missions. Before he died he was the means of the conversion of 200 of his companions. In that day of rewards, how he will shine as the stars forever. Dan. 12: 3.

What more shall I say? Time would fail to tell of the hundreds of men, women and even little children who have made sacrifices to spread the Gospel—sacrifices that shall never be made known until we stand before the great white throne. On that happy day no one will be sorry for what he gave to missions, but it will be seen then that what we gave, that we will have forever, and what we have hoarded or kept we have lost forever. Oh, the power of money just now! With it we can multiply our usefulness almost infinitely. When dead one can yet be potent, present, and immortal in mission work, if, when alive he invested his money in this greatest cause. The decisive hour in the battle of Wa-

terloo had come. The English troops were lying in the trenches waiting for the onslaught of the French. As they lay there in silence, Wellington rode up and down the lines, saying over and over again, "Men, if you falter to-day, what will England say?" His words pierced their hearts, and when the command was given, "Up and at them!" every soldier felt that the honor of England was in his hands, and they became invincible.

The command of our Captain has been given, "Go ye!" Brethren and sisters, shall we falter? The doors are all open. Men are ready to go. We have the money. Shall we hold it back—shall we falter? If so, what will Jesus say?

Where Did Sin Come From?

BY F. C. MCCONNELL

Sin is the transgression of the will of God. The will of God is the law of the universe, because it is the expression of God's character and God's character is the standard of righteousness. Every violation of the will of God is rebellion. God created the angels an order of intellectual beings, subject to laws of life and growth of their own. One as chief and others with him, possibly instigated by this one, aspired to a higher place than the will of their Lord had assigned them. Either they were not content to be angels, that is messengers, or else they were not satisfied with the advancement they had received, and being "puffed up with pride" they fell into condemnation. I Tim. 3: 6. This transgression of God's will was rebellion, and was punished by banishment without redemption. Hell was prepared as the place of banishment for the devil and his angels. Matt. 25: 41.

It will be seen that sin began in the misuse, or in abuse, of what was in itself sinless and pure. The devil was in the truest sense a free agent, and in the free exercise of his own will he transgressed the will of God. It was not wrong for him to aspire to higher knowledge and service, but that aspiration should have kept him within the bounds of God's appointment, and awaited the natural development and advancement assured in the Divine purpose.

I am trying to write these thoughts keeping free from the poetical embellishments of Milton, and I trust the reader will make the same effort in receiving them. Still I think the great facts upon which the "Paradise Lost" is founded are substantially correct in that marvelous epic.

Once free from the restraints of obedience to the law of God, or in other words, when the devil and his compatriots indicated their displeasure in the purpose of God concerning them, there was nothing left them but to set up a standard of life for themselves. Instead of law they had anarchy. Each one of themselves a law unto himself, and his own will became his law of right. And the natural growth of such a condition was then, and always will be, toward the bad. So these demons have been growing more and more devilish ever since they rebelled against the standard of righteousness.

God banished these ill-disposed beings from the association of the good, and consigned them to a country of their own, where misrule and all manner of evil and its attendant suffering must forever exist. That they were banished without the hope of redemption arises out of the fact they have never had a mediator. Indeed, there is slight inference that their trouble began over that very question. There is a shadow of a hint, at least, that the devil was displeased with the advancement of the Son and the honor that was done Him in Heaven. At any rate, these unhappy creatures took upon themselves their own responsibility and rebelled against God's government, each for himself. So that it is not possible that they should have a mediator. They had no representation in their fall, and therefore they cannot have representation in reclamation. If there should be redemption for them, it would require a Saviour for each separate one of them. And, moreover, their representation would be impossible from the very fact that their sin seems to have had its origin in their determining to assert their own will as against the will of the Lord.

I do not pretend that I have answered the question which the caption raised. I have written somewhat about it, and, I think, suggested some things in connection with the subject that may seem clearer when we inquire how sin came into the world, which I will do next week.

Lynchburg, Va.

Any man can sing by day; but only he whose heart has been turned by the gracious hand of Jehovah can sing in the darkness.—William M. Taylor, D. D.

A child of God should be a visible attitude for joy and happiness, and a living doxology for gratitude and adoration.—C. H. Spurgeon.

News Summary

State News.

—Louisburg suffered a loss of \$15,000 by fire last week.

—Sales of fertilizers in this State are so far 15 per cent below those of last year.

—The State Committee has ordered that the Democratic State Convention assemble May 26. This is the first gun in the coming campaign.

—The Supreme Court decides that Judge Ewart, of the Western Criminal Circuit, has no civil jurisdiction whatever. It holds that the Superior Court is the head of the court system below the Supreme Court, and from it alone can appeals come to the Supreme Court.

—The Seaboard Air Line R. R. is to be commended for its earnest efforts to persuade the North Carolina people to observe Arbor Day (tree-planting or tree-pruning day), Wednesday, March 16. If any of our readers are interested, let him write to John T. Patrick, Pine Bluff, N. C.

—The Railroad Commission has issued an order reducing passenger fares on railroads to 2 1-2 and 2 cents per mile on main line roads. This is a considerable reduction. The Commission has also construed the law to the effect that railroads cannot issue free passes to editors; but can issue them only for value received. This is right and proper. The railroads will resist the reduction of rates.

—The North Carolina Department of Agriculture has contracted with the Board of Trustees of the North Carolina College of Agriculture and Mechanic Arts for the analysis of fertilizers by the Experiment Station, which is controlled by the Board of Trustees. One of the conditions, as specified in the contract, is that the Department of Agriculture shall have the exclusive publication of the results of the analyses. In accordance with this agreement, the special Bulletins, which have been issued by the Experiment Station containing analyses of fertilizers are discontinued, and all parties wishing to obtain analyses of fertilizers will make application for the same to the Commissioner of Agriculture, Raleigh, N. C., and not to the Experiment Station.

—On Washington's birthday—February 22—Mr. Tufts, the philanthropic founder and builder of the wonderful town of Pinehurst, in Moore county, invited a number of gentlemen, many being from Raleigh, to be his guests at Pinehurst. Those who accepted were richly repaid with the sight of this magic city, not to mention the elegant repast that was served, and the excellent speeches on George Washington, by General Carrington, speaking from the Northern point of view, and Hon. C. M. Cook, of Louisville, from the Southern. In this connection it gives us pleasure to print the following from brother John E. Ray, who was present: "For quite a time I have desired to visit Pinehurst and Southern Pines, of which I have heard and read so much. Even in our far-away home in the West we heard much of this winter resort. Well, the opportunity presented itself the 22d of February. I was not slow to avail myself of it. And I must confess to the most agreeable surprise. I suspect many of our North Carolina friends have heard this region referred to more in derision than otherwise, as that part of the world thrown in simply to hold the earth together; and the section over which, if a crow should fly, he would find it necessary to carry his rations. Such 'flings' can no longer be indulged in. The desert has been 'made to blossom like the rose,' and right here in the midst of what was once well nigh barren desolation, has sprung up under the magic influence and exquisite taste of Mr. James W. Tufts, of Boston, Mass., as nearly a paradise as I have found east or west, north or south. I have seen more elaborate hotels and larger, but I have not found one more charming, convenient and cozy. Supplied with every modern convenience, electric call bells, hot and cold water, steam heat, electric lights, both for the hotels, cottages and lawns, and with a table weighted down with the best things to eat prepared to suit the taste of the most fastidious, and served by clever white waitresses, there is nothing to criticize, but everything to please. And I recall that I have failed to name one of the most desirable features—pure water to drink. And it may not be amiss to say that no liquor is sold upon the premises. Mr. Tufts is a philanthropist in the full sense of the word. Besides the hotel, Holly Inn, whose rates are only \$3 per day, or \$12 per week, he has provided cottages which can be rented by families, for a mere nominal sum. And there is also a cafe, or hall, where persons who are not able to pay the hotel rates can procure accommodations for only \$4.50 per week. Games and sports, indoor and outdoor, are provided, and a fine opportunity presented for riding and driving. In fact, Mr. Tufts has placed right here at our door one of the most charming and delightful resorts of which I know, and I think it is but right to call attention of our people to it, with its hall for Sunday service, its school house, its museum, its circulating library, etc. Pinehurst is only six miles from Southern Pines; and is reached by electric cars which meet the Seaboard Air Line trains daily. Persons needing a quiet restful place will find it here, and there are not less than 500 now present."

General News.

—Luetgert, the sausage maker of Chicago, was on his second trial found guilty of murdering his wife and sentenced to life imprisonment.

—The Spanish government has officially disavowed the DeLome letter, expressing its regret and doing all that was asked or expected in Washington. This incident is therefore permanently closed.

—The anti-trust bill, explicit in its terms and naming a penalty of \$10,000 fine, or imprisonment from two to fifteen years, has been introduced into the House. It ought to pass in a day, but watch the very demagogues who denounce trusts on the stump. They will work for them in Congress.

—An encouraging feature of the report of the Secretary of the Interior is the statement that the area of land still owned by the government is 500,000,000 acres, without counting Alaska. This is, of course, the poorest land, the best having been pre-empted by settlers and given to railroads.

—At the time of going to press—Monday evening—there is no definite news of the investigation of the "Maine" catastrophe. Evidences are that the explosion was planned and perpetrated by Spanish fanatics. There is a calmer feeling in the United States, and a fiercer excitement in Spain.

—As had been arranged, the Kansas Pacific Railroad was sold at auction February 16, and bought by the Reorganization Committee for \$6,303,000, the amount of the principle of the government claim. The government loses about as much more, which it has paid in interest on the bonds. There were no other bidders. Notwithstanding the loss of interest, the settlement is said to be a good one for the United States.

—The appropriation bill was presented in the Virginia Senate on Feb. 19. Senator Wickham, Chairman of the Finance Committee, in presenting the report made a speech carefully exposing the financial condition of the State. The bill as reported cuts off about \$75,000 as compared with the last. Some \$47,000 of this is to be taken from criminal expenses, which the legislation of this session greatly reduces. The allowance to the University of Virginia is cut \$2,500; Virginia Military Institute, \$5,000; Western State Hospital, \$10,000.

—The continued atrocities of the Turks should not be forgotten, as some day Europe may be ready to settle with the Sultan, and no punishment can possible be too severe. Some time ago reports were received of new outrages by the Turks in Bulgaria. Over five hundred Bulgarians were arrested and tortured, many women and girls dying from outrage and torture. The Bulgarians have mustered up courage to demand a cessation of the oppression in a note to Constantinople, and Edhem Pasha has been ordered from Thessaly to "institute inquiries," and it is added, "that the presence of the victorious commander will intimidate the excited populace." It is doubtless very wicked of the Bulgarians to get excited over such matters. Some day the United States may be strong enough to assist any European that is ready to drive the Turkish rule from Europe.—Exchange.

—The trial of Zola ended in his conviction. When he espoused the cause of Dreyfus he knew that this would be the outcome. But he has succeeded in showing the world four things—that the French army is corrupt in the extreme, that the French judiciary is unjust to an alarming degree, that Dreyfus is not guilty, and that Zola is every inch a man. The following from an exchange is interesting in this connection: "Baron von Buelow, the German Minister of Foreign Affairs, has made an official statement that Germany never received any information from Capt. Dreyfus, or had any communication with him. It is said Emperor William had previously privately assured the French government 'on his word and honor as a gentleman,' that Dreyfus had given no information. The questions remain: Did Dreyfus betray to Russia instead of Germany? Has he been made a scape goat for others?"

—The following from the Examiner throws a helpful light upon international affairs in the Orient: "The statesmen of the land of the rising sun seem to be developing a style of diplomacy that, for neatness and despatch, may well put the representatives of the European powers to the blush. Since the war with China, Japan has kept tight hold of the important port of Wei-Hai-Wei, whose position at the head of the Yellow Sea offers certain strategic advantages which the Japanese government has not been slow to see. Japan has been holding it as a guarantee for the payment of the war indemnity exacted from China at the close of the war. It was to pay this indemnity that China was casting about for a loan of \$80,000,000, with which England and Russia were each so anxious to accommodate her. But all at once Japan announced that she had concluded to keep Wei-Hai-Wei permanently, and let the indemnity go, where upon China calmly informed the suitors for her loan that she had no further occasion for it. It was as clever a bit of diplomacy as has come to light in many a day."

General Religious Intelligence.

The late J. T. Morton, of Aberdeen, left by will some \$2,000,000 for missions. Seven-sixteenths of the residuary estate go to the Moravian Church, to be paid in ten installments to open and sustain new work.

The London Methodist Times proposes a universal Methodist hymn book, one and the same throughout the English-speaking world, and suggests the subject as a very legitimate one for discussion at the next Ecumenical Conference.

The present Baptist strength in Sweden is about 35,000. In Stockholm there are five churches or chapels, the smaller ones having from 600 to 800 members, and the largest ones about 1,700. This largest one as become quite self-supporting.

The Springfield Republican says: "The Pope has decided that the canonization of Joan of Arc shall be given precedence over 271 other cases in which claims for sainthood have been filed at Rome. The French, it is thought, will appreciate this mark of the Pontiff's favor."

Professor Samuel D. Jones has made a fine record as President of the Southwest Virginia Institute, and his retirement is viewed with sincere regret by the pupils, the faculty, the trustees, and the friends of the school. It is understood that Mr. Jones has no purpose to continue in the school business, but will probably resume the practice of law, for which he was educated, and in which he had experience.—Religious Herald.

The pastorate of Rev. Dr. Moses D. Hoge, in the Second Presbyterian Church, of Richmond, Va., has extended through fifty-two years, during which time he has not only been unassisted, but has done a large amount of work in all directions outside of his own church. He is the only pastor this church ever had. An assistant has been secured in the person of Rev. Donald Guthrie, of Guelph, Ontario.

The Baptist State Convention of New York is making arrangements for a summer school, which is to be held this year on Lake Keuka. There will be courses of reading, lectures, and the work usually done at these summer schools. Dr. A. C. Dixon will be in charge of most of the work. The Professors of Rochester and Hamilton Seminaries have consented to aid, and others will also give their services.

The General Conference of the Methodist Episcopal Church has authorized the institution of a denominational insurance company, its business being restricted to the placing of insurance upon property owned by Methodists, such as churches, schools and parsonages. The intention is to have the Methodist Church of the United States carry its own insurance. The new company is to have its headquarters in Chicago, and is not likely to lack the support of the great and wealthy denomination under whose auspices it is instituted.

Presbyterian newspapers are discussing with emphasis the question of the reopening of the cases of Profs. Briggs and Smith. It is admitted by all that there are hundreds, perhaps thousands, of ministers in the denomination who deserve discipline for their beliefs as much as these brethren did. But it is urged that the church will be harmed by reopening this old sore, and therefore, while some of these journals scold others for mentioning the matter, they all apparently agree that the sore must be kept closed.

A statistician has recently computed the amounts given by testators alone during the past year to religious, charitable and educational interests. He finds the aggregate to be \$14,378,800, or about one million in excess of last year, and five millions in excess of 1896. Among the large givers appears the name of Mrs. Lewis Crozer, of Chester, Pa., who bequeathed to good causes \$750,000. As regards the purpose of the many bequests, last year, the fourteen millions are divided as follows: \$6,204,600 for charitable objects, \$2,878,000 for missions, and \$5,292,200 for educational purposes. Denominationally, the Episcopalians were the largest beneficiaries, receiving over a million; the Congregationalists were second, with a half million; the Baptists came third, with above \$300,000; after these came the Presbyterians, Romanists and Methodists.—Religious Herald.

The leading men and papers of the Methodist Episcopal Church are seriously discussing the small increase made to their membership during the past ecclesiastical year. They find that during the past year the increase in membership, for the whole church at home and abroad, is only 19,738, against 157,586 for 1894. Since the last named date there has been a constant falling off in the net increase in membership, and they do not understand it. In 1895 the increase was only 85,017; in 1896, 65,131, and in 1897, 19,738. They find that there has been a decrease in numbers in the Western, Southwestern and remote Conferences, while there has been gain in the Eastern and Central, including North India and Central China. They find also that the net increase in churches and ministers was less in 1897 than in any other of ten years, except that in 1890 the number of ministers decreased by 365, though the churches increased by 730.—Nashville Christian Advocate.

NEWS-NOTES.

.....Now is the time to make that special effort for the Recorder.

.....Certain classes in Richmond College have been opened to women.

.....It is good news that the Wingate Memorial Hall of Wake Forest College is to be refurnished inside.

.....The great International Student's Volunteer Mission Convention was in session in Cleveland, Ohio, until Sunday.

.....Rev. C. W. Duke, of Berkly, Va., has accepted a call to the pastorate of the Immanuel Baptist Church, Baltimore.

.....We were glad to see Rev. J. B. Boone, of our Orphanage, in Raleigh last week. He reported all in good condition.

.....We regret to learn that Rev. W. H. H. Lawhon, of the Sandy Creek Association, lost his home by the recent forest fires.

.....Rev. G. W. Greene has arrived at Oxford from China. We join his many friends in wishing him a happy visit to North Carolina.

.....Pastor Simms baptized three converts in the Tabernacle Wednesday night of last week. Five new members were received Sunday.

.....Pastor Payseur, of Concord, is running a paper in the interest of the work of the Mecklenburg and Cabarrus Association. Our good wishes to him.

.....Leigh Street Baptist Church, Richmond, Va., Rev. W. L. Wright, D.D., formerly pastor, has called Rev. M. Ashley Jones, of Bardstown, Kentucky.

.....To the point: "We have the best preacher in Person county—G. T. Watkins. We need to take more Recorders. I intend to push the matter."—T. H. Street.

.....Rev. W. E. Crocker writes: "Please send my paper to Clifton, S. C. I left Shanghai December 31, and had a good voyage around by Singapore, Indian Ocean, Red Sea, Italy and England, arriving home last Friday."

.....Pastor Blanchard, of Kinston, has already arranged for a second series of institutes to be conducted in the Atlantic Association (in Jones and Craven counties), following the second Sunday in March. We will have program next week.

.....The Western Recorder, Louisville, Ky., says: "Brother W. B. Crumpton is going to devote his time to raising a \$50,000 Woman's Endowment for Georgetown College. It is to aid girls to become educated."

.....The distinguished Dr. W. R. L. Smith, of Richmond, Va., will preach the Baccalaureate Sermon at Wake Forest Commencement. With three such orators as Hilliard, Andrews and Smith, the next Commencement will be attractive enough to those who go to Commencements "to hear the speeches."

.....Rev. J. J. Adams has closed the first year of his pastorate at Southport triumphantly. There were twenty-six additions to the church during the year. About sixty-five dollars raised for missions and pastor's salary paid. He has reason to be gratified and to look forward hopeful to the coming year.

.....Rev. J. E. Herring, of Henrietta, writes: "Fine day at Caroleen last Sunday. Large congregations morning and evening. Five joined by letter. One conversion, and a good collection for foreign missions. We are in sight of \$100 for foreign missions at this place. Indications are good for a forward move all along the line."

.....Returning in the happiest of humors from an extended visit to the Chovan section, Rev. O. L. Stringfield gave us orders to put these words in the Recorder: "In all my travels I was never more cordially received than in the Chovan country, where they know what education of women means." That is every whit worth saying.

.....A brother inquires, "Can a Baptist church exclude a member at his request?" We have first to observe that a Baptist church can do almost anything it wants. But it is not regular, and it is not right to exclude a member at his request. If a member desires to be excluded, the church is entitled to know the reason. The reason given, then the church has a right to decide whether it is sufficient or not.

.....Rev. Sam. J. Porter has decided to accept the call to Morganton. After a brief but very creditable pastorate, he leaves Newbern with much regret, and the Newbern people are loath to give him up. At Morganton we are sure he will find a body of excellent people to preach and work with. It is not long since Porter was a college boy, but he has developed rapidly, and his experience has been such that we feel sure of his success anywhere.

.....There will be a meeting of the Board of Missions and Sunday Schools to select delegates-at-large to the Southern Baptist Convention, which meets in Norfolk in May, at the Mission Rooms in Raleigh, on March 23d, at 7.30 p. m. As it is probable that there will be many more applications than the number of delegates allowed to North Carolina, it will be well for those desiring appointment to send in their names to the Corresponding Secretary as soon as possible.—John E. White.

.....Professor Spright Dowell, son of pastor Dowell of Lumberton, is at Johns, Ala., having charge of the Johns Sumpter High School. His brother is an aggressive and rising business man of that place.

.....Mr. Wolfsohn, who accompanies Rev. Len. G. Broughton in his meetings, etc., leading the singing, delighted the Raleigh people while he was here, both in the choir with his wonderfully sweet voice, and personally with his clever ways. Although he is engaged with brother Broughton, brother Wolfsohn has some spare time which he is willing to engage for special meetings.

.....Send to Baptist Book Store for new maps just issued by our Foreign Mission Board. Sent express prepaid for \$2.30. Every pastor interested in missions should have these maps. They are splendidly arranged on rollers for purpose of illustrating in sermons. Also, a pocket edition, cloth, of "Life of Wm. Carey," sent to any address, postpaid, on receipt of 12 cents. This is a bargain.

.....Rev. W. B. Morton, of Roxboro, does not write half so often as the Recorder wishes, but when he writes, it is always good news: "We are soon to have a new house of worship in Roxboro, the old being too small to accommodate the audience. Work will begin very soon, and be pushed to a finish as speedily as possible. On last Sunday I baptized three young converts, who are full of promise. Soon I am to baptize others. Our work in Roxboro is in a hopeful condition. The members have gone to work in good earnest for a new house of worship. The Sunday School, prayer-meeting and church services are all well attended."

.....We are deeply grieved to hear of the sudden death of our cherished friend, Mr. B. L. Willingham, of Macon, Georgia, father of the beloved Secretary of foreign missions, Dr. R. J. Willingham. This sorrowful event took place last week, and was wholly unexpected. We cannot attempt to give here and now any sketch of this good man's life. We knew him as a cheerful, hearty, manly Christian, who was active in business, kindly in spirit, the soul of frank and honorable dealing, and a loyal friend. Our sincerest sympathies go out to the large family circle thus bereaved. May God comfort them in their great sorrow!—Religious Herald, Feb. 24.

.....After a visit to North Carolina of several weeks, Rev. Len. G. Broughton took his departure for Atlanta, by way of Asheville, last week. His friends will be glad to know that he found just what he wanted in his old home State—rest. It was a joy to his friends here to have him all to themselves once again, and to find so much of good fellowship still in him, for all that he has worked so hard in the ministry. He helped us all here in Raleigh, but the Recorder office feels that it owes him especial gratitude for having made himself so at home, so useful and helpful as well as ornamental, in it. He really helped the paper; but we are not going to give him the credit for all the improvement you may have lately noted. May he receive great blessings in Atlanta.

.....Brother A. N. Hinson, Chairman, of Croft, N. C., writes: "I am very sorry to have to write any more about the Crabtree trial. But I see that he has denied any charges that were brought against him, and refers you to Deacon Hinson. Mr. Crabtree was sent for to be present, but did not come until the trial was over; and at the close of the evidence the chairman asked the deacons and members personally if they could fellowship Crabtree under the charges that were against him. They all answered that they could not. Deacon Hinson, the one that he refers the editor to, said he could not. Then the presbytery advised the church to withdraw fellowship from A. W. Crabtree. He also said in the Recorder that two of the presbytery were his enemies. I think I can truthfully say that is untrue as for my part. I am not an enemy of any man, but only to the sins the man commits. I was very glad that the editor made the suggestion for the church to call another presbytery to settle this matter."

.....Last Saturday President William T. Whitsitt, of the Southern Baptist Theological Seminary, made a delightful address at Richmond College to the students and professors and the general public. He discussed the great part Virginia Baptists had in establishing the Seminary and the warm and unwavering support they had given it through all its history. He spoke of what J. B. Jeter, A. M. Poindexter, J. L. Burrows, James B. Taylor, John A. Broadus, and other great Virginians, did in bringing this school of the prophets into existence, and he asked how could it have grown to such proportions but for having back of it the Old Dominion? Then with a word of praise for Maryland Baptists, he called attention to the fact that North Carolina had now run ahead of Virginia, and of every other State except Kentucky, in its number of students. He said that he had always been proud of North Carolina. It is the home of his grandmother, and it is such a glorious Baptist State, and its men who have studied at the Seminary have moved forward so grandly at home and abroad, that he thanked God on every recollection of North Carolina Baptists.—Religious Herald.

Newbern News.

Editor Recorder—

The Newbern brethren have been greatly favored recently. On last Thursday night Dr. A. J. Barton made a great mission speech at Middle Street Church, and the brethren who have always shown themselves interested and liberal in mission work made handsome subscriptions to foreign missions. Dr. Barton is doing the work which ought to be done, in going from place to place talking on missions.

Yesterday Dr. C. S. Blackwell delighted our people with talks on Young People's work. Also, last night he spoke to large, interested congregations. I am sorry he was disappointed in not reaching Newbern in time yesterday morning to speak for brother Mashburn's congregation in the morning, as had been arranged for previously. Dr. Blackwell has a message which he delivers earnestly and powerfully. His visit here will be productive of great good. We love brethren Barton and Blackwell, and pray God to bless them in their work. Dr. Barton tells us of the importance of lengthening the cords to the very ends of the earth, while brother Blackwell shows us that it is equally important to strengthen the stake at home.

We are pleased to have Dr. John Mitchell with us. He preached for brother Mashburn last night. Dear brother Mitchell has a warm place in the hearts of us all. How greatly ought the boys at Wake Forest, and many preachers who once studied there—how greatly ought we to reverence and love this patient, faithful man of God. He is working for the Education Board.

After earnest prayer for divine guidance, I have decided to go to Morganton. I take this step impelled by the highest sense of duty. The very thought of separation from the Middle Street Church gave me pain. During my stay here many kindnesses have been shown my family and myself. May the Lord bless and guide the Middle Street Church.

S. J. PORTER.

Feb. 21, 1898.

From the South Yadkin.

Editor Recorder—

Six weeks of observation in this Association has convinced me of three things. First, that these are a thrifty, well-to-do people; and second, that many of them love the Lord and the Recorder. It includes all of Davie county and parts of Iredell and Rowan counties. The number of churches is small compared with a majority of our Associations, but the prospect is good for a rapid increase within a very few years. There are but few if any of the associations of the State that are doing more for associational missions according to the number and ability of the churches than this is doing. It is also a great friend of the orphans. So far as I am acquainted with the facts, the churches give from three to five times as much to the Orphanage as the average church of equal ability. But while this much may be said to their credit, they are sadly behind in some other respects. They ought not to do less for the Orphanage and Associational missions, but they ought to do twice as much as they have been doing for the other objects—I mean twice as much this year and still more the next. At the present prices of wheat, and that, too, after such an abundant crop, our people ought to come up to, or above the high-water mark this year. We have seen no finer farming section than this between the mountains and the sea. Beautiful, fertile, large farms, in a high state of cultivation on every hand. These ought to be the happiest people in the world. It is no wonder they love the Lord and the Recorder. They would be very ungrateful if they didn't.

The South Yadkin has some of the strongest pastors in the State—Church of Statesville (and a live Church he is, too), Parish and Stallings of Salisbury, Pool of New Hope and Society, Beeker of Cana, and others whom we have not met.

I am serving four churches—Mocksville, Jerusalem, Eaton's and Farmington. So far, we are very much pleased with our new surroundings. The brethren are very kind and manifest a willingness to co-operate with us. On our arrival at the parsonage, the Mocksville saints saluted us with a genteel pounding.

We have been a constant reader of the Recorder for fifteen years, and it was never better than now. I wish more of our people would take it. Let Patton and Lynch and McConnell write again and again.

Fraternally, S. D. SWAIM.
Mocksville, N. C., Feb. 17, 1898.

To Cure a Cold in One Day.

Take Laxative Bromo Quinine Tablets. All Druggists refund the money if it fails to cure. 25c.

BATTLEBORO, Nash County, N. C.,
December 10, 1897.

F. S. Royster Guano Co., Norfolk, Va.

DEAR SIRS—It may not be improper for me to write you of the success I have had with your Orinoco Tobacco Guano. I used it on four acres from which I have already sold tobacco to amount of \$615, and have on hand now fully \$60 worth of tobacco left. I had more tobacco fertilized with another brand, but it is not necessary to go into details of my experience with that, but I will say that the results were not to be compared to that where I used Orinoco. I shall use it again.

Yours truly, JNO. W. PHILLIP.

The Cause in Alexander.

THE UNION MEETING OF THE ALEXANDER ASSOCIATION.

It was my good fortune to attend the above meeting, which was held at Taylorsville the 28th, 29th and 30th of January last.

It was a privilege indeed to be with such brethren as L. P. Gwaltney, J. P. Gwaltney, D. W. Pool, J. B. Pool, J. A. White, J. H. Booth, J. J. Beach, and J. M. Shaver, devoted and able ministers, and many excellent and consecrated brethren and sisters.

Alexander county is, as brother Speight used to say concerning strong Baptist communities, "a Baptist kingdom." There are more Baptists in Taylorsville now than any other denomination. When I first visited it, in 1884, there were very few, though they were quite numerous then in the county. They have greatly increased in the country a well as in the town. The causes for this great increase are chiefly: 1. An intelligent, consecrated, faithful ministry. 2. Taylorsville Collegiate Institute.

As to the first material cause. The county has, for many years, been greatly blessed with such a ministry not a ministry of the most profound learning; but one that, well educated, has been particularly well versed in the Scriptures, and has possessed in an eminent degree the spirit of self-sacrifice and work. The consequence is, Baptist churches are dotted all over the county, the ministers have gone everywhere preaching the Word—"out into the highways and hedges"—in all the regions round about, without money and without price, they have faithfully and fully preached the Word of God. Oh! that all our ministers in every part of the State may possess the same spirit!

As to the second named cause:

TAYLORSVILLE COLLEGIATE INSTITUTE.

Under the presidency of Elder J. A. White, who has been in charge for many years, has given a wonderful impulse to the Baptist cause and exerted an incalculable influence for good. While the institution is Baptist property, and its influence necessarily Baptist, a large portion of its patronage being from Baptist families, it is not denominational in its teachings. Youths of other denominations, some of them young men, candidates for the ministry, being amongst its students. It is strictly Christian in every respect. A more Godly influence cannot be found than that exerted there. Its excellent President, a born teacher and disciplinarian, is a noble Christian minister, who teaches and lives our holy religion in his school and out of it. He and his school have been a benediction to Taylorsville and Alexander county.

Brother White is a graduate of Wake Forest, and his course of study is in line with his Alma Mater. He encourages all his pupils that can do so to go to Wake Forest.

There are over 100 pupils in this school, six of them young Baptist preachers, who are taught free of tuition. The school has a good building and nice grounds. Taylorsville is in the midst of the Brushy Mountains, and is healthful. Board is cheap.

We rejoice that we have other excellent schools of like character, which, next to our churches, are the greatest blessings that exist to our counties and to our beloved State. May they all prosper, and may many others be added to their number.

THE COUNTY OFFICIALS.

The Clerk of the Court, the Register of Deeds and the Sheriff are sterling Baptists. They are not in office because they are Baptists, but because they are sober, honest, worthy, competent citizens. They honor their Divine Master in their lives. Largely by their influence, aiding the school and good citizens, Taylorsville is freed from the saloon curse, prohibition prevailing. These officials are not afraid to speak out on the subject, and to act for the enforcement of the law. All honor to them.

MORMONS.

We found that Satan had sent eight of his hirelings in the form of "Mormon Elders," so-called, to tempt the people of Alexander. He sent two (a terrible inflection we thought) to Rowan. They made no progress there, nor have they here. They were asked there about polygamy. They answered, "We do not teach it." But, when asked, "Do you not believe in it?" and pressed for an answer, they merely said, "We do not teach it." They saw their dilemma. If they said yes, they would confess their hypocritical pretense that they believe the Bible and obey our Lord Jesus Christ, and might make themselves amenable to the laws against polygamy and immorality; if they said no, they would deny the authority and teachings of the founders of their system, Joe Smith and Brigham Young, and confess its rottenness and falseness. The treatment given these ministers of Satan, who come in the guise of "angels of light," claiming to be ministers of Christ, by brother J. H. Booth, is most worthy of imitation. He refused to receive them into his house, and would not argue the question with them, merely giving the Scripture II John 9, 10 and 11, as his reason. And, when they desired to know who would entertain them, he simply pointed them

to the road saying, "I will not send you to any of my neighbors." May all do likewise!

THE THOMASVILLE BAPTIST ORPHANAGE.

The brethren entertained a motion to consider the advisability of establishing an annual religious picnic at Taylorsville, for the benefit of our Orphanage at Thomasville. A committee was appointed to consider it and, if deemed advisable, to formulate a plan and report it to the Union Meeting in May. It is sincerely hoped that the report will be favorable, and that the brethren will go forward with it. There is no more favorable place for such a picnic in the State.

The mission work of the association, the nature and perpetuity of the church, and Christian education, were earnestly and ably discussed.

Sermons were preached by Elders L. P. Gwaltney, J. H. Booth, and the writer. Brother Booth's sermon was very instructive and eminently sound. I did not hear brother Gwaltney's introductory sermon; but that preached by him Sunday morning on Justification, was a masterly production. I have never heard a superior. He is the most modest, shrinking minister I know; but in the pulpit he is a giant.

The meeting was highly enjoyable and instructive.

Fraternally,

J. N. STALLINGS.

Salisbury, N. C., Feb. 19, 1898.

"Best Water on Earth."

Rev. Dr. C. S. Blackwell, Corresponding Secretary of the Baptist Young People's Union of the South, thinks it is the "best water God has ever let run out of the earth."

H. E. Thompson, West End, N. C.

Dear Sir:—A month ago you sent me a box of the Jackson Springs water—twelve bottles. You know how fearfully I was suffering with an acute bladder trouble some weeks before. When I reached home I found the water awaiting me. I have rested and drank the water. I am a new man—my old self practically; my appetite restored, and the tenderness in the bladder has disappeared. I think it is wonderful water. I had been using for weeks before all sorts of lithia water, but the Jackson Springs went to the spot.

With profound gratitude, I am,

Yours respectfully, etc.,

CALVIN S. BLACKWELL.

The doctor further says it is "the best, I think, God has let run out of the earth for afflicted humanity." For further particulars address H. E. Thompson, West End, N. C.

Acknowledgments.

By the Convention Treasurer.

State Missions.—W. M. S. Yanceyville, Beulah, 42; ditto, Robertell, Pee Dee, \$2.00; ditto, Leaksville ch., Pilot Mountain, 3.00; ditto, Pittsboro, 1.07; Broad Street church, Winston, 2.29; Plymouth ch., Tar River, 5.34. Total, 14.12. Previously reported, 739.22. Total this year, 753.34.

Foreign Missions.—Cumberland Union ch., \$5.00; W. M. S. Yanceyville ch., Beulah, 43; ditto, Robertell, Pee Dee, 1.70; ditto, ditto, ditto, (Xmas Offering), 1.30; W. M. S. Carthage, ditto, 1.50; Sunbeams, Carthage, ditto, 1.85; W. M. S. Carthage, 4.50; Vallie Green Miss Soc., Cary ch., 5.00; W. M. S. Mt. Airy, 2.65; Mill Creek ch., Union, 2.00; W. B. M. S. Youngsville, 4.46; Sunbeams, ditto, 1.05; W. M. S. Whiteville, 6.75; Sunbeams, ditto, 1.50; W. M. S. Pittsboro, 1.08; Pittsboro ch., Sandy Creek, 2.00; W. M. S. Bruch Creek ch., Sandy Creek, 1.00; Island Creek ch., Flat River, 11.20; Bethany ch., ditto, 3.70; Lanes Chapel, Tar River, 3.00; Middleburg ch., 2.75; Kernersville ch., 2.30; Rock Spring ch., Sandy Creek, 3.31; S. S. Tryon St. ch., Charlotte, 50.00; Jonesboro ch., Sandy Creek, 2.28. Total, 119.97. Previously reported, 980.70. Total this year, 1,100.67.

Home Missions.—W. M. S. Yanceyville, Beulah, 43; ditto, Robertell, Pee Dee, \$1.25; Sunbeams, Ephesus ch., Raleigh Asso., 1.00; Mill Creek ch., Union, 2.00; Edenton ch., 30.00; Red Oak ch., Tar River, 3.55; W. M. S. Pittsboro, 1.07; Murrefreesboro ch., 2.00; Norwood ch., 2.00; Rock Spring ch., Sandy Creek, 55; W. M. S. Poplar Spring ch., 5.00. Total, 48.96. Previously reported, 236.83. Total this year, 285.79.

Education.—Robert's Chapel, W. Chowan, \$4.31; Aulander ch., ditto, 5.00; Laurinburg ch., 5.00. Total, 14.31. Previously reported, 124.58. Total this year, 138.89.

Ministerial Relief Fund.—Laurinburg ch., \$2.50. Previously reported, 130.39. Total this year, 132.89.

Student's Aid Fund, Louisville.—Laurinburg ch., \$2.50.

CORRECTIONS.

Recorder of Feb. 23, State Missions, Tillery ch. debt, \$5.45, should be 4.45.

J. D. BOUSHALL,
Treasurer Baptist State Convention.
Raleigh, Feb. 26, 1898.

By the Orphanage Treasurer.

Tabernacle S. Eastern, \$2.06; Warsaw, ditto, ditto, 4.44; Roxboro S. Flat River, 3.50; Holloway S. S. Liberty, 1.85; 1st ch., Goldsboro, Atlantic, 2.64; Southern Union, Eastern, 5.00; Manly ch., Sandy Creek, 1.90; Deep Springs ch., Union, Ebenezer ch., Union, 1.30; Buckhorn S. S. W. Chowan, 1.55; Dr. John Whitehead, 10.00; North Rocky Mount S. S., Tar River, 3.22; Mr. A. H. Leviser, 50; Mrs. A. H. Leviser, 50; Pleasant Hill ch., 25; Oakdale ch., 11; Cedar Grove ch., 92; Porter Swamp ch., 1.25; Columbus Union, 4.03; Galeed ch., Bladen, 3.00; Abbottsburg ch., Bladen, 87; Subs. to Charity and Children, 25.02. Total, 71.97. Previously reported, 736.37. Total to date, 736.94.

General Manager's House.—Kate L. Ford, 10.00; Buckhorn ch., W. Chowan, 3.60; New Bethel ch., 15.10; Mt. Adair, Mt. Zion, 50. Total, 29.20. Previously reported, 243.25. Total to date, 262.45.

In Kind.—Holloway's ch., Liberty, 13.43; Brush Creek ch., 2.50; Friends at Gatesville, 5.95. Total, 21.88. Previously reported, 1,229.68. Total to date, 1,251.56.

IVEY ALLEN, Treasurer.

WHO'S SHELLABERGER?

He's the Wire Fence Man, of Atlanta, Ga., and sells the best and cheapest fencing in existence for all purposes. Catalogue free. Write for it.
K. L. SHELLABERGER, 67 F St., Atlanta, Ga.

Tired of Chains.

Editor Recorder—

I wish to say a few words in regard to raising money for church purposes. There is now a vogue that I don't admire, and I don't believe it to be a Scriptural plan. The plan is to raise by a chain of letters. Say, for instance, the pastor of a certain church wants to raise money to purchase an organ; he writes out a form or letter to a certain friend and that friend he has to copy three from that one and send to three of his friends and request them to do the same; and he send the original copy back to the pastor with ten cents. This process goes on until fifty sets of the copy have been sent out.

Now to the principle of the thing. The man that gets the first copy, he mails three letters to his friends and one to the pastor with five cents, that is eight cents to the government to send five cents to the Lord. Same as giving the government eight dollars to raise five for Christ. I think the brother would come nearer building up the government than he would his church, or purchasing his organ.

I wish the editor would give his views on this matter. I may be wrong, but that is the way it strikes me.

Fraternally, J. T. RIDDICK.

Winton, N. C., Feb. 23, 1898.

(The objection to chains is not merely that they are expensive, but that the idea is idiotic when it is not wicked, and selfish when neither.—Editor.)

From the Coast.

As it has been some time since you had a word from this section, I now send greetings. I have four regular churches and several out stations; so you see I have no time for play. I believe we are gaining some ground; all of my congregations are on the increase, and they hear this humble servant with patience. The Mormons have been in this section, but have gone. They did no mighty works here.

I am glad to know we are to have some strong brethren to hold meetings for us during the year. Come, brethren, it will do you good, as well as us. We want to begin another church down here as soon as possible.

E. S. PIERCE.

Pantego, N. C., Feb. 22, 1898.

Consumption Cured.

An old physician, retired from practice, having had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma, and all Throat and Lung Affections, also a positive and radical cure for Nervous Debility and all nervous Complaints, after having tested its wonderful curative powers in thousands of cases, has felt it his duty to make it known to his suffering fellow-men. Actuated by this motive and a desire to relieve human suffering, I will send free of charge, to all who desire it, this receipt, in German, French or English, with full directions for preparing and using. Sent by mail by addressing with stamp, naming this paper, W. A. NOYES, 820 Powers' Block, Rochester, N. Y.

Some of the Presbyterian papers are protesting, as was to be expected, against the new Secretary of their Home Board. He signed a protest against the declaration of the General Assembly that belief in the infallibility of the Scriptures is of the faith of the Presbyterians. It seems strange that the Home Board should wilfully make serious trouble in the denomination by appointing a man whom they knew would be unacceptable to very many, when so many men could be found who do believe in the infallibility of the Bible.—Western Recorder.

FOR RELIEVING THROAT DISEASES, COUGHS AND HOARSENESS, USE "BROWN'S BRONCHIAL TROCHES." Sold only in boxes. Avoid imitations.

The two most critical times in a woman's life are the times which make the girl a woman, and the woman a mother. At these times, Dr. Pierce's Favorite Prescription is of incalculable value. It strengthens and invigorates the organs distinctly feminine, promotes regularity of the functions, allays irritation and inflammation, checks unnatural, exhausting drains, and puts the whole delicate organism into perfect condition. Almost all of the ills of womanhood are traceable to some form of what is known as "female complaint." There are not three cases in a hundred of woman's peculiar cases that Dr. Pierce's Favorite Prescription will not cure.

The Seaboard Air Line Scores Another Point.

The Seaboard Air Line has, for a long time, contended that as it could not get its sleepers south of Atlanta and north of Washington, while other lines were allowed this privilege, it should, therefore, be allowed a differential rate. This matter was taken up recently with the Southeastern Passenger Association, the Trunk Line Association and the Association of Virginia and the Carolinas, and the Seaboard Air Line's claim for differentials was allowed.

The tariffs just published by the above associations show standard rates by all lines between the North and South, as well as the differential rate via the Seaboard Air Line, which rate is \$3 less than shown by other lines. The standard rate between New York and Atlanta is \$24; the differential rate via the Seaboard Air Line is \$21; the rate between Washington and Atlanta is \$17.50, the differential rate via the Seaboard Air Line is \$14.50. This differential applies between all important cities in the Southeastern Passenger Association's territory, the Trunk Line Association territory.

The Seaboard Air Line now has the matter up with the New England Passenger Association, looking to publishing these differential rates in their tariffs. As soon as this is granted it is understood that the Seaboard Air Line will then go to the Mississippi Passenger Association with request that they publish like rates from their territory. When this is done the Seaboard Air Line will have a differential on all business which it is competitor for, east of the Mississippi river.—Portsmouth Star.

We notice that the Periodicals of the AMERICAN BAPTIST PUBLICATION SOCIETY are steadily increasing in circulation; pretty conclusive evidence of their superior worth, isn't it? The increase in sales last quarter over the corresponding quarter of last year is \$6,347.26, and this notwithstanding a decrease in price. They are now the cheapest, have the largest circulation, and we think are by far the best lesson helps to be had. If you are not already using them, we would advise you to send for free sample copies.—Advt.

STATEMENT

SHOWING THE CONDITION OF THE

North Carolina Home Insurance Company.

DECEMBER 31, 1897.

ASSETS.	
Value of real estate and ground rents owned by the Company (less the amount of encumbrances thereon), \$	5,200.00
Loans on bond and mortgage (duly recorded and being first liens on the fee-simple)	870.00
Account of stocks and bonds of the United States, and of this and other States, also all other stocks and bonds absolutely owned by the Company	62,661.75
Stocks, bonds and all other securities (except mortgage) hypothecated to Company as collateral security for cash actually loaned by the Company	225.00
Interest due and accrued on stocks and other securities	156.21
Cash in Company's principal office and belonging to the Company, deposited in bank	8,312.70
Agents' debit balances	8,423.85
Gross premiums unpaid	74,010.00
Stock notes for capital assessable	1,016.76
All other assets, detailed in statement	
Total assets	\$ 160,876.27
Less assets not admitted	300.00

LIABILITIES.

Losses unpaid, including those resisted	\$ 3,878.85
Reserve, as required by law	24,835.22
All other claims	348.21
Total liabilities	\$ 29,062.28
Capital stock paid up	52,890.00
" " subscriber's assessable notes	74,010.00
Total income	\$ 66,441.74
Total expenditures	65,776.21

North Carolina Business in 1897.

Risks written	\$2,320,696.56
Premiums received	47,537.62
Losses paid on risks taken	35,089.60
Losses incurred	30,656.92

President, W. S. PRIMROSE.
Vice Pres., ED. CHAMBERS SMITH.
Secretary, CHARLES ROOT.
General Agent, W. S. PRIMROSE.

STATE OF NORTH CAROLINA,
OFFICE OF SECRETARY OF STATE,
INSURANCE DEPARTMENT,
RALEIGH, N. C., February 19, 1898.

I certify that the above is a true extract from the sworn statement of the North Carolina Home Insurance Company on December 31, 1897, now on file in this Department.

CYRUS THOMPSON,
Secretary of State.

STATEMENT

SHOWING THE CONDITION OF THE

Commercial Union Assurance Company (Ltd.) of London.

DECEMBER 31, 1897.

ASSETS.	
Value of real estate and ground rents owned by the Company (less the amount of the encumbrances thereon)	\$ 888,148.69
Loans on bond and mortgage (duly recorded and being first liens on the fee-simple)	24,000.00
Account of stocks and bonds of the United States, and of this and other States, also all other stocks and bonds absolutely owned by the Company	1,833,345.00
Stocks, bonds and all other securities (except mortgage) hypothecated to the Company as collateral security for cash actually loaned by the Company	
Interest due and accrued on stocks and other securities	30,094.50
Cash in Company's principal office and belonging to the Company, deposited in bank	500,564.21
Agents' debit balances	5,104.50
Premiums unpaid	347,157.01
All other assets, detailed in statement	8,805.21
Total assets	\$3,637,219.12
Less assets not admitted	8,645.32

LIABILITIES.

Losses unpaid, including those resisted	\$ 190,784.32
Reserve, as required by law	1,823,188.81
All other claims	112,417.43
Total liabilities	\$2,141,390.56
Capital stock paid up	2,439,295.35
Total income	2,272,579.54

North Carolina Business in 1897.

Risks written	\$ 998,632.00
Premiums received	14,588.44
Losses paid on risks taken	3,721.53
Losses incurred	7,481.63

Manager, CHARLES SEWAL.
Assistant Manager, A. H. WRAY.
Cor. Pine and William Sts., New York.
General agent, W. W. SMITH, Raleigh, N. C.

STATE OF NORTH CAROLINA,
OFFICE OF SECRETARY OF STATE,
INSURANCE DEPARTMENT,
RALEIGH, February 21, 1898.

I certify that the above is a true extract from the sworn statement of Commercial Union Assurance Company, (Ltd.) of London, on December 31, 1897, now on file in this Department.

CYRUS THOMPSON,
Secretary of State.

W. C. DOUGLASS.

R. N. SIMMS.

DOUGLASS & SIMMS,
Attorneys at Law,
RALEIGH, N. C.

Office corner Martin and Fayetteville Streets.
Will lend money on good security.

The Biblical Recorder.

J. W. BAILEY, Editor.

J. C. CADDELL, Agent and Correspondent.

Subscription one year, in advance..... \$1.50
 " six months, in advance..... 1.00
 To Ministers one year..... 1.00
 Any new or old subscriber sending us \$3.00
 will receive the paper for twelve months
 and Holman's Self-pronouncing Bible.

Rev. Len. G. Broughton says there are two things he likes about "Lent": the ground hog comes out and the German goes in.

We would have thought that brother Sledge and every one else would have understood our editorial note on denominational differences. We have no use for the fighting plan of maintaining doctrines. It is the very best way to hurt your own and help your opponent's cause. The doctrine of how to differ is the doctrine of living up to your beliefs—that is all. It is life and not logic that wins the battle. The brother who wears the overcoat of love, of which brother Robertson writes so happily on the first page, is the one who is best armored for the truth. Be strong in convictions, faithful in life, but do not forget that our religion is a religion of love. They that are in error are not therefore to be treated ill. You have no right to hate a Roman Catholic; you are really bound a debtor to him. The question is not whether he or his church has done any good or not. The question is, can you help him?

Rev. F. C. McConnell, D.D., of Virginia, has published an article in the Baptist Standard, Texas, advocating the consolidation of the Home Mission and the Foreign Mission Boards. His main idea is the saving of expense.

All expense possible ought to be saved; but one must beware lest one become penny-wise and pound-foolish.

We do not believe that the two Boards can be run to the best advantage consolidated. Each needs its special advocate; each covers objectively an entirely different territory, and, moreover, the fact is that both these Boards are now run with very low expense.

We would be better satisfied, we may say in this connection, if the Home Mission Board had an assistant Secretary in the field. One is needed; not especially now, but always. The main work of a Board is raising money. A man in the field is necessary for this. And it appears that with little or no extra expense an assistant secretary could be employed who is strong on the platform and competent for office work.

The De Lome incident is closed. The once reputed wily Spanish minister committed such a blunder that he had to make wondrous haste to get out of State relations to save himself from being turned out. In diplomacy the matter is at an end; De Lome is nothing either to Spain or Cuba or the United States. But the incident bears its lesson. The relations of men to men is not more delicate than that of nations to nations. As nations never go to war but for some diplomat's blunder, neither do men. Most of the troubles between men, most of the church rows for instance, begin with unbridled tongues and unguarded pens. It was the wise man who counselled us not to repeat either good or evil things we hear; and never to start them ourselves. People of culture are supposed to have something to talk about besides themselves or others. And yet, high and low, in politics, in religion, in international relations, more harm is done and more trouble is done by foolish tongues and thoughtless pens than in all other ways. Let us learn from De Lome, who, though he had shown himself a master diplomat, fell in a moment of weakness by reason of a sentence or two which he could easily have kept to himself, that the wagging tongue always brings its owner trouble, and that the pen is mightier than the sword and far more difficult to handle.

A presbytery was called by the West Durham Baptist Church on Feb. 13, for the purpose of setting apart brother B. L. Hoke to the regular work of the ministry. After a very careful but satisfactory examination, the presbytery recommended his ordination. Rev. W. C. Tyree preaching the ordination sermon, Rev. C. J. D. Parker delivering the charge, and Rev. J. C. Owen presenting the Bible. Rev. W. C. Tyree, Chairman; Rev. C. J. D. Parker, Secretary.

THE POOR AND THE GOSPEL.

The Gospel is for all people and all generations. It is for the wealthy and noble and brilliant and learned, and happy and good. There is no doubt about that. Nothing but the blood of Jesus saves; and that blood was shed for no race or tribe or class or age, but because God so loved the world.

Nevertheless, the poor bear a special relation to the Gospel, and the Gospel as a message from God has a special mission to the poor.

Jesus answered and said unto them, "Go and show unto John again those things which ye do and hear and see. The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the Gospel preached to them."

Now of the evidences of His divine mission which Jesus cited to John, all but one are miracles, remarkable miracles, the like of which had never been seen. But at the last as a climax, He adds this evidence, "The poor have the Gospel preached to them."

Without undertaking to discuss this as a text—which we would not venture to do—we may observe in passing that evidently Christ regarded the fact that the poor had the Gospel preached to them as at least as strong an evidence of His divine mission as the miracle of raising the dead; and that He presumed that John would so understand it.

And we may assume that it is recognized that the Gospel has a special mission to the poor, aside from the good news of salvation—the comfort which cannot be purchased and the levelling of conditions, the equalization of all men.

Now it may appear idle to raise the question, Is the Gospel now preached to the poor? But it is no idle question. It is timely, serious and of great consequence.

In the first place, Do we really know who are the poor? The reader, we may safely assume, regards himself as a poor man. The average man in North Carolina regards himself as a poor man, and is so regarded by his neighbors and by people outside of North Carolina.

But one forgets that wealth is a relative term. As compared with many, the reader is poor. But suppose he compares himself with his brother in the crowd that heard Jesus, or, nearer home, the renter-on-shares in his section, or the day-laborer, or the invalid or the unprovided-for widow? It is quite another matter; he is really wealthy.

In North Carolina that man is not poor who can help himself; for, given strength to work, the opportunity is, as a rule, at hand. Money may not be abundant, but there is a little money for the laborer, and the earth is rich in resources that are potential wealth.

So that if we take it that the man with no property and very limited income is a poor man, we mistake the meaning of this Scripture.

But there are poor people; and though the Gospel is preached to many of them, the fact is provable that there are many who have not the Gospel. Brother N. B. Broughton recently informed us that in a canvass of a limited section of the city of Raleigh four hundred people were found who were too poor—as they said—to go to church. They were aware that churches do not require money at the door; they knew that there are some churches in Raleigh that have the reputation of being poor men's churches; but they were so utterly poor, some sick, some hindered by home cares, most without clothes which they deemed fit, that they literally felt that they were too poor to go to church.

Now we hold that these are the poor, to preach the Gospel to whom is an evidence of its divinity. Not the man with a dollar or two to spare; not the man with a roof of his own; not the man with a trade or with steady work; but the man who is actually so stricken with poverty that he feels that he will not be welcomed in a church, the man who has to be sought after and compelled to come.

Raleigh is no worse than other places; nor are the rural districts better than the towns and cities. These poor are everywhere.

They are not going to come to church unless they are sought out and compelled to come in. You have no right to build churches especially for them. We are all brothers and sisters, and a church that is too good for the poorest of men is too

mean for Christ. They must not be cornered off; they must have some one's arms around them.

Here is one weak point in our practice of religion. We run after so-called desirable people; we neglect those who appear useless, and in doing so we cross Christ's path and will.

Many a Sunday School has set its heart upon gaining certain desirable additions; often churches grow jealous over so-called desirable members; and these are the very ones that lose Christ's poor and Christ's testimony and Christ's spirit at the same time.

We candidly believe that the church or Sunday School (for the church) that goes forth into the highways and hedges in search of the poor, ready to make them fit to come to church, will receive very great blessings from God; while the church that selects its members for their desirability will be rebuked by their failure to bring about the desired result.

We desire that the Baptist churches in North Carolina be known in Heaven and earth as churches that preach the Gospel to the poor. We are sure that many of the poor are now neglected, and that this is one cause of stagnation in churches. We know that here is a great opportunity, an open door, a ripened harvest for the reapers of the Master.

Will the reader take pains to inquire and learn how many of the really poor near by are never seen in church? Will you find the reason why? Will you help remove it? Will you not send the glad message to Christ, "The poor have the Gospel preached to them"?

AN EARNEST WORD WITH THE BRETHREN.

Dear Brethren:—The report of our Convention Treasurer in this week's Recorder does not afford cause for gratification. We are far behind last year in contributions, both to home and foreign missions. There has been apparently no reason for this falling off. Especially is this falling off evident in respect to home missions. At this date last year we had received for home missions \$439.28. Thus far this year only \$236.00 has come to the Treasurer for the same object. Do we realize what this home mission work means? Have we lost sight of the great facts which entitle this work to our love and sympathy? Have we forgotten that it is a fact:

First, that one-eighth of the whole number of Baptist churches, and one-eighth of our total membership in the Southern Baptist Convention is the work of our Home Mission Board during the past fifty years?

Second: That in our own country, almost at our doors, there are thousands upon thousands living without the Gospel and dying without the Gospel, whose only chance to know of Christ is through our Home Board?

Third: That there are on our frontiers in Texas, Indian Territory, and throughout the vast destitute West and Southwest, about four hundred brave and consecrated missionaries who from the midst of privation, hardship and danger, are looking to us for sympathy and support, and that they must suffer more if we, in unfaithful forgetfulness, fail to come to their assistance?

Fourth: That in Cuba, responsibility for the salvation of which God seems in a miraculous way to have placed upon Southern Baptists, matters are approaching a crisis, and that in the providence of God, in a few days it may be, an American flag will be floating over the liberated people of Cuba, and that our Home Board, enfeebled by the lack of support at our hands, is unable to go in with the Gospel and a large force of missionaries to preach it, that the opportunity of Southern Baptists to take Cuba for Christ and the truth may be forever gone?

Fifth: That here in our own North Carolina the Home Mission Board, appreciating the needs of our State Mission work consequent upon the rapid multiplication of factories, has agreed to give this year to its support at strategic and vitally important points \$1,000, conditioned only upon our willingness to raise for home missions among ourselves as much as \$4,000 by April 31st, 1898?

I urge upon you, brethren, pastors and churches, that we must not allow the present unpromising situation to continue longer. Two months only remain.

How much will you as an individual, who loves the Lord's cause for yourself without reference to your church or association, how much will you help?

How much will you as a pastor, divinely set for the leadership of your people, how much will you do? How faithful will you be in presenting this cause?

How much will you, Church of Christ, the only divinely appointed organization for saving a lost world, how much will you send to our Treasurer during these two months for home missions?

JNO. E. WHITE,

Corresponding Secretary.

Raleigh, N. C.

THE ROUND TABLE.

We have in our country two distinct and widely different schools of Bible study. These are well represented by Harper at the University of Chicago, and Moody at Northfield. These come at the Bible from exactly different directions. The intellectual, the scientific, the critical—through these Dr. Harper comes to the Bible and seeks the mind of God. Mr. Moody comes through experience and the Holy Spirit. Both of these sides are one-sided, therefore not quite right nor safe. There is always danger of fanaticism on Mr. Moody's side, that is, danger of pressing experience to an extreme. But there is greater danger on Harper's side—it is destructive—it destroys faith in the Word of God—creates suspicion and hesitation and doubt, not only as to the authenticity of the books of the Bible, but as to its authority.—Word and Way, Missouri.

Prof. H. H. Harris used sometimes to say: "The proper study of mankind is—children." Certainly child-study is among the marked features of to-day's intellectual progress. The Roman Catholics who know so well already how to take advantage of child-life, have just closed a "Child-Study Congress" in New York. The psychologist is studying child-life, because he there finds the mind in its simplicity and early unfoldings; the sociologist of to-day is studying child-life, because he thinks the growth of early society finds striking analogies in the unfolding of the individual mind. Mother's Congresses study children, because of the importance of a correct knowledge of them in the home training. Those churches of to-day that have been simply playing at Sunday Schools, might well learn the deep significance of child-life in the future history and glory of Christ's Kingdom.—Religious Herald, Virginia.

The travelling evangelist generally has a book to sell. Sometimes it is a hymn book, the very one he must have used in these meetings. The audience must supply itself, or the singing will drag and souls thereby be lost. Sometimes it is a book of sermons, and every convert especially feels bound by gratitude and attachment to own a copy. There is generally a young brother in the vestibule willing to wait on purchasers. This young man has been picked up along the way, and his efficiency as a salesman is promoted by the information that his commissions will greatly aid him in a college course. One or two revival singers are reported to have retired with handsome fortunes, and there are others who are evidently willing to retire on similar conditions. The Scriptural plan is for the church to pay the man who preaches to them. The attachment of a travelling book store is an addition to without improvement on the Pauline method.—Central Baptist, Missouri.

J. A. Scarboro, who is known in Georgia, says that Dr. Rowland writes him that "the Society will continue to publish the truth about it no matter who objects." This refers to the question raised about the Gospel Mission Department. The last Religious Herald contains a letter from Dr. Rowland, that the Herald ought to be ashamed to allow to go unchallenged, and which simply echoes the sentiments of the above brother. We accepted in good faith Dr. Rowland's letter to us, which we published, but we are surprised at various other letters that are springing up here and there. Dr. Rowland's letters to the Religious Herald and Texas Baptist Standard indicate that he has fully as much sympathy with the Gospel Mission as with our Southern Baptist Convention work. If our Sunday School Board should say that it proposed to continue in any given course "no matter who objects," the next Southern Baptist Convention would settle the matter.—Christian Index.

The current controversy has brought to light the existence of a most painful lack of confidence among the brethren. At least it seems to be. Is it possible that there is as much real want of confidence as there seems to be? Are we no better than our brethren think us, and are they no better than we say they are? If the Baptist preachers are really as bad as they mutually consider each other, alas, for the sheep who are to find pasture by their leading! Alas, for the lost ones on the mountains! The shepherds themselves are lost and must be found; who will find the sheep? Is there any ground for the charges of ambition, jealousy, blind partisanship, narrowness, bigotry, greed, misrepresentation, unfairness, which are bandied back and forth? Do our brethren know and truly represent each other? No part of our ministry has been free from these charges. If true we ought to bow our heads in shame, and repent sitting in sackcloth and ashes. If not true the spirit that dictates such charges is equally bad. In any case it is time for repentance, confession and silence. Southern Baptist laymen ought to appoint a day of fasting and prayer, when they should cry mightily to God for their preachers. "The tongue is a fire, a world of iniquity," and it may be so in a preacher's head as well as elsewhere.—Baptist Argus, Kentucky.

CURRENT LITERATURE.

Mr. George Bronson Rea, Cuban war correspondent, has issued a book entitled, "Facts and Fakes about Cuba." He is a citizen of the United States, but bitterly pro-Spanish in his sympathies. He may do some service in his book by way of teaching the people that all they see in the newspapers is not true; but neither he nor Spain can hope to stay the tide of American sympathy for the revolutionists. We came that way ourselves. George Munro's Sons, Publishers, New York City.

The geography of the Bible never fails to interest; and often it helps one in his studies. We appreciate, therefore, "A Chart of Christ's Journeys," by C. E. Arnold, A.M., sent to us by the John D. Wattles Co., of Philadelphia. The life of Jesus is divided into four periods—Preparation, Judean Ministry, Galilean Ministry, Perean Ministry. By four outline maps the paths of our Lord are clearly indicated. With these is a remarkably concise and ingenious outline harmony of the Gospels. Handy pocket edition; strong linen paper; cloth. Price, 20 cents. Baptist Book Store, Raleigh, N. C.

There is no work of a religious character in our library which we esteem above "The Baptist Principle," by William Cleaver Wilkinson, D.D. As a denominational treatise it is the best that the present generation of Baptists can show, and not second to any that we know of in former times. It was first printed some years ago, but the plates were destroyed by the American Baptist Publication Society fire. The Society shows its appreciation of the book by so speedily issuing a second and enlarged edition from new plates. We have not space to set forth the details of the plan of the book. But, in brief, it gives to the world in a clear light the Baptist position, it builds up and securely establishes the Baptist claim, it analyses the distinctive doctrines of the Baptists and proves that they are the doctrines of the Scriptures; and all in no combative, not even controversial, spirit, but in the sweet spirit of reasonableness. Every Baptist will be wealthier for having this book. Baptist Book Store, Raleigh, N. C.

Let it be understood that it is not necessary to have many books. Let it be put down as essential to the core that every home have a few books. Many people falter at the idea of purchasing books for their children, because they do not feel able to purchase more than one a year. Would that they knew that one a year, if that one is a good one, is good enough. Washington had but few books; Lincoln as a boy read mostly the life of Washington. Too many books are a disadvantage. Your well-read man is likely absorbed into his reading so that he himself is no more seen or felt. Nor does he who has hundreds of books to read get the best out of them. A book worth reading is worth re-reading; worth reading here and there over and over again for years. The point is, to get your boys and girls to read one book, to learn it, to dwell in it. There is no one who reads these lines but can afford to purchase one book this year, say a biography of some great man or woman, or one of Scott's novels, or Pilgrim's Progress if you haven't it, and Tennyson's poems next year. If your boy or girl is of any account, the investment will pay you and the world a million per cent.

We have received a prospectus of a volume, soon to be issued, entitled "Lives of Distinguished North Carolinians." The compiler, W. J. Peele, Esq., of the Raleigh bar, proposes to insert as an introduction a dissertation "Showing the causes of the war between the States." This is irrelevant, and, if we may have our say, Mr. Peele will do well to publish this dissertation in a pamphlet, and let his "Lives" be unhampered. We are not sure that there is much interest in the causes of the war, nor are we of the opinion that much is to be gained by discussing them now. Aside from this, and even including it, we are delighted that such a book is to be given to this generation and those which are to follow. Biography is the most helpful of literature; indeed it is the most influential. Some great men have sprung from North Carolina, some whose careers are worthy of any youth's emulation; some whom our people honor themselves by holding in sacred reverence. The fathers are the power that shapes the day of the sons; that it comes to pass unawares is all the better, for it is for this reason all the more certain. Whether Mr. Peele has chosen for his subjects the most worthy we cannot venture to say, nor is it well to venture, since we have assurance that if this volume is successful he will get out another. The subjects of the volume now on the way are Davie, Macon, Murphey, Gaston, Badger, Swain, Ruffin, Bragg, Graham, Moore, Pettigrew, Pender, Ramseur, Hill. No doubt some would have expected others; no doubt these are not all great men; but they are distinguished names in North Carolina history, and a book of their lives by one so competent as Mr. Peele cannot but be worthy of a place in any home in our State. The work deserves the heartiest encouragement.

Georgia's Debt to North Carolina.

In reading Campbell's History of Georgia Baptists, I have been impressed by the fact that so many of the pioneer Baptist ministers came from North Carolina. As it may be interesting to some of the readers of the Recorder, I introduce a few of my notes, taken while reading.

Rev. Thos. Rhodes was born in North Carolina and moved to Georgia about 1800. He became an eloquent and powerful minister; but his usefulness was ruined by some business transaction.

Rev. Samuel Cartledge was born on the Yadkin, in North Carolina, in June, 1750. He was associated with Daniel Marshall in planting many of the first churches of the State.

Rev. Wm. T. Brantley, Sr., D.D., was born in Chatham county, N. C., January, 1787. Any comments as to the life and labors of Dr. Brantley are unnecessary.

Rev. Silas Mercer was born in Currituck county, N. C., February, 1745. He was raised an ardent Churchman, and held the Baptists in great contempt, until he was converted, and joined the Baptists. Benedict gives an account of the life of this truly excellent man. His life and labors were spent in Georgia.

Rev. Jeremiah Reeves was born in Halifax county, N. C., November, 1772. His life was full of usefulness and power.

Rev. Samuel Whitley came to Georgia from North Carolina about 1772.

Rev. Henry Hand came from Surry county, N. C.

Rev. Jesse Mercer was born in Halifax county, N. C., December, 1769. He was a man of unusual power and consecration to his work. The Georgia Baptist College, Mercer University, was named in honor of him.

Rev. Humphrey Posey came from Burke county, N. C., a century ago.

Rev. Thomas C. Trice was born in Orange county, N. C., in 1802—a good man and excellent preacher.

Rev. John James was born in Rockingham county, N. C., September, 1809, and made a reputation for his extensive ministry in his adopted State.

Rev. J. H. T. Kilpatrick was born in Iredell county, N. C., June, 1793. He was of the Scotch Irish community, and his great work in Georgia proved his excellent lineage.

Dr. Cullen Battle was born in Edgecombe county, N. C., March, 1785. The man needs no introduction to North Carolina Baptists. The Georgia Battles have wielded great influence for good and public spirit during the century.

Rev. Benjamin Buckner was born in Rowan (now Davie) county, N. C., about 1760. He was pastor of Fork Church from 1793 to 1815, and then came to Georgia.

Rev. Martin Dozier came from eastern North Carolina.

These are a few of the men who came to Georgia when the State was comparatively new and devoted their lives and talents to planting the Master's Kingdom in this goodly land. Many more came whose names are not recorded. Georgia is a great State. The Baptist are a power in Georgia.

J. T. ALDERMAN.
Columbus, Ga.

"Honest Differences Cannot do Harm."

I know the editor will pardon a friendly comment upon an editorial in the Recorder of February 16.

In this day of liberality among all people, we are beginning to accept almost any doctrine as truth, because to oppose would be to attack the teachings of some neighboring sect. No man should become so liberal and broad as to sacrifice principle. None of us think there will ever be such a thing as all Christian societies uniting with the church of our Lord and his Christ. But, Mr. Editor, you tell us "The wise course is to preach to them the doctrine of how to differ." I don't think you will find this teaching backed by the word of God. It seems rather the wise course is to preach the doctrine of the church of Christ. If you do this you are compelled to denounce the teachings of others. How would our good brother go about teaching an Episcopalian how to differ with him on baptism or communion? It seems best to give him the Bible on the question, which goes for our Episcopal brother directly.

He again says, "It is really good for the world, good for men, good for the churches, that many men should have many minds." Now, if the brother means to say that the multiplicity of denominations are a blessing to the world, he has a strange idea and can't be consistent with the Baptist doctrine, or in other words, doctrine of the Bible. I would like for him to point out the good that the Roman Catholic sect have ever done the cause of righteousness and the entire pedobaptist fraternity as for that, because they have come from her, and have more or less of her pernicious doctrines.

Look at what a conglomerated mass we have in the foreign field. On one corner we have a man standing, preaching God's Word, saying, repent and believe in the Lord Jesus Christ and thou shalt be saved. On the next corner one saying come along and get baptized for remission of your sins, and still another saying if you won't come bring your baby along and I will sprinkle it and some way give it a claim to heaven. Don't think we could conclude that this is good for God's Zion.

Again, "We have no idea that Christ

prayed that all men should see and think and believe and act precisely alike." "Holy Father, keep them in Thy name which Thou hast given me, that they may be one, even as we are." I believe all of Christ's disciples were members of the church Christ established. Can it be that Christ prayed that they might be one even as the Father and Himself were one? I think this is correct. The question is, in what sense is the Son and Father one? They evidently saw things alike—because the coming of our Lord was not compulsory. They believed and thought alike, for in John 6: 27, "For Him the Father, even God, hath sealed." It seems they were one in thought and act, because God put His seal upon Him. Now the question is, does this Scripture apply only to the disciples, or is it applicable to all saints? If it is applicable to all, then there is no question but that Jesus meant for us to be one even as the Father and Son are one.

"If only the love of Christ be their motive, honest difference cannot do harm." I am heartily in sympathy with an erring brother, and think we should help him, but at the same time I contend that error will do harm, it matters not how honest the motive may be. I see a Catholic girl counting her beads, honestly believing that she is meriting the love of Christ. Can her honesty atone for the vital mistake? If honesty differs from truth, it makes a big difference.

Yours fraternally,

W. H. SLEDGE.
Columbus, Ky.

Rev. John T. Edmundson's Work.

The late revival work of Rev. John T. Edmundson has been a great blessing to the people of Onslow county. The refreshing, renewing and quickening influences of the Holy Spirit have been with us. Redeeming grace, like morning dew, has fallen from Heaven upon many tender little plants in the Master's vineyard.

The services were well attended at Jacksonville, Catharine Lake and at Richlands. The weather was sometimes cold and threatening, but the meetings went on regardless. All the different denominations engaged in the meetings and cheerfully took part in the expenses. We all liked brother Edmundson's solemn, earnest and kind manner of conducting revival meetings; and we were delighted with his affectionate and winning way of presenting the Bible truth. He does not seek for the power of eloquence or the flattering wisdom of man; his equipment of Bible knowledge is sufficient to interest any audience; nor does he rely on the striking excitement of new theories for his success; he depends on the wisdom and power of the Holy Ghost for that. The sermons were warm, simple and plain Gospel talks, well suited to fill the hungry and thirsty with good things. They were specially adapted to win the lost and the blind from the darkness of sin to the glorious light in Christ Jesus.

I write this for the special benefit of those who long for a revival. Pastors and churches many times may feel about the revivalists as Paul felt when writing to the Philippians—"They all seek their own." Phil. 2: 21. They long for a revival, but they fear the reaction of it. Revivals too often carry with them a current of good and current of evil influence; the good apparently evaporates and the bad remains. "Seek peace and pursue it." Ps. 34: 14.

We all feel very grateful for having had brother Edmundson with us, and we hope that the peaceful current of love may forever remain with us.

JOSEPH ADEN.

Richland, N. C., Feb., 1898.

Good Words for Wilson.

I was pleased to see the report from the Wilson B. Y. P. U. in a recent issue. It was very modest, but quite characteristic of the good people of that church. I think the Union must be successful, for back of it there is a noble set of earnest men and women; and by the way, I think the Wilson Church has the finest set of lady workers in the State. It is a model Aid Society. As a body, this church has done a great deal of work. It was through their indomitable perseverance, under the careful leadership of Dr. Mundy, that they now have the best house of worship in the town. A good foundation has been laid and now the work will go on. When Mrs. Rood and myself organized the B. Y. F. U., it was entirely new to the people; notwithstanding they at once assumed the responsible positions necessary for the prosecution of the new work, commenced operations and have been at it ever since. I believe in B. Y. P. U. work; it takes grit and grace to keep it going. In this it is like all other good institutions. It is the greatest institution in our church. It is a training school dealing with polity, finance, social life, mission work at home and abroad. It will be the means in the hands of the church of educating ten thousand of our youth who without it would have gone through life in ignorance. I hope every reader of the Recorder will exert himself or herself for this youthful giant who has so recently come into our church life. Don't be afraid of him; he holds in his hand the golden girdle with which to bind together the hearts and efforts of old and young for the advancement of our Master's Kingdom in our churches.

J. A. ROOD.

Caldwell Letter.

A SUGGESTION.

Instead of having a central Bible school at Wake Forest next summer, I suggest that we have a number of local schools at convenient places in the State. So many of us pastors are poor, and get such small salaries, that we cannot possibly pay railroad fare to and from Wake Forest, with board and tuition. Can we not get as many as two good brethren who would be willing to conduct a school for a small compensation for ten days or two weeks? I believe we can. We want only brethren whose hearts are in sympathy with us poor pastors, and are willing to sacrifice with us. We do not want men to conduct the schools whose object is to make money out of them. I am sure we have brethren who will work for small compensation. We want a Bible school say about the first of August, at Lenoir. Brother G. W. Greene will be in this State this summer, and I feel sure he would be delighted to do such work. We would be glad to have him and brother W. R. Gwaltney to conduct our school for us. I think we might have an attendance of forty or fifty preachers for two weeks, with a number of lay brethren. The preachers of Caldwell, Alexander, Wilkes, Watauga, Mitchell, Ashe, Burke and Catawba—I mean a number of them—would attend. Board will be put at the lowest possible price; a number could board in the country near town, and could come by private conveyance and have their stock cared for around in the country or send it back home. Think about it, brethren. Great good can be accomplished by these local schools. They will afford a fine opportunity to impress the pastors with a deeper and broader missionary spirit, to bring them into close sympathy with the Recorder and all our work.

SUNDAY SCHOOL INSTITUTE.

We want to arrange for brother Spilman to hold a Sunday School Institute for us this spring. He held one last spring at North Catawba Church, and he impressed me as the right man in the right place. It was not only enjoyable, but very instructive and helpful. We will probably arrange to have him hold the Institute in April. We want the Institute at Lenoir, but we will not be contentious as to place. Brother J. N. McCall is corresponding with brother Spilman.

KINDNESS OF MY PEOPLE.

My people have recently been very kind to me. King's Creek and North Catawba presented me with a good overcoat, and Lenoir with a good suit of clothes, hat, shoes, etc. The presents were altogether unexpected to me, and largely undeserved upon my part, but very timely and greatly appreciated. The Lord richly reward them for their love and kindness, and help me to be a better pastor to them.

During the holidays we had a good meeting at King's Creek Church. The meeting was conducted by brethren J. J. and W. R. Beach and O. W. Triplett. It continued nearly two weeks, and resulted in 27 additions to the church, 21 of whom were by baptism.

Yesterday we had a February thunder-shower with hail, and this morning the Grandfather Mountain on the Blue Ridge is white with snow, and it is growing cold.

I. W. THOMAS.

Lenoir, N. C., Feb. 21, 1898.

Deafness Cannot Be Cured

by local applications as they cannot reach the diseased portion of the ear. There is only one way to cure deafness, and that is by constitutional remedies. Deafness is caused by an inflamed condition of the mucous lining of the Eustachian Tube. When this tube gets inflamed you have a running sound or imperfect hearing, and when it is entirely closed, deafness is the result, and unless the inflammation can be taken out and this tube restored to its normal condition, hearing will be destroyed forever; nine cases out of ten are caused by catarrh, which is nothing but an inflamed condition of the mucous surfaces.

We will give One Hundred Dollars for any case of deafness (caused by catarrh) that cannot be cured by Hall's Catarrh Cure. Send for circulars free. F. J. CHENEY & Co., Toledo, O. Sold by Druggists, 75c. Hall's Family Pills are the best.

Acknowledgement for West Durham.

Please acknowledge the receipt of eleven dollars from the Union Meeting of the eastern section of the Mount Zion Association, to help pay the debt of the West Durham Baptist Church.

W. R. SUITT.

Morrisville, N. C., Jan. 30, 1898.

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An Honest Statement.

To the many gloomy and despondent sufferers of Cancer of the Lip (and there are thousands), I have this information to give. Eight or ten years ago, a small pimple came on my lower lip. After a short while it assumed the appearance of a little wart, and, as it gradually grew worse, I consulted a several doctors. They all said: Let it alone; it will amount to nothing; it is perfect folly to think of it. Years rolled on, and I could not help thinking of it. It grew worse. Had a crawling, tickling sensation sometimes, then again a little sharp pain. I still fed on the crumbs of comfort they gave me, while the most hideous and loathsome malady known to mankind was by day and by night fast creeping into my vitals. I have learned by very dear experience that all doctors are not half as wise as they look. My lip at this stage began to swell, and cracked open finally from the excessive swelling (it was nearly an inch thick), and quickly assumed the characteristic cancerous odor. This all occurred in a few weeks. I again had my local physicians to examine me. Cancer, they said, and you should go to a surgeon at once. The surgeon said it was too late to operate. Excellent advice these physicians gave. First tried to convince me it was nothing. After I was convinced of this fallacy, said it was too late. Truly an enviable position to be in!

I heard of Dr. J. Sills Daniel, of Richmond, Va., but I thought he was like other advertisers—a mere quack; but it was my only resort. I went up to see him. Found him a thorough graduate of medicine. He told me it was a desperate case, but he thought he could cure it. He treated me next day. After a few days I came home. Cancer came out. I went to him; not more internal medicine; lip healed up, but little pain, no blood; and, after twelve months, I am all right. Dr. Daniel saved my life. I write this voluntarily and gratefully. W. A. PETTIT.

Tetlington P. O., Charles City county, Va.

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SOUTHERN RAILWAY.

FIRST AND SECOND DIVISIONS.

Schedule Effective Nov. 22, 1896.

This Schedule is published as information only, and is subject to change without notice to the public.

GREENSBORO, RALEIGH, GOLDSBORO AND NORFOLK.

No. 12, Daily.	No. 36, Daily.	Eastern Time.	No. 35, Daily.
1:30 a.m.	12:10 p.m.	Lv. Greensboro.....Ar.	11:55 a.m.
2:20 a.m.	12:40 p.m.	" " " " " " " "	11:24 a.m.
3:10 a.m.	1:10 p.m.	" " " " " " " "	11:20 a.m.
3:28 a.m.	1:07 p.m.	" " " " " " " "	11:10 a.m.
3:50 a.m.	1:18 p.m.	" " " " " " " "	11:03 a.m.
4:30 a.m.	1:57 p.m.	" " " " " " " "	10:56 a.m.
4:50 a.m.	1:48 p.m.	" " " " " " " "	10:43 a.m.
5:30 a.m.	2:05 p.m.	" " " " " " " "	10:22 a.m.
6:22 a.m.	2:39 p.m.	" " " " " " " "	10:07 a.m.
6:36 a.m.	2:48 p.m.	" " " " " " " "	9:50 a.m.
7:10 a.m.	3:09 p.m.	" " " " " " " "	9:09 a.m.
		Ar. Raleigh.....Lv.	8:58 a.m.

No. 42, Ex. Sun.	No. 16, Daily.	Central and Eastern Time.	No. 15, Daily.
9:00 a.m.	3:31 p.m.	Lv. Raleigh.....Ar.	8:27 a.m.
10:30 a.m.	3:43 p.m.	" " " " " " " "	8:40 p.m.
11:55 a.m.	4:11 p.m.	" " " " " " " "	8:35 a.m.
12:48 p.m.	4:29 p.m.	" " " " " " " "	7:49 a.m.
1:10 p.m.	4:55 p.m.	" " " " " " " "	7:33 a.m.
		Ar. Goldsboro.....Lv.	7:10 a.m.

No. 16 Lv. Norfolk 5:25 p.m.; No. 15 Ar. 9:20 a.m.

NORFOLK AND CHATTAHOOGA.

(Through Knoxville, Morristown, Hot Springs, Asheville, Salisbury, Greensboro, Durham, Raleigh, Selma, Wilson, Rocky Mount and Tarboro.)

No. 12, Daily.	No. 16, Daily.	Central and Eastern Time.	No. 15, Daily.
4:30 a.m.	5:55 p.m.	Lv. Chattanooga.....Ar.	8:00 a.m.
11:30 a.m.	1:16 a.m.	" " " " " " " "	1:37 a.m.
1:25 p.m.	3:17 a.m.	" " " " " " " "	12:20 p.m.
3:12 p.m.	3:17 a.m.	" " " " " " " "	10:48 p.m.
3:56 p.m.	3:41 a.m.	" " " " " " " "	10:10 p.m.
4:11 p.m.	4:25 a.m.	" " " " " " " "	9:54 p.m.
4:58 p.m.	4:41 a.m.	" " " " " " " "	9:18 p.m.
5:45 p.m.	5:18 a.m.	" " " " " " " "	8:39 p.m.
6:40 p.m.	6:00 a.m.	" " " " " " " "	7:55 p.m.
		Ar. Salisbury.....Lv.	8:25 a.m.
8:10 p.m.	7:10 a.m.	" " " " " " " "	6:55 p.m.
9:52 p.m.	8:50 a.m.	" " " " " " " "	4:38 p.m.
5:30 a.m.	10:52 a.m.	" " " " " " " "	2:35 p.m.
7:10 a.m.	11:45 a.m.	" " " " " " " "	2:25 p.m.
12:45 p.m.	12:45 p.m.	" " " " " " " "	2:20 p.m.
12:50 p.m.	1:40 p.m.	" " " " " " " "	1:30 p.m.
1:40 p.m.	2:00 p.m.	" " " " " " " "	1:12 p.m.
2:15 p.m.	2:15 p.m.	" " " " " " " "	12:52 p.m.
5:05 p.m.	5:05 p.m.	" " " " " " " "	9:45 a.m.
5:25 p.m.	5:25 p.m.	" " " " " " " "	9:25 a.m.

UNIVERSITY AND CHAPEL HILL.

No. 53. Ex. Sun.	No. 51. Mixed. Ex. Sun.		No. 52. Mixed. Ex. Su
5 05 p m	10 45 a m	Lv.....University.....Ar	9 40 a
5 50 p m	11 30a m	Ar.....Chapel Hill.....Lv	8 55 a

OXFORD AND HENDERSON.

No. 24. Daily.	No. 22. Mixed. Daily.		No. 21. Mixed. Daily.
6 30 p m	12 25 a m	Lv.....Oxford.....Ar	10 00 a
7 20 p m	1 05 a m	Ar.....Henderson.....Lv	9 10 a

GREENSBORO, WINSTON-SALEM AND WILKESBORO.

No. 5, Daily.	No. 9, Daily.	No. 57, Mixed.
Lv. Greensboro.....	8:50 a.m.	7:50 p.m.
Winston-Salem.....	9:00 a.m.	8:50 p.m.
Rural Hall.....	10:34 a.m.	2:35 p.m.
Elkin.....	12:25 p.m.	6:05 p.m.
Ar. Wilkesboro.....	1:15 p.m.	7:50 p.m.

No. 57 will leave Winston-Salem Mondays, Wednesdays and Fridays.
No. 5 is mixed train between Winston-Salem and Wilkesboro.

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The Sunday School.

LESSON FOR MARCH 6.

By HIGHT C. MOORE.

Jesus and the Sabbath.

Matt. 12: 1-12.

Golden Text.—The Son of man is Lord even of the Sabbath day.—Matt. 12: 8.

I. Through the Corn (verse 1).

1. The time is pretty clearly indicated; it was on a Sabbath day and just before harvest, in latter March or early April. This was during the second year of our Lord's ministry, 28 A. D., and at the beginning of that open opposition which finally culminated in the crucifixion.

2. The place was a grain field of wheat or barley in Galilee. "The English call all grain corn, and the limitation of the word to Indian corn (maize) is an Americanism." Eastern roads often lay through the fields which were fenceless, without hedges, and with few walls. Hence the growing grain would often brush the passing traveller.

3. The hunger of the disciples is explained by the fact that they were probably returning from an early synagogue service, and "the rabbinical law allowed no eating on the Sabbath except in case of sickness, prior to the morning prayers of the synagogue."

4. The disciples in passing plucked off some wheat or barley heads, rubbed them in their hands to remove the chaff, and then ate the kernels. This practice was not regarded as theft, being especially permitted by the Hebrew law (Deut. 23: 25), and was frequently resorted to by the Orientals.

II. Pharisaic Accusation (verse 2).

1. The presence of the Pharisees on this occasion may have been a matter of chance, but more likely they were watching the movements of Christ with critical eyes in the hope that they might entangle and expose Him.

2. The conduct of the hungry disciples they made the basis of a charge of illegality: "Thy disciples do that which is not lawful to do on the Sabbath day." That is, they claimed the plucking of the grain was reaping and that rubbing off the chaff in the hand was threshing; and these were unlawful.

3. With this incident may be grouped some other ways of Sabbath breaking among orthodox Jews. "It was seriously argued that the walk upon the grass with mailed shoes was a violation of the Sabbath, because it was a kind of threshing, and to catch a flea upon one's person was a violation because it was a kind of hunting; and it was gravely debated whether one might eat a fresh egg on the first day of the week, since in the order of nature it had probably been prepared by the hen on the seventh day."

III. Defence by Jesus (verses 3-8).

1. The example of David under similar circumstances is first cited. See I Sam. 21: 1-6. "The man after God's own heart, of whom the Jews ever boasted, when suffering in God's cause and straightened for provisions, asked and obtained from the High Priest what, according to the law, it was illegal for any one save the priests to touch."—J. F. and B. According to the present Pharisaic rule, David should have been punished; yet none would dare say that David was wrong. As Abbott observes, the Christian must be willing to die for a principle, but is not required to suffer even a pang of hunger to preserve intact a ceremonial.

2. Our Lord next refers to the blameless profanation of the Sabbath by the priests in the temple services. For them the Sabbath was a day of arduous toil, yet they were guiltless "because the greater duty of the temple service set aside the law of Sabbath rest." Hence, as noted by Stier, not merely does the sacred history relate exceptional instances of necessity, but the Law itself ordains labor on the Sabbath day as a duty.

3. Upon His own authority Jesus now asserts (Clark) that he is himself the true temple, in whom God was more immediately present among men. John 1: 14; 2: 21. If the priests might violate the letter of the law in the temple service; much more may my disciples in my service. I Pet. 2: 5.

"He was greater than the temple (1) because he was the Lord for whom the temple was reared; (2) all its sacrifices pointed to him and had their fulfillment in him; (3) he was the spiritual temple, the highest temple, in which God dwelt. Therefore he could interpret the law to his disciples with more authority than the priests for the temple service on the Sabbath."—Peloubet.

4. With an apt quotation from Hosea 6: 6, Christ reminds the Pharisees that they had utterly failed to apprehend the spirit of the Scriptures on the Sabbath question. This passage "did not mean that sacrifices should be abolished and good works take their place, but that deeds are more important than ceremonies, and that forms are utterly worthless without character. In the language of to-day it would mean that going to church will not excuse cheating in business, nor giving to missions make amends for grinding the poor."—Hurlburt.

5. The conclusion, climax and basis of our Lord's reply is found in His Lordship of the Sabbath. "In what sense now is the Son of Man Lord of the Sabbath day? Not surely to abolish it, just after saying it was instituted for man,

but to own it, to interpret it, to preside over it, and to ennoble it by breathing into it an air of liberty and love necessarily unknown before, and thus making it the nearest resemblance to the eternal Sabbath."—Lange.

IV. A Sabbath Miracle (verses 9-13).

1. On a Sabbath subsequent to the foregoing incident, Jesus attended Synagogue worship, as was His custom. At the same service was a man with his right hand withered. "It was believed in very ancient times that this man was a stone mason, maimed by accident, who had prayed Christ to heal him that he might not be forced to beg. At all events, either disease or accident had caused his hand to dry up so that it was now useless."—Hurlburt.

2. We have here a question put to Christ and its purpose. The Scribes and Pharisees asked, Is it lawful to heal on the Sabbath day? We are told that learned Jewish rabbis had ruled that a man might not take medicine, and that a dislocated bone could not be set, on the Sabbath. So this apparently frivolous question was seriously intrenched in Jewish ceremonialism. But the real purpose of the inquiry was to successfully accuse Christ of Sabbath breaking, and thus to discredit His teaching and to stop His work.

3. How apt and graphic was the response of Jesus! He bade the afflicted man to stand forth and then asked the spectators, "Is it lawful to do good on the Sabbath days, or to do evil? To save life or to lose it?" Appealing to their interpretations of the law (Deut. 22: 4) He queried, What man will not rescue his sheep from a pit on the Sabbath? And how infinitely more valuable is a man than a sheep? So, from their own standpoint, thus clarified and ennobled, He declares that it is well to do good on the Sabbath days. "We may use the Sabbath, then, for works of mercy as well as those of necessity and religion."—Hurlburt.

4. Then followed the miracle. To the man Jesus said, Stretch forth thine hand; this would be a proof of his faith, an exhibition of Christ's power, and a rebuke to would-be accusers. Of faith was born effort, and with this came power, for he stretched forth his hand and it was restored whole, as the other. Christ did one of the good deeds lawful on the Sabbath, at once dissipating opposition and illuminating His own teachings.

Marriages.

DEBNAM—SPEIGHT.—By Rev. Wm. Woodard, at the home of the bride's parents, Mr. J. E. Debnam of Wake, to Miss Birdie L. Speight of Saratoga.

ETCHISON—CAIN.—At the home of the bride's father in Cana, Davie county, December 23, 1897. Mr. John W. Etchison and Miss Naina Cain, Dr. J. N. Stallings officiating.

CARLETON—ELMORE.—In the Baptist church at Magnolia, Duplin county, N. C., on February 9, 1898, Mr. Matthew James Carleton and Miss Ida Estelle Elmore, C. G. Wells officiating.

GOBBLE—BENSON.—At the home of the bride's father at South River, Rowan county, December 22, 1897, Mr. Adolphus Gobble and Miss Maggie Benson, Dr. J. N. Stallings officiating.

COWELL—NEWBERRY.—On February 16, at the Baptist church Fayetteville, N. C., J. C. Cowell of Raleigh, N. C., and Miss Lizzie Dell Newberry of Fayetteville, N. C., were married by C. A. G. Thomas.

LAWHON—SULLIVAN.—At residence of the bride's father near Bethlehem, Moore county, N. C., February 13, 1898, by Rev. W. H. H. Lawhon, Mr. L. A. Lawhon and Miss E. C. Sullivan, all of Moore county, N. C.

Deaths.

WILKINS.—Sister Wilkins was born 1829, departed this life in January, 1898. She was baptized into the fellowship of New Hope church by Samuel Smith about fifty years ago. She was a consecrated Christian. In her last years she was seldom able to attend church, but certainly no one was more faithful than she. Her Bible was her comfort. She was a member of Gay's Chapel church at the time of death. A heavenly smile was left upon her face. Blessed are they which die in the Lord. J. M. BALLARD, Pastor.

WHITLEY.—Sister M. A. Whitley, the beloved wife of J. E. Whitley, was born July 2, 1840 and died Jan. 23, 1898, aged nearly 58 years. She was married Sep. 20, 1858, a d became the mother of fourteen children, six of whom are living now to mourn their loss of a good mother. She was baptized by Rev. Stinson Ivey when she was quite young and died in hope of a better home. She became a member of East Durham Baptist church a few months more than a year ago, by letter, and leaves it for the church triumphant, according to her testimony. May God bless the bereaved. O. C. H.

WEEKS.—Mrs. Sarah Weeks, wife of Arthur Weeks, died at her home in Duplin county, January 21, 1898. She was in her usual health to within about ten days of her death, when she suffered a stroke of paralysis which proved fatal. She was born December 25, 1836; and at the age of fifteen, professed faith in Christ and was baptized by Elder Alfred Guy. Married about twenty-four years; she reared five children whose lives show the faithful mother's work. She leaves these five, her husband and a large circle of friends to mourn her death, but they mourn not as for one who had no hope.

Tribute of Respect.

"Another star 'neath Time's horizon dropped. To gleam o'er unknown lands and seas; Another heart beat for freedom stopped; What mournful words are these!"

We whose hearts are deeply grieved at the untimely death of our sister, Alexina Pool, sadly realize the sentiment of these words. On the evening of January 29, 1898, death entered the home of brother T. B. Pool and gathered to her eternal possession his bosom companion. She was born in Portsmouth, Va., February, 1852, and was married to brother Pool June 20, 1875.

Her illness was of short duration, therefore her death was quite a shock to her many friends. For many years the deceased was a consistent member of the Missionary Baptist church, and

always with a willing hand labored earnestly for the furtherance of Christ's kingdom. Sister Pool leaves a fond husband, five children and hosts of friends and acquaintances to mourn their loss. With a gentle spirit that carried the secret of power to influence others, she met the duties of each day, and was looked upon as a guide in the many paths of life.

Therefore, be it resolved,
1. That on the death of our sister Alexina Pool, the family have lost their best earthly friend, the church a faithful worker and the community a useful resident.

2. That we, the committee and whole community, deeply sympathize with sorrowing husband and children and earnestly invoke God's blessings upon them.
3. That a copy of the above preamble and resolutions be given to the afflicted family, one sent to the church paper, Biblical Recorder, for publication, and one left on record at the Sunday School of Carolina, North Carolina.

MISS PETROPELLA L. PATE,
MISS BESSIE G. SIMMONS,
MISS NELLIE E. MCCOY, EES, } Com.



Women whose faces are disfigured by unsightly eruptions, pimples and blotches too frequently fail to understand that these are but the outward symptoms of inward disorders. They resort to various cosmetics, ointments and powders, not knowing that all the while the trouble is not in the skin, itself, but in the system. It is sometimes absolutely dangerous to use outward applications, for if the skin alone is cleared, the real disease is likely to attack some internal organ of the body, where it may prove fatal to life itself.

In the majority of cases these unsightly skin diseases are due to two things, weakness and disorders of the distinctly feminine organism, and impurities of the blood caused by them. The woman who suffers from disease in a womanly way will soon suffer in her general health. Her stomach, liver and other organs will fail to perform their proper functions, with the result that the blood becomes impure. Left to herself, she will probably resort to cosmetics and ointments. If she consults a physician he will tell her that the stomach or liver only is at fault. Her distinctly womanly ailment is really the first and only cause. For this she should resort at once to Dr. Pierce's Favorite Prescription. It acts directly and only on the delicate and important organs concerned. It makes them strong and well. Then a course of Dr. Pierce's Golden Medical Discovery will purify and enrich the blood, and make her a new woman. Medicine dealers sell both remedies.

"I cannot say too much for Dr. Pierce's Favorite Prescription," writes Miss Clara Baird, of Bridgeport, Montgomery Co., Penna., "for the good it did me. If any one doubts this give them my name and address."

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Here we have three times the space and double the stock we formerly had. With these advantages, and an addition of courteous clerks and our prices abreast with the times, we feel sure that we can accommodate the most fastidious.

Kindly thanking our friends for their former patronage, and asking a continuation of same, we are, Yours truly,

S. C. POOL, 131 Fayetteville St., Raleigh, N. C.

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RHEUMACIDE HAS WON more success by curing people of that terrible disease—**RHEUMATISM**—than any remedy yet discovered. It is true that in two years, with a very modest amount of advertising and many cures, the sales have extended over most of the Eastern States, and even west of the Mississippi River. **RHEUMACIDE** cures by cleansing the blood of the poisonous acids that cause rheumatism. The record of cures gives it the distinction of being a wonderful discovery, and it is not surprising that physicians who have been given a portion of the formula, are prescribing the remedy in their practice. As a rheumatic cure it has no equal. But it is not a "cure-all." Except for rheumatism, we only recommend the remedy when a thorough blood-purifier and laxative is needed.

Home People Testify

Anybody can procure testimonials. But they are often worthless ones. When people like these testify, it means that they believe a remedy has merit, and the public cannot doubt their statements:

PACOLET, S. C., January 6, 1896.

BOBBITT DRUG CO., Raleigh, N. C.
GENTLEMEN: Yours to hand asking as to results of your remedy for rheumatism in my case. I do not wish to give you undue encouragement as to its merits, and do not feel that I am putting it too strong when I say that, knowing it as I now do since it cured me of rheumatism, if the conditions were to pay one hundred dollars per bottle, or do without it, I would have it.
Yours truly,
H. S. LIPSCOMB.

Mr. Lipscomb is a prominent merchant. He used three bottles of **RHEUMACIDE**.

RALEIGH, N. C., May 14, 1896.

BOBBITT DRUG CO., Raleigh, N. C.
GENTLEMEN:—Last winter I purchased a bottle of **RHEUMACIDE** for a relative of mine living in the country, who had been a great sufferer from rheumatism. For nearly a month she had not been able to walk without great effort and pain. In two weeks after she commenced taking **RHEUMACIDE** she was able to walk, and in a short time had almost entirely recovered. I congratulate you on this great remedy, and trust that all sufferers with rheumatism may find in it similar relief.
Yours truly,
N. B. BROUGHTON.

Mr. Broughton is a prominent Baptist, one of the owners of the Biblical Recorder, and a member of the great publishing firm of Edwards & Broughton.

COLON, N. C., July 3, 1896.

BOBBITT DRUG CO., Raleigh, N. C.
GENTLEMEN:—The bottle of **RHEUMACIDE** you sent me was for a friend. He has about used it up, and is greatly improved. He had no symptoms of a return, even during this damp weather.
Very truly,
B. M. POE.

ELIZABETH CITY, N. C., May 2, 1896.

BOBBITT DRUG CO., Raleigh, N. C.
GENTLEMEN:—I am using **RHEUMACIDE** for rheumatism, and find it is doing all you claim for it. Last winter my wife had a severe attack of rheumatism. Could not dress herself without assistance. She has used two bottles of **RHEUMACIDE**, and is nearly well. I think another bottle will cure her.
Respectfully,
J. C. FERRY.

The above are a few of the testimonials we have received. Do you want more proof? **RHEUMACIDE** is sold by druggists generally. Price, \$1 per bottle; six for \$5. If your nearest druggist cannot supply you, order direct from

BOBBITT DRUG CO., Raleigh, N. C.

Woman's Work.

Edited by Miss FANNIE E. S. HECK, President of Woman's State Central Committee of Missions, Raleigh, N. C.
Corresponding Secretary of Central Committee: Mrs. J. A. BRIGGS, Raleigh, N. C.

TOPIC FOR THE MONTH: ITALY.

"There is one God, and one Mediator between man and the man Christ Jesus." S. B. C. Mission opened 1870, Missionaries, 3; native assistants, 28; churches, 21; out-stations, 56; membership, 450; baptisms, 93; Sunday School scholars, 210. Contributions, \$800.

STUDY TOPICS.—The Epistle to the Romans. Rome as it was under the Pope. Growth of Evangelical Christianity. Difficulties and encouragements.

An Opportunity.

Christ, when on earth, spoke much more of daily life than of future rewards and punishments. Only rarely did He, with masterly sweep, draw back the curtain that divides this world from that to come, and show scenes pictured on the veiled canvas of eternity. In one such picture the features of each of us may be discerned, standing out from the black background of the unknown in startling relief.

On a dazzling throne sits the Carpenter of Nazareth, now Judge and King, to decide with unerring judgment, to reward with kingly munificence, or condemn with kingly indignation. Before Him stand you and I, together with all who have lived and died.

Some one will say, surely the Judge will approve magnificent service or sacrifice rendered in the eyes of the world; surely the King will reward greatly where the world has applauded greatly. These will surely be His standards.

As easily as a shepherd knows his sheep from goats, so easily the Judge knows whether you and I have come to, or fallen short of, His standard. The dividing line is drawn. The Judge and King unite in sentence and awards: "I was hungered and ye gave me meat; I was thirsty and ye gave me drink; I was a stranger and ye took me in; naked and ye clothed me; sick and ye visited me; I was in prison and ye came unto me—for these things enter into Heaven." Astonishment is on the faces of both good and bad. "For such things and to Thee!" Then the shining, angel-attended King proclaims the fundamental law of His Kingdom: that relation of Himself to His people, which makes them soul of His soul, flesh of His flesh. Done to the humblest of his brethren, the least significant act is heavy with significance for eternity, because done to eternity's King. The rich can do no more, the poor can do no less, than to minister to, or neglect, the Son of God.

How then do glory and responsibility crowd around each needy servant of God, not for them, but for us? God can take care of His poor without us. Can we take care for Heaven without them? The daily, hourly, homely demands for sympathy and help are changed by Heavenly alchemy into Heaven's gold.

What magnificent opportunities! To one such I would call your attention. For several years the Woman's Missionary Union has asked the Woman's Missionary Societies and the churches through all the South to join in a Week of Self Denial for home missions. I need not dwell on the work of the 372 "brethren of Christ" under the care of the Home Mission Board, touching, as it does, every part of our Southern country and adding to the church last year forty-seven hundred souls. It is more to my purpose to tell you that the Board, for them needs your help; that through them you may minister to Christ. They need money; they need sympathy; they need prayers. The third week in March has been set apart for this special ministry of self-denial and daily prayer in public, or in private. I invite you for a week to share in the privilege of giving up one meal, one luxury, one necessity, or the result of one day's work to Christ. Who would not honor so to do without, and rejoice to add his prayers to those of a praying multitude, asking that God's Kingdom may come speedily in our land?

Let all who would share the joy of such self-denial and prayer remember the third week in March.

FANNIE E. S. HECK,
Pres. Woman's Missionary Union.

Societies and churches wishing suggested topics for daily prayer service, and leaflets on home missions by Dr. I. T. Tichenor and Miss Heck, free, should write to Miss F. E. S. Heck, Raleigh, N. C.

The Evangelical Church of Italy.

BY REV. ALEXANDER ROBERTSON, D. D., VENICE.

The great need of Italy is the Gospel. Twenty or twenty-five millions of its thirty millions of inhabitants have long ceased to believe in the Papal Church, and their connection with it is merely a matter of birth and name. Not only have they ceased to believe in it as a Christian church, but they have come to regard it as an institution hostile to Christ and the Gospel. "Egli porta troppo l'evangelo" (he carries too much of the Gospel) was the judgment of a theological canon in St. Luke's Church, Venice, pronounced upon a friend of mine who was in training to become a priest, and according he was cast aside as an unfit instrument. And yet the Papal Church stands sorely in need of Italian priests. Her native

priesthood is dying out. Enough priests cannot be obtained to fill the churches, and so they have to import them in large numbers from other countries, and especially from Protestant England. But, say the Papal authorities, better an empty parish than a priest who knows the Gospel. Such an one is utterly disqualified for the priestly office, and, indeed, I have never known or read of a priest becoming a Christian who did not suffer persecution at the hands of his Church.

The evangelical church well deserves the sympathy and support of the public. The young church is entering upon a new epoch of its life and history, and it is for those interested in the cause of Jesus Christ and in its advancement in Italy, so long cursed by the Papacy and now free and united, to so befriend and help it that its record at the close of another twenty-five years may be even more splendid than that just concluded.

(The Rev. Dr. McDougall's address in the Scottish Church, Florence, Italy.)—Missionary Review.

Protestant Library in Florence.

The city of Florence contemplates the establishment of a unique library; a collection of all the books prohibited by the Roman Catholic Church. A beginning has already been made, for the Count Pietro Cuicciardini has gathered most of the works regarding the Reformation that have been placed on the Index. There are over nine thousand of them. These books are in the care of the Protestant congregation in Florence, though they have been placed in the National Library.—Literary Digest.

An Appeal to Our Father's Children--Who Will Respond?

The Baptist Woman's Missionary Societies give you a cordial invitation to unite with them in the observance of the week, March 13th to 20th, as a time for special prayer and offerings to our Home Mission Board.

We earnestly hope as you love your country and would honor your Saviour by seeing it made His in the bonds of everlasting life, you will accept this kindly Christian invitation.

"You are too busy?" Then spend the two days, the two Sundays, the one preceding and the one closing the week, in this Christian service. You have perhaps been a child of God, made so by Divine mercy these many years. Since that hour when He pardoned and saved you, a thousand blessings have been your daily portion. They have come with the morning's rosy beam and have lingered with you through all the shadows of the night. There has been with you the abiding consciousness that you were His child, born from above. You have cherished the sweet hope that you shall one day see Him as He is and live in His presence forever. And yet, many months, maybe years, have passed without any suitable memorial of His ceaseless to you.

Jacob, exiled by his brother's wrath from his mother's home, sleeping upon his flinty pillow, saw the stairway upon which the angels of God ascended and descended, and set up the stone as a memorial that God had met him there. He called the place "Bethel, the house of God," because driven from the tent of his father Isaac, God's pavilion was over him though sleeping on a bed of adamant.

With home, family, friends, the church of God, the house of prayer, through all the years of the past, there is perhaps not a stone erected by your hands which marks His love that made you share in all the blessings of His Father's house.

My brother, my sister, I have two proposals to make to you. I come as God's messenger. I am sure were the Saviour visibly present He would ratify what I ask in His name.

1. That you make these two days, if no more, times which shall be dedicated to God—that in them you will think of the past, of His abundant grace in redeeming you—of His great love in blessing you even as though you were His only child—of His great power in keeping you even unto eternal life. That you measure your obligations to Him by the mercies of the past, by the blessings of the present and the hopes of the future. That you compute the claims of a lost world by the sorrows and tears and agonies and blood which sin has brought upon it—by the peace and joy and cleansing and life which Christ can give it, and by the glory that will come to our King and the joy among the angels of God when the multitudes of His redeemed shall be gathered before the throne and sing the song of Moses and the Lamb.

2. That you compute what is your annual income, not your net gains, but the amount you receive annually, and then give that part of it which represents two days income to the Master's work in our home land. That will be a small portion of what the Master intrusts to you.

If you will, who knows what may be the result. A tract which costs but a single cent was the means of converting thirty Karens to Christ. Somebody gave that cent. It may have been some widow's offering, and representing in her great need, not only the self-denial of an aching heart, but the greater love of that tried soul for her Redeemer.

Try it this once. Give it as though Christ stood by you and you saw the hands, the feet, the side of the crucified

man. Make it love's offering to Him and then trust Him who said, "It is more blessed to give than to receive" for the results that will follow.

I. T. TICHENOR.

Atlanta, Georgia.

THE CHILDREN'S CORNER.

Conducted by Miss ELIZABETH BRIGGS, Band Superintendent, Raleigh, N. C.

A Hint for Little Tapers.

One night a man took a little taper out of a drawer and lighted it, and began to ascend a long, winding stair.

"Where are you going?" said the taper. "Away up high," said the man; "higher than the top of the house where we sleep."

"And what are you going to do there?" said the little taper.

"I am going to show the ships out at sea where the harbor is," said the man; "for we stand at the entrance to a harbor, and some ship far out on the stormy sea may be looking out for our light even now."

"Alas! no ship could ever see my light," said the little taper; "it is so very small."

"If your light is small," said the man, "keep it burning brightly and leave the rest to me."

Well, when the man got to the top of the lighthouse—for this was a lighthouse they were in—he took the little taper and with it lighted the big lamps that stood ready with their polished reflectors behind them. And soon they were burning, steady and clear, throwing a great strong beam of light across the sea. By this time the lighthouse man had blown out the little taper and laid it aside. But it had done its work. Though its own light had been so small, it had been the means of kindling the great lights in the top of the lighthouse, and these were now shining over the sea, so that ships far out knew by it where they were, and were guided safely into the harbor.—Children's Record (of Scotland).

MOZLEY'S LEMON ELIXIR.

A Pleasant Lemon Tonic.

For biliousness, constipation and appendicitis. For indigestion, sick and nervous headache. For sleeplessness, nervousness and heart failure.

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Ladies, for natural and thorough organic regulation, take Lemon Elixir.

Dr. Mozley's Lemon Elixir is prepared from the fresh juice of lemons, combined with other vegetable liver tonics, and will not fail you in any of the above named diseases. 50c and \$1.00 bottles at druggists.

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At the Capitol.

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L. J. ALLRED,
Door keeper Ga. State Senate,
State Capitol, Atlanta, Ga.

Mozley's Lemon Elixir

Is the very best medicine I ever used for the diseases you recommend it for, and I have used many kinds for woman's troubles.

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Salem, N. C.

MOZLEY'S LEMON HOT DROPS.

Cures All Coughs, Colds, Hoarseness, Sore Throat, Bronchitis, Hemorrhage, and all throat and lung diseases. Elegant, reliable. Twenty-five cents at druggists. Prepared only by Dr. H. Mozley, Atlanta, Ga.

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Heart-Hungry.

Some hearts go hungering through the world,
And never find the love they seek;
Some lips with pride or scorn are curled
To hide the pain they may not speak.
The eyes may flash, the mouth may smile,
The voice in giddiest mirth may thrill,
And yet beneath them all the while
The hungry heart is pining still.

These know their doom, and walk their way,
With level steps and steadfast eyes,
Nor strive with fate, nor weep nor pray—
While others not so sadly wise,
Are mocked by phantoms evermore,
And lured by seemings of delight,
Fair to the eye, but at the core
Holding but bitter dust and blight.

I see them gaze from wistful eyes,
I mark their sign on fading cheeks,
I hear them breathe on smothered sighs,
And note the grief that never speaks;
For them no night redresses wrong,
No eye with pity is impaired;
Oh, misconstrued and suffering long,
Oh, hearts that hunger through the world!

For you does life's dull desert hold
No fountain shade, no date grove fair,
Nor gush of waters clear and cold,
But sandy reaches wide and bare.
The foot may fail, the soul may faint,
And weigh to earth the weary frame,
Yet still ye make no weak complaint,
And speak no word of grief or blame.

Oh, eager eyes which gaze afar!
Oh, arms which clasp the empty air!
Not all unmarked your sorrows are,
Not all unpitied your despair.
Smile, patient lips so proudly dumb—
When life's frail tent at last is furled,
And your glorious recompense shall come,
Oh, hearts that hunger through the world.

The Best Recreation.

Among the Scandanavian fairy tales handed down from father to son in Norway for many generations, is one which runs somewhat in this fast io i.

Two brothers, sons of a wood-cutter, were bidden by the king to cut down a mighty forest. It would be the work of many years, but when it was finished, each was to receive a dukedom and permission to rest for the remainder of his life.

When they began the work a Troll (or underground fairy) gave to each of them a flask of clear liquid. "This is the wine of youth," he said. "Whoever drinks it will renew his life and be a boy again."

One brother hid his flask, declaring that he would drink when his task was finished, and then as a young man enter upon his rest and estate.

The other brother took a sip from the bottle every day. "I will put my youth into my work," he said.

The first man grew blind and deaf and old. He died before his work was finished.

The second, ruddy and gay and healthy, toiled faithfully until it was done, and then still with the blood of youth in his veins, entered into his reward.

The old fable has a significant meaning for all Americans. We have each some task to accomplish, some work, which, in our exhausting climate and with our nervous, bilious bodies, usually soon ages and kills us.

The remedy for both mind and body is rest and amusement.

The majority of busy men in America put off both until they have gained their own in life, whether that be fame, fortune or position.

When they have grasped in success, they will rest and enjoy themselves; repair the wasted tissues of body and brain, and taste life with the zest of "youth."

Premature old age too often clutches them before fifty, and they fall victims to some nervous or cerebral disorder.

The wise man is he who brings some rest or amusement into every day.

Amusement is not always found in the pursuits which are technically called by that name.

Gambling and drinking—putting their moral quality aside—do not relax or soothe the brain in its over-strained tension. Even balls and the round of gayeties in town life are not intended so much for relaxation or pleasure as to bring forward young girls into notice or to establish social claims.

The amusement which will heal an overtaxed nervous system is that which most rests and delights the idiosyncrasy of a tired man, whether it be fishing, working problems, handling tools, hunting beetles, or absolute idleness. Whatever it be, let him bring some of it into every day's occupations.

Sip the elixir of youth, drop by drop, or you will never drink it when old age comes upon you as an armed man.

The Baby's Hair.

The following is a simple and effective method for removing the scurf that sometimes forms on baby's head. At night when the baby is ready for bed, part the hair and rub vaseline into the scalp, using the tips of the fingers, and rubbing gently but thoroughly, all over the parts that are affected. Put on a night-cap to keep the pillow from being soiled. Wash his head in the morning with warm soft water and pure soap, until all the grease is removed, rinse with clear water, then comb very gently with a fine comb. Two or three applications will thoroughly cleanse the worst encrusted scalp, and they may be given every second night. When the head is clean, the washing should be repeated once or twice a week to keep it so, and the hair will soon become soft and silky. —Kansas Housekeeper.

One Kind of a Boy.

"Watch that boy, now," said Phil.
"Which boy," said Ned.

"That boy who was at play with us down on the sand. His name is Will. He knows how to look out for himself, doesn't he?"

Phil and Ned, with their parents, had been spending some time at the seaside. Will was a boy who had come to pass the evening in the parlor of the boarding house. Here it was that Phil and Ned saw Will taking a good deal of pains to find a good place.

First he had noticed a large book full of pictures on the table. After looking at it for a few moments, he had hunted out a large easy chair, and was tugging at it to get it to the table.

"There, he's got it squared round 'just to suit him,'" laughed Ned.

"Now he is moving the lamp nearer it," said Phil.

"And—well, if I ever! if he isn't putting a footstool before it. I suppose he's already to enjoy it."

It was plain that Will was. With a pleased look he gazed around the room until he caught sight of a lady who was standing. He darted toward her and said:

"Come, mamma, I have a nice place for you."

He led her to the chair, and settled the stool at her feet as she sat down.

Phil and Ned looked a little foolish. Presently Phil sprang out of a chair as his mother came near.

"Mamma, take my chair," he said.

Ned stepped quickly to pick up a handkerchief which a lady had dropped, and returned it with a bow.

They are wise boys who profit by a graceful lesson given by a true gentleman.—The Watchman.

His Little Lesson and How it Succeeded.

The old proverb that "What's sauce for the goose is sauce for the gander," is the text of a little story which a contributor to the Chicago Evening News relates as "an experience"—perhaps his own, though he does not say so.

It seemed to him an excellent time to impress the lesson upon her:

"Suppose you had wanted me to spend the evening with you before we were married and I had planned to do something else."

"Suppose I had," she returned.

"What of it?"

"You wouldn't have sulked, would you?" he asked.

"No-o, I suppose not," she replied hesitatingly.

"You wouldn't have got cross and been disagreeable about it, would you?"

"Probably not."

"You would have been just as nice and sweet and clever as you possible could be," he asserted. "You would have been both lovable and loving, and would not have tried to coax me to give up my other places. Isn't that so?"

"Perhaps it is," she faltered; "but—" "Never mind the 'buts,'" he interrupted feeling that he was gaining his point. "What I am trying to impress upon you is that a woman doesn't seem to think it worth while to try the same arts on a husband that she does on a lover. That's where you are both foolish and unjust. Now you admit that before marriage—"

"Before marriage," she broke in, "if you had spoken of going anywhere and I had pouted just the least little bit, what would you have done?"

"Um—ah—well, I suppose—"

"If you had noticed what seemed to be even the barest trace of a tear, what would have happened?"

"Why, my dear, I—"

"If I had merely looked at you pleadingly, what would have happened to that other engagement?"

"Really, you don't give me time to answer. I must confess that in all probability I would have—"

"Given it up, of course," she prompted. "Isn't it worth while to make the same sacrifices for a wife that you do for a sweetheart?"

Somehow he couldn't help feeling that his little lesson was lost on her, but it is worthy of note that he told a business associate the next day that any man who went on the theory that a woman can't reason as clearly as a man, is laying up a large store of trouble for himself.

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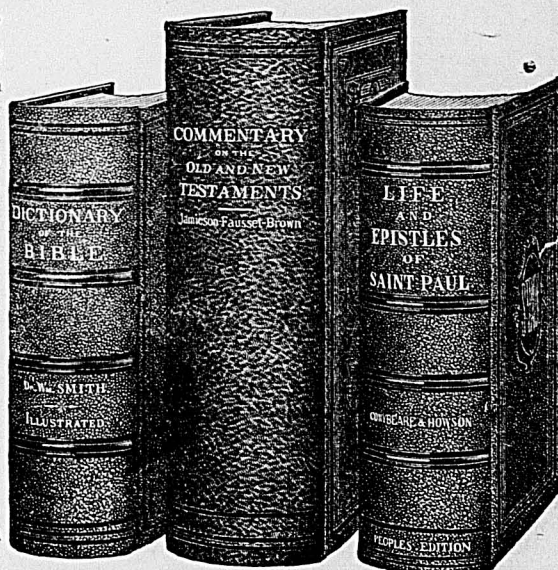
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