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HIGHT C. MOORE, Editor.

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Editorial Brevities

It is pointed out as very significant that in the last twelve months three Mohammedan countries have been subjugated—Morocco, Tripoli, and Persia.

A worthy deacon in a country chapel anxious for his minister's success once prayed: "Lord, shove him on!" A unique but very appropriate prayer.

In the Home Field for April Dr. Geo. W. McDanel names tourists, commerce, emigration, and educational institutions as unofficial Foreign Mission agencies.

That is indeed a soul-searching word from Dr. J. Wilbur Chapman, the great evangelist: "God will never use you as a soul winner until he has all there is of you, never!"

What is the purpose of machinery? Mainly the transmission of power. This is as true in church life as it is in the mechanical world. The simpler the machinery the better; and it should always be easy running and effective.

In 1910 more Bibles were sold than any other hundred books together. Its sales are said to average 10,000,000 copies a year. Assuredly the Bible is the most popular book in all the world.

To a blatant skeptic who demanded of him the way to heaven, Bishop Samuel Wilberforce is said to have replied with wit and wisdom: "You have only to turn to the right, and keep straight on!"

"Trust in Christ to keep your trusting," is the counsel of Dr. F. B. Meyer to those who amid the petty annoyances and heavier worries of life sometimes forget to look upward to the Source of wisdom and power.

The cultural value of Bible study is a matter of frequent comment. For instance, Sir Edwin Arnold said: "I owe my education as a writer more to the Bible than to any other hundred books that could be named."

A well-known educator of India—a Hindu professor—informed Mr. Clayton Sedgwick Cooper that the educated men of India know the Bible better than they know any sacred book of Hinduism. The truth of God goes marching on.

Adoniram Judson's great aversion to farewell scenes is shown in the fact that he left his father's house at Plymouth, and also with his wife left her home before the families had risen for the day. He preferred "that there should be no ado in his adieu."

It has been said that the high school age is the time for the making of reformers, philanthropists, ministers, missionaries, and social workers of all kinds. Those of us who are interested in our future leaders would do well to take notice and act accordingly.

Some one has taken a census of 150 churches, large and small, in cities and towns, only to find that scarcely one man in twenty is attached to any organization or office in the church which has anything to do with missionary activity. Yet, as we are often told, the enterprise of missions is a man's job.

Dr. Wilbur F. Crafts says that a reason for putting prohibition in the constitution is that this is the way to keep it out of State politics. While it can be changed by every legislature there is danger that Republicans and Democrats will seek to use this issue for party advantage one way or the other.

When Prof. Walter Rauschenbusch, now of Rochester Theological Seminary, was a student he supplied a small German Baptist Church at Louisville in the summer of 1884. In one of his letters to a fellow-student he wrote: "I am not giving very much time to my Greek New Testament, but studying man in the original."

Rev. A. H. C. Morse puts it down for a universal truth that "feeling expressed is feeling deepened, and feeling that never finds expression is feeling that ultimately fades away." This is the reason why the silent Christian so often fails, and also why the confessing Christian broadens his usefulness and deepens his spiritual life.

Missions quotes Rider Haggard as saying that the trend of the country populations to the towns and cities with their many amusements, indulgence of vices, etc., is sapping the strength not only of the English but of every white race. "This problem unchecked," he declares, "means the end of the whites in nerves and neurasthenia."

That the strong and the good are becoming stronger and better while the bad and the weak are becoming worse and weaker is the opinion of Dr. Newell Dwight Hillis, who declares: "The morals and manners of 5 per cent of the American people are deteriorating. The manners and morals of the other 95 per cent are gaining immeasurably from year to year."

It has been frequently noted that the masterpieces of our English literature are interspersed with Biblical allusions and quotations. Two of Browning's poems afford an illustration. His "Christmas Eve and Easter Day," a poem of 2,500 lines, contains 130 allusions to the Bible; and his longest poem, "The Ring and the Book," contains more than 500 Biblical allusions.

The churches of Jesus Christ are the divinely ordained centers of evangelization and there are fatal defects in interdenominational evangelistic efforts which are so popular and so thoroughly advertised in our day. Such is the belief of Dr. J. B. Gambrell who declares: "The tendency to make hybrids in religion is evil. Hybrids never reproduce. A half Methodist is a weak affair. A half Presbyterian is two-thirds nothing. A half Baptist is a burden."

In the Examiner Rev. C. A. S. Dwight says the highways of life are numerous and they intersect at many points. Hence life's momentous journey involves and demands a constant selection of routes and defining of choices and careers. These multiplied meeting-points in life increase its interests but also multiply its dangers. "The proper way in which to approach the cross-roads of decision is, imitating the engineers at the junction-points, to have one's train of thought under control, to keep oneself well in hand, to have an eye out for the right signals, and to exercise the utmost caution not to be misled by false indications as to one's future route. As we speed along through life it will never do to disregard the red signals, nor on the other hand to trust implicitly to every flagman."

The Standard says there are thirteen Baptist churches in the Northern Convention, all of them in great centers of population and each occupying an important field, which are now pastorless. They include the First churches at Chicago, Denver, Rochester, Pittsburg, Seattle, Kansas City, St. Paul, the Fifth Avenue and Calvary Churches, New York, and other important churches which demand the best quality of manhood, the highest degree of pulpit power, and the most tactful administration of complicated situations. Certainly there is great need for qualified ministers.

The following story is told as fairly representative of the eccentric cult of Christian Science: A "healer" noticed that a man who walked by her door every morning had a limp in his gait and she decided to give him "absent treatment," he being ignorant of the proposed blessing. A fortnight later he passed the door and the "healer" noticed that the limp was gone. She called him and said: "I am so glad to note that your lameness is cured. You should be very thankful for it." "Yes," he said, "the trouble was in my cork leg and I have had it fixed!"

There are about 400,000 Mormons in the United States and they have increased nearly threefold in the past twenty-two years. It is said that about 1,000 new converts are being won yearly in the Southern States alone. There are 800 Mormon missionaries in this country, and in seeking converts they visit yearly about two million homes and use two hundred million pages of books and tracts and hold some fifty thousand meetings. The Mormon Church has districted into missions the whole civilized world and they are well officered for proselyting throughout Christendom. The only way to meet the issue, as has been suggested, is, first of all, to teach the Mormons a genuine Christianity and then to teach everybody the truth about Mormonism so that this vile heresy may be checked and this aggressive propaganda prove ineffective.

Some of our Northern exchanges are saying that there is an increasing demand for competent Christian young women to act in the capacity of pastor's secretary and church visitor. They cite the fact that no business house would try to get along without stenographic service, the extra expense proving a wise investment. Similarly the services of a stenographer and assistant are worth while, especially to a city pastor burdened with a multiplicity of duties, including a large correspondence. Discussing this comparatively new field for Christian effort on the part of young women, the Standard says: "We are convinced that there is a large and growing demand on the part of pastors for the assistance of intelligent and devoted young women who will give a portion of their time to office work, attending to correspondence, keeping a complete and up-to-date index of church members and of others more or less directly related to the church, aiding the pastor in the large amount of mechanical work which needs to be done, and who at the same time can come into close and confidential relations with the families of the congregation and give special help in looking after the younger pupils in the Sunday-school. We say that such a helper must be intelligent. No pastor is willing to send out letters full of mistakes in orthography. The college-trained woman may find here exercise for all that she has learned during the years of her preparation. Our cities are full of stenographers, but competent ones are exceedingly scarce."

Editorial

The Fate of the Titanic

At 12:15 o'clock, noon, on Wednesday, April 10, 1912, a great mail and passenger steamer amid the huzzas of an admiring multitude, left the White Star pier at Southampton, England, on her maiden voyage to New York. She bore the proud and queenly name "Titanic," and majestically she moved out upon the face of the deep. Not her equal ever sailed the seas over. In length, 882 feet; in tonnage, 46,328; in accommodations, incomparably gorgeous; in capacity, having ample space for 3,000 passengers besides her crew of 860; in cost, valued at \$10,000,000, and carrying a cargo, including diamonds and bonds, worth \$10,000,000 more; the product of the highest ship-building art, the pride of her owners, the prophecy of many a trans-Atlantic trip, thought to be unsinkable in storm or calm, and the marine wonder of the day she began her career as the greatest liner afloat and the very mammoth of the ocean.

Straight for America she steamed at full speed day and night—Wednesday, Thursday, Friday, Saturday, Sunday—making a record schedule and finding herself then off the Banks of Newfoundland. That night the air became more chilly and the great vessel plowed her way into an ice-field of the Polar current. But on she raced with the speed of a railway train at thirty miles an hour. Alas, a great murderous iceberg beset her path, struck her a tremendous glancing blow, ripping open her side and turning the deathful waves into her bosom. Her passengers aroused from sleep or play felt so secure in her lap that at first they jested over the collision and proposed to carry home mementoes of the ice. But the awful truth was soon evident. The wireless operator sent out the cry of distress. The life-boats available were filled with women and children and pushed from the sinking vessel away by the starlight and through the ice. After about two hours of helpless floundering and with no rescuer in sight, the great giantess was rent amidship by the explosion of her boilers and with 1,635 souls aboard and millions of treasure she went down in 2,000 fathoms of water.

The Carpathia had caught the cry for help, and it came and picked up the 705 survivors and brought them back to New York with a full story of the greatest marine disaster in the history of the world. In memory of the dead our national flags are flying at half-mast, President and King have exchanged cables of mutual grief and sympathy, the papers are daily filled with the sad, unfolding story, and the world stands awestruck with horror gasping, What a pity! and, Why was it?

Why was it?

Was it because the passengers or crew or officials were deserving the fate above others that traverse the ocean?

Was it in order to reform maritime custom so that lives would not be so imperiled hereafter?

Was it to teach the world some great moral lesson which could better be taught by catastrophe than commonplace?

It is true that sin is often visited with swift and awful judgment: witness the cities of Sodom, Samaria, Babylon, Nineveh, Jerusalem. But this is not always the case. For suffering may be preventive as well as punitive; it may be reformatory as well as retributive; it may be an opportunity rather than a calamity. Job's three friends prodded him with the uncomfortable doctrine that some sin he had committed was responsible for his suffering while he, at the time an outcast on the ash-heap, protested his integrity. The Jews said the turbulent Galileans whom Pilate slew at Passover in the very precincts of the Temple mingling their blood with that of their sacrifices, must have been greater sinners than any others resident in the city or attending the feast. And they also said the same of the eighteen workmen upon whom the tower of Siloam fell as they were repairing or erecting it. But Jesus in the presence of these disasters removed discussion from the sphere of the speculative to the practical and declared: "I tell you nay; but except ye repent, ye shall all likewise perish!" They were not to uncharitably criticize the dead but to rectify their own lives.

And the disciples when confronted at Jerusalem with the man born blind, raised the old query of misfortune, "Who did sin, this man or his parents, that he was born blind?" Jesus did not say that parents or son were sinless but that the misfortune came in order that it might be overruled to good as an opportunity and a manifestation of the works of God.

So this awful calamity may or may not be traceable to some perversity or iniquity in those who suffered in the sea or on the shore when the Titanic went down. But beyond a question it was on the divine side shot through with moral purpose and out of it on our human side wholesome lessons should be learned. Otherwise, our interest in it degenerates into merely viewing unconcernedly a scene on the stage or seeing without emotion a moving picture, thrown on the screen. Or, on the other hand and worse, it verges into the realm of stark stoicism or black despair.

So misfortune always means a message to men. It is the finger of God pointing upward. It is the handwriting of the Almighty, sometimes upon tables of stone to instruct and sometimes upon festal walls to pass sentence. It is the oral word of Jehovah speaking to us now in tones of thunder and now in the still small voice.

Let us, then, interpret the fate of the Titanic and think of the moral mission of this sunken monarch of the sea.

What are some of the messages of its misfortune?

The first is a message of Sovereignty. If ever man could trust implicitly, fully, fearlessly and without reserve to anything of human construction, the Titanic seemed to be worthy of such faith. Its name a synonym of its strength and its apartments convenient to the point of luxury and safe beyond comparison. But the sinking of the mighty vessel impresses upon us the fact that man is weak at the strongest, that he is humble at his highest, and that his work is frail at the best. God alone is sovereign; and far above deathful icebergs and drowning mariners and silent stars He sits upon His majestic throne and directs the affairs of the Universe. He is the Sovereign of the sea. He it was who overthrew the Egyptian army in the Red Sea. He calmed the Mediterranean when Jonah was cast into its seething stormful waves. He spoke into the teeth of the gale on Gennesareth and the wind ceased and the waves crouched back to their level. He guarded Paul through the sunless days and starless nights of storm and wreck on the voyage to Rome. He is the Sovereign of the sea! Trust Him above all things earthly and know that He never fails to land the trusting life-voyager at the ultimate haven of life and peace.

"Have faith where'er thy bark is driven,—

In calm's disport, in tempest's mirth;

Know this! God rules the hosts of heaven,

The inhabitants of earth."

The second is a message of Reform. This colossal calamity will doubtless be, as it already promises, a subject for international investigation and legislation. The northern route at this season is dangerous, and though much shorter, ought to be abandoned. Every ocean liner ought to be equipped with enough life-boats to accommodate all its passengers. The Titanic did not have enough boats to care for a third of those aboard. There ought to be drills in the use of life-saving appliances so that, barring panic on the part of some, every one would know exactly what to do. Not a liner should be allowed to carry passengers without wireless equipment, for if the Titanic had not been thus equipped it is altogether likely that even those in the life-boats would have perished. There is also immense danger from high speed, and though this is desirable as far as safety permits, it seems that it should be carefully guarded. Search-lights should be required during night travel so that hindrances may be avoided and collisions averted. And it is possible that the great size of passenger steamers may be a menace. At any rate, certain reforms are needed in our marine service, and this calamity should and will hasten the day of their adoption.

The third is a message of Ethics. The duty of the strong to help the weak is as old as the race. It is most difficult of performance in the hour of calamity when life is involved. But how strikingly it shines forth from the doomed vessel! The rule of the sea was enforced in placing women and children in the life-boats and pushing them off to a place of safety. Men of talent and position and money, men of culture and strength and promise, stood back calmly, coolly, courageously while women and children were cared for, and then went down to their death! Can the world contemplate such a scene unmoved? And in keeping with this noble example aboard the fated ship, we have the Carpathia instantly heeding the call, turning back from her eastward course, rescuing the survivors, bringing them on to New York, and then resuming her journey to the Mediterranean. And a group of benefactors in New York made ready for the survivors, some of them penniless, so that they might be comfortable till they can look out for themselves. Thank God, the duty of man to man is in this too selfish age, not by any means out of date!

The fourth is a message of Values. Before the iceberg gored the mighty hull there was a variety of values aboard and several classes of passengers. But when the death-blow had been struck, the scale of values instantly changed: the diamond market declined, social inequalities were wiped out, the regal suite costing nearly \$5,000 for one trip was no more desirable than the plain berth of a steerage passenger. Life and Character, which is still more valuable, are the two things that soared skyward in those awful hours. Life and Character! Pity that the whole world cannot always set these two in their rightful place!

The fifth is a message of Character. Disaster reveals character; it tears away all superficials and shows the real inner man. The glimpse aboard the Titanic is not all radiance. For instance, the Chinese coolies who leaped into a life-boat and hid themselves under the seats, the man who dressed himself in woman's apparel to get a place accorded to women, and the men who were kept from stampeding the life-boats only with pistols and crowbars. But think of Major Archie Butt, the President's military aide, a son of Georgia, helping the ladies aboard the life-boats, sending by one of them a message of love home, then stepping back cheerfully to his fate on the Titanic. Think of Captain Smith rallying his crew with the command, "Be British, my men!" an imperial note of daring, of help, of patriotism, of duty. And when washed from the bridge to a raft where others were clinging and besought to join them, he leaped back to the Titanic saying, "I go with my ship!" Think of Mrs. Isador Strauss with a seat in the life-boat ready for her, turning back to her husband, saying: "We have lived too long together to part from each other now!" And think of the band playing, "Nearer My God, to Thee," until the lights went out and the vessel plunged downward. The final hour is an honest hour, and calamities reveal character.

The sixth is a message of Opportunity. The men who really lived are the men who quit themselves like men and then went down. Calamity is an opportunity for a great soul as darkness is an opportunity for the arc-light. A man who rightly suffers thereby reaches audience he could not otherwise attain and produces an impression deep and wide and indelible. And it affects not only those directly concerned, but also all who know of it are inspired by it to truer and better living. And with what feelings must those who escaped face the future? Can they fail to appreciate the sweetness of being saved? Can they be satisfied not to redouble their energies and make their lives count extra for the men who generously gave them place on the meager life-boats that fated night? To sufferers, survivors, and witnesses catastrophe spells opportunity.

The seventh is a message of Preparation. There ought to be such individual preparation of life and character that we would be ready for a change of worlds at any moment, day or night. This does not mean that every precaution should not be taken. In particular, moralizing, let life-voyagers remember two things: Be sure to have life-boats and life-preservers aboard, for we know not the day nor the hour of personal combat with the waves of adversity. And be sure to have your wireless apparatus in hand and in good working order; it is your means of keeping in touch with the Unseen and calling to your aid Help that is beyond your horizon. "Be ye also ready." Prepare!

The eighth is a message of Warning. There are dangers along the route of our voyage. Some of them are hidden, and collision with them may be entirely unexpected. So we say, especially to every young man: Steer clear of the icebergs. Keep out of the ice-fields. And if occasionally you find yourself among them, don't go too fast, for topspeed is dangerous and wreck may follow. Heed the warning against danger. And with it link an imperative duty—the duty of repentance and a right life, as Jesus told the Jews of old, or they should meet a fate as great as the fall of Siloam's tower or Pilate's murder of the Temple worshippers. Alas, that His prediction came true in the fall and the sacking of the Holy City by Titus. And alas, for us today who, unwarned by catastrophes before our eyes, go on to an equal or greater fate! "Except ye repent, ye shall all likewise perish!"

The ninth is a message of Mission. The Titanic was on her first trip, fresh and strong and buoyant, eager for her run and ready for years of service. But she lies at the bottom of the icy sea! Who dares to say that she lived her short life in vain? And the gallant dead—who can say they did not, Samson-like, accomplish more in their death than they could have done by longer life? Nor of the worst among those who went down may it be said that they were hurried to the bar of eternal justice, for who can say but that

other years would have added to their account in sin? And do not the survivors have every incentive to the very best, most efficient, most productive careers they can live? And the whole world looks on with amazement to learn some lesson that will elevate the race and ameliorate the earth. So we believe that the Titanic had a mission, fulfilled it, and then disappeared.

The last is a message of Compensation. In the divine economy there is no waste. What seems to us so may be merely an investment, costly indeed at times, as in this case, but nevertheless an investment that somehow some day will bring back adequate returns. Our lives are but parts of a great unknown whole, and sometimes the placing of them or the taking of them may be to us mysterious and incomprehensible; but let us trust and wait. It is all right now and after awhile we shall see and know that it is all right. So for every calamity there is or will be compensation, nothing worth while is thrown away, and all will be well. Calamity is in the cabinet of the King, a minister in His service, an executor of His will.

So in view of the fate of the Titanic let us realize that the Judge of all the earth shall do right, that all things work together for good to them that love God, that our afflictions are but for a moment and work out for us a far more exceeding and eternal weight of glory.

Contributions

The Very Latest

Just as we went to press last Monday we received the following telegrams:

The Wire From Richmond.

Foreign Mission Board facing greatest emergency in its history. Only one week left for turning threatening defeat into glorious victory. Success depends on how we use these closing days. Next Sunday, April 28, is especially critical. We still need \$336,000. How can we make the call more urgent?

R. J. WILLINGHAM,
Corresponding Secretary.

Richmond, Va.

The Word From Atlanta.

Home Mission receipts to date from North Carolina, \$16,518. Ask brethren throughout the State to do their best during this last week of year. Let all funds reach us by April 30, the day our books close. We are anxious, but trying to be hopeful.

B. D. GRAY,
Corresponding Secretary.

Atlanta, Ga.

Closing; how?

By R. J. WILLINGHAM, Corresponding Secretary.

Victory or Defeat: Which shall it be? You can help to decide. Between this date, April 17 and April 30 the Foreign Board must receive \$350,500 in order to meet all obligations in full. This is \$112,000 more than we received in the same time last year. We can and should give every dollar. It will mean so much to our Father's cause if we will; more much needed missionaries, more homes for the faithful workers, more chapels, more schools, more Bibles and other books printed, more natives employed to preach and teach, more souls won to God.

This is not the year to fail. Our missionaries report far more baptisms this year than in any former year of our work. We have been greatly blessed in the home land. We should not fall short this year.

Let every church and mission band take an extra collection on Sunday, April 28, and forward it at once. Each amount, however small, will help. Then individuals can raise special amounts. Some can get ten people to give \$5 each and thus raise \$50, the salary of a missionary for one month, or some can get ten to give \$1 each and thus provide the salary for a native pastor in China for a month. Set your heart on helping and you can do so. We need a large amount, but we have over 20,000 churches and two and a third millions of members. We can pay the whole amount any morning before breakfast if we will. Some are giving thousands, some hundreds, some tens, some mites. Have you done, or will you do, your duty? A general advance even yet will mean VICTORY. What say you in this strenuous time? Did you pray, now pay unto the Lord.

Richmond, Va.

One More Week for Home Missions

By B. D. GRAY, Corresponding Secretary.

When this is read there will be less than a week's time until the close of our year, April 30. Fortunately the few days include a Sunday which ought to be used far and wide by our churches for completing their gifts to this great work.

We are in intense anxiety. Our receipts are not so large as they were at this date last year. Unless there is heroic giving on the part of many of our stronger individuals and churches it will be impossible to avoid a heavy debt. This must also be supplemented by general giving from thousands of our smaller churches.

Where churches have not adopted this regular system but are accustomed to giving the great body of their contributions at the close of the year in April, I beg them this year to do their very best for our great work. Let the Sunday-schools complete their offering and the Women and Young People's Societies wind up their gifts. With all these diligently at work the last week and Sabbath of the year ought to tell mightily towards the preventing of a burdensome debt.

Books Close Mid-Night, April 30.—All funds should be sent on immediately. Don't wait till the very last day. Send funds to the State Treasurer or Secretary who in turn will send them on to Atlanta. If funds are sent through the State Treasurer or Secretary it will be confusing to write or wire the Home Board about the same gifts. They might be counted twice. If funds are sent direct to the Home Board at Atlanta, the same mistake might be made if the State Secretary or Treasurer is wired or written concerning these funds.

Forward Funds Immediately.—Please let all funds be sent in time to reach the Home Board office not later than midnight of April 30. Indeed, it would be greatly to our advantage if these funds could all reach us by the morning or noon of that day.

Let us be constant in prayer for God's help at this great and serious juncture. He is able to move upon the hearts of our people to give mightily for His cause.

Atlanta, Ga.

The Meredith Endowment Campaign

The second Sunday was a profitable day at Elizabeth City with Rev. I. N. Loftin and his people at Blackwell Memorial. This church has just recently had a heroic effort in which they removed all indebtedness on their splendid plant, which is one of the best in the State. Besides this, they are supporting Chowan College liberally. Still they heard gladly Meredith's call and responded nobly, under the circumstances, to it—giving \$856. The Sunday-school gave of this amount \$241, falling behind only a few other schools in the State. The Baraca Class contributed \$120, and the Philathea Class \$46.50. Two members of this church will be found in the \$100 list—M. N. Sawyer and T. S. Davenport.

Rev. I. N. Loftin has done a very fine work at Blackwell Memorial, and grows stronger with his people year by year. It was a great delight to be entertained in the magnificent home of Mr. and Mrs. Loftin while in the city.

My trip consisted in a visit of seven towns within seven days, with the following amounts secured for the Meredith Endowment: Nashville, \$147.50; Spring Hope, \$130; Rocky Mount, \$100 additional; Whitakers, \$100; Enfield, \$126; Plymouth, \$138; Elizabeth City, \$856.

Raleigh, N. C.

C. J. THOMPSON.

The first Sunday was rainy and the Fuquay Springs people are just getting ready to enlarge their church, but they cheerfully arranged \$150 for the endowment and hope to add that much more.

The second Sunday morning was unfavorable, but as usual a good crowd gathered at Lystra Church. They arranged \$377 for the endowment which makes this the banner country church so far. In this list the youngest givers in the State appear as the "Cradle Roll" pledged \$5. The Baraca Class arranged \$300, which makes the banner Baraca Class in the State so far. I was especially interested in some gifts made in this class. Deacon P. M. Pearson recently died at the age of seventy-seven years. He had been a member about forty years. It was so appropriate for his sons, W. C. and J. E., to give \$50 each in memory of their father, so that his name so revered and loved in that community may be perpetuated through the lives of Meredith girls. Another \$50

subscription was made by J. B. Riggsbee who, although a quiet unofficial member, is pronounced by the pastor to be one of his most open-hearted and responsive hearers. Then Bro. L. G. Cole, of Durham, joined his brothers, A. E. and T. B., in a \$50 gift in memory of their aged mother—truly a mother in Israel. A splendid contribution was also made by the good women of the church.

Friends from Chapel Hill and Mt. Carmel also gave \$18 in the name of their home churches.

On short notice, several gathered at Mt. Gilead in the afternoon and arranged \$71.50, and they hope to double this soon.

G. E. LINEBERRY,

Raleigh, N. C.

Convention Announcements

By REV. H. P. CREGO, for Entertainment Committee.

The meetings of the Southern Baptist Convention will be held May 15-20 in the First Baptist Church, corner Robinson and Eleventh, Oklahoma City, Oklahoma. The University cars pass Eleventh Street on Broadway, one block from the church. The auditorium of the church will accommodate 2,000 people. The acoustics and ventilation are perfect, and the quiet necessary for the best work of the Convention, can be easily secured. The church building is admirably adapted to the Convention purposes. There is an ample supply of committee rooms, rest rooms, space for the exhibits of the various Boards of the Convention and publishing houses, besides accommodations for post-office, telegraph and telephone service.

The Woman's Missionary Union will meet in the First Presbyterian Church, corner Robinson and Ninth Streets, two blocks south of the Baptist Church. This is thoroughly adapted to the purpose and will make an ideal place for their meeting. The new Christian Church, corner Robinson and Tenth, one block south of the Baptist Church, will be at the disposal of the Convention for any desired special meetings.

Oklahoma City is unusually well supplied with hotels and boarding-houses. No one need fear, that he cannot find a place to stay during the Convention. At the same time, on account of the crowds expected, it will be impossible, in most cases, to reserve rooms to be occupied by one person.

There are three large, new, modern, fire-proof hotels. Headquarters will be at the Lee-Huckins, corner Main and Broadway, one and one-half blocks from the Rock Island depot, two blocks from the Santa Fe depot, and four blocks from the Frisco and Katy depots. This is one of the best hotels west of the Mississippi River, and contains 450 rooms. Rates will be \$1.50 to \$5 per room per day, with the privilege of two in a room. In some of the larger rooms, cot will be furnished for additional persons at 75 cents per day. The lower-priced rooms do not have private baths. The Skirvin, corner First and Broadway, one block north of the Lee-Huckins, has 225 rooms and is a very desirable hotel. Rates will be \$1 to \$2.50 per person per day. For two in a room, the rates will be one and one-half the above. All the rooms have shower or tub baths. The Kingcade, 21 W. Grande, one block south and east of the Lee-Huckins, has 157 rooms, and is an excellent place. It quotes rates at \$1 to \$1.50 per person per day, with one and one-half rates for two in a room. Most of the rooms have private baths.

The Threadgill, corner Second and Broadway, newly renovated and equipped, is a first-class American plan hotel, with private baths in most of the rooms. The rates are \$1.50 to \$2 per person per day for room and meals. The Rasbach, 21 S. Robinson, is also an excellent American plan hotel, with rates at \$2 to \$2.50 per person per day for room and meals. There are seven or eight smaller American plan hotels, with rates from \$1 to \$1.50 per day.

North of Grand Avenue, toward the church, are the following European plan hotels:

Stewart, 17 North Broadway, fifty-four rooms, 75 cents to \$1; Terminal, Hudson and Grand, fifty-nine rooms, 75c. to \$1.50; Grand Avenue, 208 W. Grand, sixty-five rooms, 50c. to \$1; Whiteside, Grand and Dewey, eighty rooms, 50c. to \$1; Van Buren, 425 W. Main, fifty rooms, 50c.; Junction, 322 W. Main, sixty-five rooms, 50c. to \$1; Regal, 308 W. First, forty-four rooms, 75c. to \$1; Noll, 207 W. Second, eighty rooms, 75c. to \$1; Hadley Inn, 128 W. Third, fifty rooms, 75c. to \$1; Avon, 104 W. Third, fifty rooms, \$1; Cadillac, 202 W. Third, fifty rooms, \$1 to \$1.50; Dover, 312 N. Broadway, forty-seven rooms, 50c. to \$1; Della, 319 N. Broadway, fifty rooms, 50c. to \$1; Broadway, 104 W. Fourth, seventy-two rooms, \$1 to \$1.50; Campbell, 122 W. Fourth, fifty rooms, 75c. to \$1; Traveller, 419 N. Robinson, fifty rooms, 50c. to \$1; Madison, 416 N. Broadway, seventy-two rooms, 75c. to \$1; Swan, 26 W. Fourth, fifty rooms, 50c. to \$1; St. Nicholas, 900 N. Broadway, fifty rooms, \$1 to \$1.50.

The following are south of Grand Avenue: Oliver, 217 W. California, seventy-five rooms, 50c. to \$1; Utopia, 222 W. California, forty-six rooms, 50c. to 75c.; Dunn, 207 S. Robinson, forty-five rooms, 50c. to \$1; Alta, 104 S. Broadway, fifty rooms, 50c. to \$1; Victoria, 205 S. Broadway, fifty rooms, \$1 per room; Empire, 226 S. Broadway, fifty rooms, 50c. to \$1.

In addition to these, there are twenty-five other European hotels, with fifteen to forty rooms, all practically new, and most of them between Grand Avenue and the church. The rates in these range from 50c. to \$1 per person.

Very few of these European hotels have private baths, but all have a number of public baths, for the use of which no additional charge is made. All of them have hot and cold water, either in the rooms or handy to them. Special rates will be made where two or more occupy the same room.

Cafes will be found, in most cases, in the same building or block with these hotels. These are neat and attractive and provide excellent lunches and meals at from 15c. to 50c.

A large number of small boarding-houses and private homes will furnish accommodations for two to ten guests. Rates will be from 50c. to \$1 per room, with 25c. extra per person, where breakfast is served.

Much better accommodations can be provided for delegates and visitors, and much inconvenience and annoyance avoided, if they will reserve their rooms in advance. It will also be a great favor to the Committee, who will have their hands full the opening days of the Convention. This should be done at once, as many of the best rooms are already reserved and reservations are being made every day. Write the Committee what price you wish to pay and about what location and accommodations you wish, and they will gladly serve you. To all who write for rooms, Assignment Cards will be sent, giving the name and location of those by whom you will be entertained. These cards should be preserved and presented to the Reception Committee and hosts for introduction and identification.

On arrival in Oklahoma City, delegates and visitors will all report at once to the Lee-Huckins Hotel, where they will be enrolled, given badges, and assigned to their places of entertainment. If already assigned, pages will be present to direct to the hotel or home indicated by the Assignment Cards.

All communications relative to entertainment, or other matters connected with the Convention, should be addressed to Carter Helm Jones, Chairman of the Executive Committee, or to H. P. Crego, Chairman of the Entertainment Committee, First Baptist Church, Oklahoma City, Okla.

The Life of Christ

By HIGHT C. MOORE.

Chapter VII.—The Forty Days.

(Matt. 27:62 to 28:20; Mark 16; Luke 24; John 20,21.)

The Jews in their hate better than the disciples in their sorrow remembered the prophecies of resurrection. And they knew that a resurrection, or any semblance of it, would be a terrible indictment of them. So they determined to forestall any such event. In violation of their own Sabbatic law, therefore, they besought Pilate for a guard to be placed at the tomb. Their request was granted and either on the evening of the crucifixion or, more probably, the next morning, a guard of Roman soldiers was stationed at the sepulcher where the body of Jesus lay. It was their duty to know that the body was within and to see that it was not taken away till the prediction was falsified.

But the strength of the guard and the weight of the stone at the sepulcher's mouth and the authority of imperial Rome as stamped in the seal—all were defied and overcome by the mightier power within. Despite the hate and cunning of the Jews the resurrection prophecy must be fulfilled. It was very early Sunday morning, perhaps not later than 3 o'clock, when this glorious event took place. The Holy One had not seen corruption. No more bled the aching wounds nor throbbed the pulses in agony. With angels attending He conquered death and emerged victor from his dark stronghold. The guard was filled with consternation and fled into the city, to report the startling news. It was a shock to the Jews more than to the Romans; they saw the pitiable plight they would be in if the resurrection were heralded abroad, and hence by bribing and going security for the guard, they started the false report that the body of Jesus was stolen by the disciples while the soldiers were asleep at their post by the tomb.

In the meantime, that famous group of godly women who turned sadly away from the hasty tomb Friday afternoon and who possibly Saturday evening found it sealed and the guard stationed, reappeared Sunday morning as the dawn-streaks illumined the horizon. What was their amazement now to find the guard gone, the seal broken, the stone rolled away, the sepulcher emptied of its dead, the grave-clothes lying in place and the "two men in dazzling apparel" standing within the vault. Affrighted by the vision but reassured by the angels, they returned from the tomb as the earliest witnesses of the resurrection. Better ministers and sweeter gospel the world had not heard before.

But the disciples were so utterly unprepared for the message that they would not accept it; in fact, they all but ridiculed it. Yet certainly it was worth looking into; for if true, it would mean much to them, and if untrue, the theory should be exploded at once or the authorities might destroy the disciples along with their Master. Of course Peter would be in the lead in any such movement; John also went with him; possibly both went as representatives of the body of disciples to test the truth or error of the women's report.

It was still early when Peter and John with all the haste of an anxiety seeking immediate relief ran out of the city to the sepulcher. The younger and swifter, John came first to the tomb and stood without. But when Peter came up he rushed within for a closer and more conclusive investigation. The story of the women was clearly verified: the body of Jesus was not in the tomb where loving hands laid it, the grave-clothes were arranged as no grave-robber would have left them, and surely here was foundation for the theory of the resurrection. With John it became a matter of faith at once, but with Peter there was the hesitation of doubt, of paralyzing wonder and amazement. Thoughtfully and slowly, we imagine "he departed to his home, wondering" at that which was come to pass."

And now at last twilight breaks into day; the empty grave is superseded by the visible, glorious Master. Ten times within forty days He appeared to His disciples, each time with a special mission and message. At least four great fundamental lessons they needed to be taught, and until these were learned He did not and would not ascend to the Father.

1.—The Lesson of Faith.

The disciples, much as they had been told of it were not expecting Jesus to rise from the dead. This crowning miracle they must accept; in short, they must learn the lesson of faith. And to teach it, six appearances were required; five on the day

of resurrection and one on the following Sunday.

(1) Returning to the tomb after the group of women had departed, Mary Magdalene looked into the sepulcher and there saw the two angels, who asked her the cause of her weeping. Her reply indicated the suspicion of grave-robbery and the anguish of a devotion thus bereft. Turning, then, she saw Jesus whom she thought to be the gardener, but lovingly He revealed Himself to her and bade her tell the disciples "she had seen the Lord." So the affrighted guard could tell the story of the awful earthquake and the mighty angel; a small group of disciples could vouch for the fact that the sepulcher was empty and that the shining ones had proclaimed the resurrection; but to Mary Magdalene was given the honor of being the first to behold the Conqueror of death and hers was the glad duty of obeying the first command of the risen Christ.

(2) Shortly after the appearance to Mary, Jesus appeared to the other women probably near the entrance of the city. They had just turned away from the sepulcher "with fear and joy" and were now hastening to tell the disciples, when the Master met and saluted them. Falling before Him, even laying hold of His feet, they worshipped Him. "Fear not," said He; "go tell my brethren that they depart into Galilee and there shall they see me."

(3) As the afternoon wore on, two of the disciples left Jerusalem for Emmaus, a village seven or eight miles away. "All these things which had happened" formed very naturally the topic of conversation. What else could they think of or talk about at such a time! And as they talked, Jesus joined them from a tributary highway or overtook them and so unexpectedly that they did not recognize Him. In answer to His inquiry as to the cause of their sadness, they related the thrilling story, sometimes no doubt with quivering voice and falling tears. To their personal grief was added disappointment regarding national deliverance and for three long, sad, anxious days their faith was in eclipse. But Jesus reproves their idea of a temporal sovereign and shows that what had come to pass was exactly what had been foretold. With burning hearts the two disciples heard until they reached their home, when their unrecognized Companion, having accepted their hospitality, was known of them in the breaking of bread and then vanished from their presence! Immediately they started back to Jerusalem and speedily they traversed the sixty furlongs to the metropolis, where, as evening came on, they rejoined the company of the disciples and reported the Master's appearance to them.

(4) In the apostolic circle, however, all was astir with the good news of the resurrection. They were saying, "The Lord is risen indeed and hath appeared to Simon." Of this appearance we only know what is told us here; probably it occurred about noon. Of course the appearance to Peter would become quickly known among the body of disciples in the city, and if he were convinced of the resurrection, it would lead others to the same conclusion. Thus among the followers of Jesus confusion was being displaced by certainty and morning was turned into joy.

(5) The disciples had gathered into the Upper Room in a private informal assembly after night-fall. We suppose it was during a general discussion of His resurrection in subdued tones that Jesus mysteriously appeared in their midst and uttered the familiar salutation of the Orient. That they were startled would be but putting it mildly, but in a moment Jesus showing His scars convinces them of His identity, changes their consternation to joy, announces their mission, and anticipates for them the help of the Holy Spirit. How long He remained with the disciples, what further He revealed unto them, how he took Himself from them, their feelings and conduct when left alone—all are alike unknown to us. Yet we may be sure that with so many disciples present, it was an occasion of strengthened faith, ardent love and elevated joy.

(6) From that first Sunday evening meeting the most conspicuous absentee was Thomas Didymus, one of the Twelve. Perhaps in his despondency and fear he felt more like being alone than in the crowd; and the story of the resurrection he must have regarded as only an unfounded rumor. So he neglected the meeting of believers and thereby missed the happiness that came to them. For a whole week he lay in the dungeon of Doubt. Not the united testimony of his fellow-believers nor the desire of his own heart that the resurrection should prove true could release him. It was a long week with him; and no doubt he was often hoping for some unmistakable proof direct from the Lord, if he did not actually covet the contented faith of the other disciples. Finally came

another Sunday evening and with it a second gathering of the disciples in the sacred Upper Room. This time Thomas was present, either of his own accord or by the solicitation of the others. As before, the doors were shut and a solemn hush pervades the room. And again the Lord appears and His especial design is to obliterate every trace of disbelief from the apostolic circle. To doubting Thomas He speaks direct; the tones could not be mistaken; they were clear, convincing, and not without a tinge of reproof. The very Master Himself; there were the prints of the nails and of the spear; the voice and face and figure were the Lord's very own. Can doubt remain now? Can it even assume the effrontery to coldly investigate the incidental marks of crucifixion? Nay; with absolute conviction and with more than the old-time adoration Thomas cried, "My Lord and my God!" Last of all his companions, he had learned the lesson of faith.

II.—The Lesson of Love.

It was not enough that the disciples accept the resurrection of the Lord as a fact; they might do that and still feel that between Him and them there was a great gulf. The old-time relations of cordiality and devotion must be established. In short, they must learn the lesson of love.

And now the scene shifts from Jerusalem and vicinity to the western shore of the Sea of Galilee. Seven of the disciples are together—Peter, Thomas, Nathaniel, James, John and two others not named. As a means of support, or for mere diversion, Peter suggested a few hours return to their former occupation as fishermen. So the seven immediately entered a boat and went to work. But during the whole night they were singularly unsuccessful. Early next morning Jesus, standing unrecognized on shore, inquired of their success, and then bade them cast their net on the right side of the ship. They obeyed and found themselves unable to draw the net for the multitude of fishes. At once John, with his usual perceptiveness declared, "It is the Lord." And Peter with his customary impetuosity sprang into the sea and struggled toward the Master. In a little while the other disciples came, dragging the net ashore, where they found a fire of coals and on it fish and bread. At the word of Jesus and in response to their own feelings they breakfasted, their hearts full of awe as they received from the hands of the Lord this early morning meal.

And after the feast came the lesson with the seven as learners, but with Peter as spokesman. Slower than John to recognize the Lord, Peter was yet foremost of all the seven in expressing his appreciation of the Lord's presence. Was he really more devoted than the others and could he ever afterwards have cause to boast of his forwardness? "Simon, son of John, lovest thou me more than these?" Was his affection more a matter of high moral choice than of natural personal esteem, and in this did he surpass his fellows? In answer, Peter dared not speak of himself comparatively as he had so presumptuously done before his denials; he could merely assert his love, yet in a word which did not reach so high as that used by his Master. A second time and now not comparing him with the others but bringing out the supreme relation to Himself, Jesus raised his query of love, using the same word He had used before. But again unable to use that word or unwilling to expose himself to presumption, Peter reiterated the natural love he felt. Again, more for Simon's sake than His own and strikingly suggestive of those three fearful denials, the Master inquired, "Lovest thou me?" This time He uses the word which Peter had twice used before: that love shall be explored to its depths, its genuineness discovered, and its needless externals brushed away. It seems little wonder that Peter felt somewhat keenly the persistent probe into his very heart and his final reply was in a tone of intense earnestness than before. In his inmost being he loved the Lord with a sincere and faithful love. With this threefold declaration of love, rising each time in intensity, was impressed the lesson of love, a fundamental qualification for effective Christian work and the chief link binding us to God.

III.—The Lesson of Authority.

About the first of May and an unknown Galilean mountain were the time and place designated by Jesus for a special meeting with His disciples. It seems not unlikely that the eleven apostles were accompanied by the five hundred brethren of whom Paul speaks. The evidence of the resurrection must be overwhelming and the lesson now to be enforced was for all. So at the set moment the Lord suddenly appeared before the assemblage on the mountain top. It was a thrilling scene. Every eye saw Him and almost involuntarily they

bowed before Him in reverent worship. "But some doubted;" at His mysterious appearance there was some question, but we may believe that every trace of it was gone before He withdrew. His special design, now, however, was to teach His followers the lesson of His authority. And so in such a setting was given the Great Commission with its royal authority, command, and promise.

In those brief and weighty words concluding the first Gospel Jesus asserts His widespread authority and power as the occupant of the Mediatorial throne: "All power is given unto Me in heaven and in earth." On this ground He commands personal obedience in three directions: make disciples of all nations; immerse these disciples in the name of the Father, Son and Holy Ghost; teach these baptized believers, now members of the visible church of God, to observe every command of their risen and reigning Lord. And finally to His disciples in their obedience is vouchsafed the perpetual presence of the Redeemer: "Lo, I am with you always, even unto the end of the world."

It was the voice of the King, just starting forth on His career of world-wide conquest, and it rings into the hearts of these disciples through whom, and their successors, the whole earth is to be brought under His beneficent sway.

IV.—The Lesson of Enduement.

Back now to Jerusalem for the last lesson in connection with the final appearance and the ascension. The first part of the scene occurred probably in the Upper Room where in a review and a summary of His teaching the Master opened their understanding; then reiterated the mission of the disciples as preachers of repentance and remission of sins among all nations; and in particular stressed the necessity of being "endued with power from on high." In the fulfillment of their mission they would need more than physical strength or mental endowment or even heartfelt devotion to Christ. Hence they are bidden to tarry in Jerusalem; and this very Room with its cluster of holy associations would be a good tarrying-place as they "wait for the promise of the Father." Heretofore they had associated with deity in the person of Christ but "not many days hence" and ever henceforth they shall have a yet fuller knowledge of deity through the influence of the Holy Spirit whose coming shall be to them not like a tantalizing rain-drop but a joyous immersion similar to that of the Baptist in the floods of Jordan.

With such a lesson and promise on His lips Jesus led the disciples out the road toward Bethany. Perhaps it was a silent procession and it may have been broken into smaller groups so as not to arrest public attention; but the company formed again around Jesus on the Mount of Olives. Every one felt the solemnity of the occasion. Could it be that at last the time had come when He would lift up downfallen Israel to the ideal painted by the prophets of old? Not in the way they suspected; let them learn now for all time their imperative enduement and subsequent duty as declared in the Lord's last recorded words to the apostles: "Ye shall receive power after that the Holy Ghost has come upon you; and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth."

Then the uplifted hands, the final benediction, the conquest of gravitation, the receding serenely upward, the enveloping cloud, the receiving up into glory,—a scene unmatched by the translation of Enoch or by Elijah's chariot of fire. No wonder the witnesses were startled and amazed; this was different from any other of the appearances of Jesus and it left a definite impression of finality. Never again in the flesh should they behold their Lord. But before sorrow or any moral paralysis could seize them, and even while their faces were still turned heavenward the white-aparalled two announced the promise of return; visibly, audibly, in the clouds, with angelic attendants, the identical Person who ascended from Olivet will one day come again to complete the salvation of His people and to judge the world.

The Lord had ascended; the brightness of the cloud was fading, and the angels having thus performed their last duty in connection with the ministry of Jesus on earth have disappeared; the disciples are left alone. As they look into each other's faces, their hearts are melted with a bliss heretofore unknown. They return to the city with great joy. There for ten days' of praise and prayer and fellowship they tarry; and then came the Spirit of endueing them with the needed power and sending them forth as flaming evangelists to redeem the world.

THE END.

The Master Christian

[Just one week after the lamented J. H. Tucker, of Asheville departed this life his wife found on the mantel in his room the following newspaper clipping which he had cut out and underlined and had written along the margin these words: "Yes, though I walk through the valley of the shadow of death, I will fear no evil for thou art with me; thy rod and thy staff they comfort me." He also placed on the clipping the month and the day,—It was but a few hours before his death. It almost seems that he knew then that the angel was on the way for him. The peaceful smile on his face in death verified the fact that he went in the blessed comfort of the rod and staff of his Master. His beautiful final message will be read with interest.]

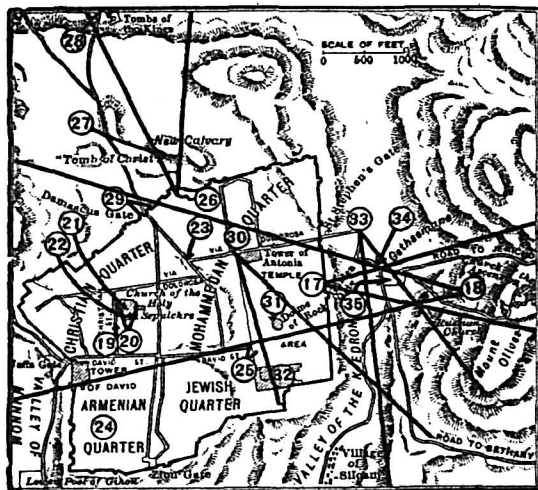
The master Christian is no weakling. He is no pale-faced, frightened, crouching coward, who dares not to say that his soul is his own. He is no despondent, hopeless, purposeless vagrant; he is no backboneless jellyfish; but the master Christian is a man with red, copious blood. He fears no foe. He stands erect, and looks men in the face without shame. He is a man with a purpose and with stamina. The changing winds do not cause him to be dismayed. When fortune turns against him, and the world turns him down, he is still sweet and jubilant in spirit, and is still unconquered. No adversity can cause him to languish and pine. The master Christian has God, and is greater than any tempest. No circumstances are too overwhelming for him to rise above. Always, everywhere he is the friend of the friendless, the stay of the weak; he is the merciful, the comforter, the pure in mind and in heart, and life and inspiration to the spiritually dead.

A Journey Through Palestine

Conducted by JESSE LYMAN HURLBUTT, D.D.

XVI.

Last week, after re-entering the city again (Position 29 on our map), we looked southeast over the Temple Area (Position 30). Now we shall cross this Area and enter the door of the Dome of the Rock, the building that we saw in the center of the Area. Within this building and directly beneath its dome is the actual rock which has played so great a part in the history of this land from the earliest times. Very probably Abraham looked upon it. We can see it also. See the number 31 on our Jerusalem map.



MAP PATENT No. 658,568 BY UNDERWOOD & UNDERWOOD
Position 31.—The Sacred Rock, Where the Temple Altar Stood, Mount Moriah.

Here we have the rough, massive, native rock before us. We are on the southern side facing north. On the left or western side, the rock has been roughly leveled as a platform, as we can see; and there are several artificial channels and indentations running across the remainder of its surface, but as a whole, it remains almost as it was when David stood upon it, and Solomon knelt before his altar here (2 Chron. 6:13.) In size, the naked portion is fifty-seven feet long (from north to south), forty-three feet wide, and rises six and a half feet above the floor of the building. This light railing of iron, which surrounds the rock, was erected by the Crusaders in the Middle Ages. We can also see two rows of columns, with arches above them. These form two corridors, one inside the other, around the interior of the building. On the opposite or north side, a part of the rock has been cut away, probably for the ascent leading up to the altar. Under the Rock is a cave which can be entered by a staircase under the projection to the right. Probably that cave was a cesspool under the altar having connection by a sewer with the brook Kedron; but its original purpose has been crowded out of thought by the fantastic legends that Moslems have told about it.

Foregoing all fancies, it is easy to recall facts enough to make this one of the most impressive places on the earth. On this very spot was David's altar, where the angel stood; with drawn sword over Jerusalem (1 Chron. 21:16-27.) And here for four hundred years stood Solomon's altar. It is difficult for us to realize the magnificence of the Temple which David planned and which Solomon built about this spot.

In 1 Chronicles 22:14 we read that David had "prepared for the house of the Lord an hundred thousand talents of gold and a thousand thousand talents of silver." Now the value of a talent of gold is usually given as about \$26,280 and a talent of silver \$1,642. Thus the hundred thousand talents of gold would equal \$2,628,000,000, and the thousand thousand talents of silver \$1,642,000,000. Then we read in 1 Chron. 29:4, that David gave of his own private means 2,000 talents of gold or \$78,840,000, and 7,000 talents of silver or \$114,000,000. This makes the aggregate of gold and silver used for Solomon's Temple about \$4,360,000,000. All this immense amount of these precious metals was used in addition to brass, iron, precious stones, wood, etc. But after four hundred years this temple was destroyed and then for fifty years the sacrifices ceased here, and this Rock was heaped with ashes, until the returning exiles built upon it a new altar for the second Temple (Ezra 6:3-12.) Before that altar stood Ezra, Nehemiah, Zachariah, heroes and prophets of the latest Old Testament history. And then after four centuries of silence, when Herod had reared a third Temple here, the heroes of the New Testament came, the Master and His twelve disciples, looking at the sacrifices upon the same rock, but seeing in them new meanings. Finally on a day in A. D. 70, the soldiers of Titus broke into the Temple, slew the High Priest offering the sacrifices where for a thousand years his predecessors had offered it before, and then altar, temple, and sacrifice are swept away, never to be restored.

When looking southeast over the Temple Area (Position 30), we saw the Mosque el Aksa to the south. Now we are to enter it so as to look at its interior. See the number 32 on our map of Jerusalem.

Position 32.—The Pulpit of Omar, Mosque el Aksa

According to Mohammedan tradition, there are four requisites for a true mosque; a minaret, from which the faithful are called to worship; a fountain where they wash before their prayers; a mihrab, or recess in the wall in the direction of Mecca; and a mimbar or pulpit. The first two of these in connection with el Aksa, are out of doors; but the last two are just before us. Do you see that curving place in the wall, to our left? That is the Mihrab, or sacred recess, which shows the direction of Mecca, where Mohammed was born. Toward that place all the worshippers turn in their prayers, even as Daniel in Babylon prayed with his windows opened toward Jerusalem (Daniel 6:10); and as the "ark" in every Jewish synagogue throughout Europe and America is in the eastern end, so that the worshippers face toward it. Do you see that steep, narrow staircase, just to the right of the recess? That is the Mimbar or pulpit, upon which a Mohammedan preacher stands every Friday to address the people. He must never read his sermons; he must never employ any oratorical devices, or gestures, but must speak in a monotonous tone, not calling attention from his message to himself. You see the prayer rugs spread upon the floor. Each worshipper removes his sandals as he enters the mosque and so must each visitor.

This building was once a Christian church, built by the Greek emperor Justinian, in the sixth century after Christ; but it was taken by the Saracens under the Caliph Omar, A. D. 636, and turned into a mosque. The building rests on subterranean vaults and arches, for the original surface of Mount Moriah is far below this floor. "El Aksa" means "the most remote," and it points back to the time when this was the mosque farthest from Mecca. Today this is the most sacred place in all the world to Mohammedans, excepting the shrine at Mecca, and pilgrims who journey hither receive the same title, "Hadji," as the pilgrims to Mecca.

NOTE.—In this department Dr. Hurlbutt will take his readers to one hundred places in Palestine, two each week. By means of remarkable stereoscopic photographs, you cannot only see for yourself these one hundred places, in life-size proportions, but also you can get distinct conscious experiences of being in these places. Six stereographs \$1.00. Less than six stereographs for three months are \$4.25. The one hundred stereographs for the year, in a cloth-bound, gold-lettered case, with a guide-book by Dr. Hurlbutt, of 220 pages (containing full descriptions of each place) and a series of seven locating maps, is \$18.75, scarcely more than an economical tourist spends for two days on an actual trip. Magazine-Aluminum Stereoscope, \$1.15. Express charges paid. Send orders to the Biblical Recorder, Raleigh, N. C.

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News Notes

... We have never done our best for Home and Foreign Missions. Let us do it now!

... The commencement preacher at Bowling Springs High School, April 22, is Dr. J. S. Dill, of Gaffney, S. C.

... Asheville, St. Louis, and San Antonio are thus far the bidders for the Southern Baptist Convention of 1913.

... Sign the name of Rev. A. C. Hamby, Clayton, to that fine letter (page 8) on "A Campaign for Home Missions."

... The Northern Baptist Convention year closes with a deficit of \$17,200 for Foreign Missions, making the total debt \$78,600.

... Rev. J. S. Sowers, former pastor of Coliseum Place Church, New Orleans, succeeds Dr. W. B. Oliver as pastor of First Church, Florence, S. C.

... Olive Chapel Sunday-school, Wake County, remains again this year on the A 1 list of the Sunday-schools of the Southern Baptist Convention.

... Yancey Collegiate Institute commencement, at Burnsville, April 17-19, included sermon by Dr. A. E. Brown, and address by Governor Kitchin.

... Cedar Branch Church, in the Roanoke Association, has called to its pastorate Rev. Geo. W. White, of Tyner. He has accepted, and last Sunday entered upon his work.

... During his two years' pastorate of Temple Church, Los Angeles, California, Dr. J. W. Brougher has received 700 new members into the church.

... Our Sunday School Board at Nashville is just completing its twenty-fifth year. And it has been a quarter century of great work. But larger things are ahead.

... The First Church of Waco, Texas, Dr. F. C. McConnell, pastor, recently made an offering for Foreign Missions amounting to \$2,700, and will make it \$3,000.

... The Twelfth Session of Bule's Creek Summer School begins May 14 and continues six weeks. Tuition will be \$6, and board will cost from \$9.50 to \$12 per month.

... The Maryland Messenger, the organ of the Baptists of that State, becomes a monthly. It is a good paper and it seems a pity that it could not be liberally supported as a weekly.

... At the commencement exercises of Piedmont High School, Lenoir, April 30-May 2, the sermon will be preached by Dr. S. B. Turrentine and the address will be delivered by Dr. R. T. Mann.

... We hope our 700 new short term subscribers who three months ago took the Recorder in order to get the Life of Christ, which is concluded this week, will every one of them remain in the Recorder family.

... See that your collections for Home and Foreign Missions are forwarded to Treasurer Durham at Raleigh or to the respective Boards in Richmond and Atlanta in time to reach their destination not later than April 30.

... Fifth Avenue Baptist Church of New York secures as its new pastor Dr. Cornelius Woelfkin, of Rochester Theological Seminary. He succeeds Dr. Chas. F. Aked who left New York to become a Congregational pastor in San Francisco.

... Elder P. D. Gold, editor of Zion's Landmark, Wilson, and the leading Primitive Baptist preacher in the State, recently celebrated his eightieth birthday, receiving the congratulations of many friends and an eloquently written tribute by Mr. Henry Blount.

... Rev. J. C. Midyett, formerly of Murphy, N. C., is now pastor at Excelsior Springs, Mo. He writes that it is a health resort with 5,000 residents and 200,000 annual visitors. He is forty miles from his birthplace and fifteen miles from his Alma Mater, William Jewell College.

... If you are going to Oklahoma City and wish to join the party on a through Pullman leaving Raleigh Monday night, May 13, and reaching Oklahoma City Wednesday evening, write Secretary Livingston Johnson at once in order that through car may be secured and that space may be reserved for you.

... The Recorder acknowledges receipt of the following invitation: "Dr. Vernon L'Anson announces the marriage of his daughter, Mary Elizabeth, to Mr. Christopher Neilsen Monday, April the fifteenth, nineteen hundred and twelve, Norfolk, Virginia. At home, after May first New York City."

... Liberty - Piedmont Institute closes April 24 with sermon by Rev. Walter N. Johnson, of Wake Forest, and other exercises. Rev. O. A. Keller writes: "There is universal regret on every hand because of the resignation of Professor Curtis. The school has steadily grown under his management and the people have learned to love him."

... They say it is darkest just before day. If so, there is a glimmer of hope that April 30 the light will break upon our Home and Foreign Boards. It is certainly dark now, but somehow we feel that our folks are going to give and pray as never before. Wouldn't it be glorious to report "no debt" on either Board? But—well, we shall see.

... On last Sunday Bule's Creek more than doubled its last year's offering for Home and Foreign Missions amounting to \$331, the three Baraca and Philathea classes giving \$175. The prospect is that the figure will be brought to \$350. Our correspondent says: "It was a happy day." Of course it was; it always is!

... Pastor R. S. Stephenson, Raleigh, reports the best meetings in the history of the Pilot Mills Church. Evangelist Fred N. Day, of Winston-Salem was with him ten days, closing last week. His preaching was greatly enjoyed and graciously blessed. The church was thoroughly revived and there were thirty-four accessions, eighteen by baptism.

... Fayetteville Street Church, Raleigh, now has in its membership three Blue Seal graduates of our Convention Normal Courses—Dr. L. E. M. Freeman who won the honor two or three months ago, and Pastor F. D. King and Miss Ella Ford who graduated on the School's Rally Day, April 14. This is a fine record for a church and Sunday-school that are steadily growing.

... Dr. W. R. Cullom, Corresponding Secretary of our Board of Education at Wake Forest, is very anxious that 100 Sunday-schools in the State will pay the board of one young minister for a month (\$10 in round numbers) on the second Sunday in May—the Sunday before the college closes. The next Recorder will contain an appeal from his pen and we trust that even more than he asks will be contributed.

... Brother C. W. Williams, of Rusk, writes that part of the land that has been purchased for the proposed new Baptist school, three miles northeast of State Road, in Surry County, will be offered for sale Tuesday, April 30. About 200 acres will be sold in lots and small farms, leaving about 300 acres containing timber enough to erect all the buildings the school will need. This site is three miles from the Elkin and Alleghany Railroad, about ten miles from the main Blue Ridge, and is about 1,500 feet above sea level. Any one desiring to attend the sale can go out from Elkin Tuesday morning on the new railroad.

Letters

CHOWAN ASSOCIATION ANNOUNCEMENT.

Dear Bro. Moore: Please announce for the benefit of those intending to be present at the meeting of the Chowan Association at Salem Church, Tuesday after the first Sunday in May, that ample provision will be made for the transportation of delegates (at their own charges, of course) from Elizabeth City to the immediate neighborhood of Salem Church.

W. R. HAIGHT.
Elizabeth City, N. C.

A TOKEN OF LOVE.

Saturday, April 27, 1912, is my seventy-fifth birthday. Will not my people whom I served so long in Wake, Nash, Franklin, Johnston, and Wilson Counties remember me on that day and either call or send a

token of love? It is sweet to be remembered in old age by those we have served and whom we love.

W. C. NOWELL.

Wendell, N. C.

A GRACIOUS MEETING AT WEST END, ASHEVILLE.

Our meeting began Sunday, March 17, and closed April 3, which resulted in the conversion of about forty-five; of this number, thirty-two have already joined the church, with more to follow.

In all my Christian experience I don't think I have seen more earnest work done by both pastor and his people than was done during this meeting. Our pastor, Bro. G. P. Hamrick, did all the preaching, and he has but few equals in the combination of preacher and pastor.

Yours fraternally,

J. B. GRICE.

Asheville, N. C.

THANKSGIVING PSALM.

A Rhythmical and Grateful Chant.

A teacher in a Terre Haute public school joins in the chorus:

"Teaching is a business which requires a great deal of brain and nerve force. Unless this force is renewed as fast as expended the teacher is exhausted before the close of the year. Many resort to stimulating tonics for relief.

"For three years I struggled against almost complete exhaustion, getting what relief I could from doctors' tonics. Then in the spring of 1903 I had an attack of la grippe and malaria which left me too weak to continue my work. Medicine failed to give me any relief, a change of climate failed. I thought I should never be able to go back in school again.

"I ate enough food (the ordinary meals—white bread, vegetables, etc.) but was hungry after meals.

"I happened at this time to read an article giving the experience of another teacher who had been helped by Grape-Nuts food. I decided to try Grape-Nuts and cream as an experiment. It was a delightful experience, and continues so after a year and a half of constant use.

"First, I noticed that I was not hungry after meals.

"In a few days that tired feeling left me, and I felt fresh and bright, instead of dull and sleepy.

"In three months, more than my usual strength returned, and I had gained fifteen pounds in weight.

"I finished the year's work without any kind of tonics—was not absent from duty even half a day.

"Am still in the best of health, with all who know me wondering at the improvement.

"I tell them all, 'Try Grape-Nuts!'" Name given by Postum Co., Battle Creek, Mich. "There's a reason."

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

EFFECT OF ONE BOTTLE.

Crandall, Texas:—"After my last spell of sickness," writes Mrs. Belle Teal, of this city, "I remained very ill, and stayed in bed for eight weeks. I couldn't get up, all this time, and though my doctor came to see me every day, he didn't do me any good. I had taken but one bottle of Cardui, when I was up, going everywhere, and soon I was doing all my housework." Cardui helps when other medicines have failed, because it contains ingredients not found in any other medicine. Pure, safe, reliable, gentle-acting—Cardui is the ideal medicinal tonic for weak, sick women. Try it.

GOOD MEETING AT VALLEY SPRING.

We have just closed a meeting at Valley Spring, three miles from Biltmore, in which we had ten professions of faith in Christ. The meeting continued three weeks. The first week Brother Midyett, of Murphy, was with us and did the preaching, but had to leave to go to the bedside of his brother in Missouri who died before he reached him. We continued two weeks longer with glorious results.

W. W. MARR.
Biltmore, N. C.

THIRTY-FIVE ADDITIONS AT BROOKFORD.

Dear Brother Moore:—I have just closed a good meeting at Brookford church. Bro. J. J. Beach, of East Gastonia Church, was with us the first week in April and spent six days. He did some good work while he was with me. But I continued the meeting another week after Brother Beach went away and the result was thirty-five added to the church—nineteen by baptism. It was indeed a great victory for us at Brookford. I came to this field the first of the year, and the work is moving on nicely.

W. N. COOK.
Hickory, N. C.

ORDINATION OF REV. R. R. LANIER.

Brother Lanier's church at McCullers requested our church at Cumberland Union to look after his ordination. On the fourth Sunday in February the church in conference ordered me as pastor to call a presbytery at the Little River Sunday-school Convention which met with the Piney Grove Church, March 29-31. On Friday night of the convention the presbytery, consisting of Rev. James Long, Dunn; Rev. T. S. Guy, Wake Forest; Rev. C. H. Norris, Holly Springs, and the writer, met and examined Brother Lanier. Saturday afternoon he was ordained. Brother Long preached the sermon, Brother Farmer delivered the charge, Brother Guy presented the Bible, and the prayer was led by the writer, followed by the laying on of hands. May the Spirit of God lead Brother Lanier to the finishing of a long life of usefulness in the Master's work.

G. T. MILLS.
Buie's Creek, N. C.

OXFORD COLLEGE COMMENCEMENT.

The program for commencement has been prepared. Rev. J. Clyde Turner, pastor of the First Baptist Church, Greensboro, will preach the baccalaureate sermon. Rev. J. Ernest Thacker, Synodical Evangelist of the Southern Presbyterian Synod, will preach the sermon before the Y. W. C. A. on Sunday evening, May 19, 1912. Monday, May 20, Class Day. Monday afternoon, Art Reception and Annual Concert. Tuesday morning, the graduating exercises will take place, and address by Dr. Sykes, of Wake Forest; Tuesday afternoon the seniors will present Tenyson's "Dream of Fair Women." Tuesday evening, the Alumnae Banquet.

For some years the Senior Class has been giving one of Shakespeare's plays. The preparation of these plays is of the greatest possible benefit to the class in literature. Last year out on the lawn they gave "As You Like It," and last Friday evening they presented "The Merchant of Venice." This was the most elaborate play ever attempted by any class, both in the stage setting and in the acting. A very large audience greeted the young ladies, and were enthusiastic in praises of the production.

F. P. HOBGOOD.
Oxford, N. C.

REVIVALS AT RUTHERFORDTON AND ROUND HILL.

Beginning March 12 at Rutherfordton and closing March 27 at Round Hill Church, with a week at each place, we had two of the most far-reaching revivals that have occurred in this region for many years.

Dr. Calvin S. Blackwell, of Norfolk, Va., did the preaching in a most masterful way. No man in our knowledge puts the Gospel on a higher plane and preaches it with more force and clearness and directness. The Spirit of God was with us in manifest power; men who were by their own confession, hiding from God and the meeting, were irresistibly drawn to the meeting, and saved by believing on Christ. Here at Rutherfordton there were about sixty professions of faith and many renewed their vows to God and the church. Nearly fifty have joined the churches of this town, the First Baptist Church having received thirty of this number and others will join later.

At Round Hill there were twenty baptized and a number of the students of Round Hill School professed faith who will unite with the churches at their homes. To the Lord be all the praise for this blessed victory.

R. H. HERRING.
Rutherfordton, N. C.

ORDINATION OF L. L. CARPENTER.

On the fourth Sunday in March Green Level Baptist Church, Raleigh Association, set apart for the full gospel ministry Bro. L. L. Carpenter, a student now at Wake Forest, a young man reared at the old home place, of M. T. Yates. Rev. W. N. Johnson preached the sermon and Rev. W. S. Olive delivered the charge and led in the prayer. Benediction by Bro. Carpenter. Brother Carpenter is a most estimable young man, already having pastoral work. May God use him many years for great good!

That day also closed the second pastorate of Rev. W. S. Olive at Green Level. For more than four years he has ministered to this church, leading it from having preaching only one Sunday in each month to two Sundays, second and fourth. Universally respected and tenderly loved, he caused great sorrow by resigning to accept the leadership of our church at Apex which is now engaged in the arduous task of erecting a suitable, modern house.

Under His guidance, as we believe and trust, Green Level extended a unanimous call, April 13, in regular monthly conference, to Dr. L. E. M. Freeman, a member of the faculty of Meredith. He was present, preaching Saturday and Sunday. Already a strong tie of love exists between pastor and people, and the church is rejoicing at this another evidence of God's loving care and providence in its behalf.

G. M. B.
Apex, N. C.

GRACIOUS REVIVAL AT PRITCHARD MEMORIAL.

Pritchard Memorial Church, Charlotte, has enjoyed a gracious revival. We advertised it as a "protracted meeting" because I, at least, believe that a "protracted meeting" is a good old phrase which means something everybody understands and is far better than "evangelistic meetings," "special meetings," etc. The meeting ran twelve days. There were twenty-four additions to the church and others who were converted, but may go to other denominations. I have hope that several other converts will come in next Sunday. I am going after them. Bro. G. T. Lumpkin was with me practically all the time. His preaching and work delighted my people. He is my true brother, but

that does not keep me from saying that he has evangelistic gifts of a fine order. He preaches, prays and works until God gives him the victory.

E. E. BOMAR.
Charlotte, N. C.

PASTOR C. C. SMITH AT EDMONT.

From the first of August last until the first of March our church was without a pastor. After having been called to our pastorate in the early fall, Rev. Chas. C. Smith, of Whiteville, N. C., about the middle of December notified the church of his acceptance to take effect March 1.

On that date he arrived and took hold of the work with his characteristic energy and devotion. During the few weeks that he has been in Durham the membership has responded very splendidly to his leadership and every department of the church seems pulsating with new life and hope. Large congregations are already attending Mr. Smith's ministry and in less than a month's stay about thirty have been added to the church.

After Mr. Smith accepted the call he suggested that we get a supply for January and February. This we did, securing the service of Rev. A. I. Caudle, a student of Wake Forest. Mr. Caudle's brief ministry was a great blessing to the church and he very nobly and splendidly prepared the way for the coming of Mr. Smith. Mr. Caudle is a minister of power and ability, and it gives us pleasure to commend him to the brotherhood and to the churches of our State.

R. E. HURST,
C. L. ONEAL,
W. R. DUPREE.
Durham, N. C.

THE TABERNACLE REVIVALS OF 1875 AND 1912.

Dear Brother Moore:—I see in the last Recorder a letter from Bro. J. D. Berry giving an account of the recent revival meeting in the Tabernacle Church, Raleigh, which he says is the most successful meeting ever held in Raleigh. This led me to some reflections. The Second Baptist Church of Raleigh (now the Tabernacle) was organized of members of the First Church about 1874, consisting of Jacob S. Allen and wife, N. B. Broughton, J. M. Broughton, W. I. Womble, Mrs. Mary Broughton, Mrs. C. R. Holleman, Henry Mitchell, Miss Carrie Wilson, and Miss Horton. They organized in a small house over on Vinegar Hill, in the southern part of the city, and called J. D. Hufham for their pastor. They invited me to aid in a protracted meeting. I was then living near Hillsboro. I accepted, and we began the meeting Sunday, February 28, 1875. There were eighty-four in Sunday-school; J. S. Allen was superintendent. The second Sunday of the meeting there were (rain falling in torrents) sixty in Sunday-school. March 4, the first week-day prayer-meeting ever held in the church, fifteen persons present. Sunday, March 14, 114 in Sunday-school. At this stage of the meeting the house, yard and street were full of people, and we had no room for them. Bro. J. S. Allen built a house the same size of the one we began the meeting in in addition in the form of a "T," with the addition of a baptistry and infant class-room. This he did in a week without disturbing the interest of the meeting. Sunday, March 21, 119 in Sunday-school. Sunday, March 28, 131 in Sunday-school. Largest number ever present up to this date. The meeting has now been going on six weeks and more than 100 have made a profession of faith in Christ, with ninety additions to the church.

Now, let us compare the two periods of the history of the Tabernacle

Church—the little house over on Vinegar Hill in 1875—the material—the workers—the singers—the surroundings—with the present location of the Tabernacle Church, one of the largest and best houses in the State, with a settled pastor all these years, the largest membership in the State, a thousand or more in Sunday-school, a fine organ and trained choir.

Now, compare the environments of the two periods,—the little church of 1875, with more than 100 conversions and ninety additions, with the present Tabernacle of 1912, with eighty-four additions.

The question arises, Which was the most successful meeting of the two? That meeting was the foundation upon which the wonderful structure has gone up. In that meeting I preached nearly every night and nearly every Sunday for six weeks; then I had to go home and nurse six cases of typhoid fever, but went back three Sundays and preached. So I was in the meeting nine Sundays in succession. I don't say these things with the least degree of arrogance or egotism, but facts are stubborn things.

For the particulars of this meeting, I refer to my "Life and Labors."

F. M. JORDAN.
Calvert, N. C.

FROM GREENSBORO TO WINSTON-SALEM.

Having resigned the pastorate of Asheboro Street Church to enter upon the work at North Winston, I want to express that a feeling of sadness pervades my heart at the thought of leaving the good people of Greensboro.

My stay in their midst has covered a period of over three years, during which time I have seen a marked growth in the church. They have responded beautifully to leadership and are loyal and appreciative. Among the many virtues possessed by this church, the grace of giving, spirituality in service, and faithful attendance to church worship are very prominent. The prayer-meetings are well attended, and it is a pleasure to preach on the Lord's day because of their attentive hearing. The church is thoroughly organized, and a harmonious spirit of brotherly love prevails, and any pastor who casts his lot with this church will find a band of consecrated workers.

The church has adopted a beautiful plan for a church edifice and will plan to build in the near future. The Lord's blessing crowned the closing day of our ministry. Large congregations assembled and six candidates were baptized. In leaving I trust our Heavenly Father's hand will lead them in all their enterprises.

Fraternally,
W. F. STALEY.
Winston-Salem, N. C.

We may believe, with the profoundest reverence, that there is no work upon material things, faithfully done by man, which God does not look upon with pleasure.—Phillips Brooks.

Roots Barks Herbs

That have great medicinal power, are raised to their highest efficiency, for purifying and enriching the blood, as they are combined in Hood's Sarsaparilla.

40,366 testimonials received by actual count in two years. Be sure to take

Hood's Sarsaparilla

Get it today in usual liquid form or chocolate tablets called Sarsatabs.

CAMPAIGN FOR HOME MISSIONS.

Dear Brother Moore:—According to promise, I am writing you a few words as to the results of my recent efforts in behalf of Home Missions. I have never had work of this kind before outside of my pastorates and, consequently, I went about it in a bungling way, but gained more of ease and confidence as the campaign progressed.

The first effort was at Roxboro with Brother Putnam and his good people. The day was ideal (third Sunday in March), but the roads and street were in an unspeakable condition and the congregation rather small. I need not stop to describe the weather during that week more than to say it hindered greatly. The Roxboro church increased her pledge, I think, about 50 per cent.

On Monday night following I was with Bro. J. C. Hocutt at Haw River and on Tuesday night at Graham. Brother Hocutt served on this field once before for a number of years. They love him now as never before. He had already laid the foundation for good mission collections. No pledges were taken, but I have since received a letter stating that the associational pledges have been overpaid and the Ladies' Societies yet to be heard from.

Wednesday night I spoke to the people of Swepsonville. Pastor Hackney has been doing good work amongst them. They increased their pledge just 100 per cent.

Thursday afternoon I laid the needs upon the hearts of the people at Bethel, a country church, six miles out from Chapel Hill. They went forward 150 per cent.

Friday night the Hillsboro church added a goodly amount to their pledge. The weather kept away the larger part of the active members.

From the Mt. Zion I came back to my own, the Johnston Association. On the fourth Sunday morning I dropped in by chance on E. J. Rogers and his little flock at Four Oaks. I'll dare to be unorthodox enough to say it was a lucky venture, for those enthusiastic people more than quadrupled their pledge.

At night I met with the Smithfield saints. They had been without a pastor for some time and did not feel disposed to launch out very far from the set goal, but they added 40 per cent. They are a liberal people and will do more than they promised.

I landed at Wendell on Tuesday following and had the pleasure of seeing the church double her pledge four times over. They have lost their good pastor, A. C. Sherwood, who hails, like myself, from the land of the "Laughing Water."

From there I went to Wilson. The pastor, Brother Blanchard, was out of town. For some cause I was not allowed to take pledges.

From Wilson I went to Spring Hope and found their new pastor, Brother Rosser, taking firm hold of the work. No pledges were asked as the pastor himself was making a personal campaign amongst his members and taking their pledges. With those who were present I found a live interest in missions.

The engagement at Nashville was cancelled at the last hour, so I returned home.

The fifth Sunday I went to Carter's Chapel to the Union Meeting and presented the call of the Home Board. The cash collection and pledges amounted to nearly ten times the pledge made by that church at the Association last fall.

The Mt. Moriah people are worshipping in the public school building now. They have the lumber on the ground for a new house of worship. The Johnston Association meets there next November. I talked the matter of Home Missions with

them the first Sunday in April. Those good people did not offer as an excuse for not giving the outlay in building a new house. They gave in cash and pledges nearly 100 per cent more than their pledge made at the Association, which is 150 per cent larger than any other country church in this Association, although there are several with much larger membership. I congratulate their pastor, W. T. Baucom.

April 3 I visited the Mars Hill Church, near Hillsboro. They added 150 per cent also. J. R. Greene, the little, silent man who works well, but hides himself from publicity, is the pastor at Mars Hill, Hillsboro and Bethel, three most excellent churches.

The work has been both pleasant and profitable to me, and I hope none the less profitable to the cause of Home Missions.

Clayton, N. C.

ORDINATION OF REV. W. F. CALE.

The Biblical Recorder:—In response to an invitation from the Westhampton Baptist Church to consider the advisability of setting apart to the work of the Gospel Ministry their pastor, Rev. W. F. Cale, the following pastors, George W. McDaniel, Ryland Knight, J. R. Johnson, W. L. Ball and James D. Durham, met at Calvary Church March 21, and after a full and satisfactory examination of Brother Cale, unanimously recommended his ordination.

The ordination took place at the Westhampton Church the third Sunday afternoon of March in the presence of a large congregation. Brother Durham delivered the charge to the church. Brother Johnson delivered the charge to the candidate, and Brother Ball presented the Bible.

Brother Cale is a native of Wilmington, N. C., and is a fine young man. He is now pursuing his studies at Richmond College while pastor of the Westhampton Church. His people are loyal and devoted and the outlook in that flourishing suburb is most encouraging.

JAMES W. DURHAM,

Secretary of Ordaining Council.
Richmond, Va.

PASTOR MARSHALL AT MANTEO.

I want to say that I never knew how to appreciate the Biblical Recorder as I do now. I look forward for the night to come when I can get the news all over the State; isolated as I am here, only one mail a day and that always a date late, only makes it dearer, and I do really believe that the paper gets better any way.

I have about gotten the work before me. I find the people down here are the kind to make their pastor feel at home by opening their hearts and homes to him. We arrived here the first week in March, in a strange land, even if it was in North Carolina, and all the people strangers to us, too, but it was not long before we had learned that the people were our friends indeed and in truth. The Manteo and Roanoke Island Churches in a body came in on us at an hour least expected for guests to come and each one bearing a package, something of more attraction than ornaments, more valuable than gold, in that it had a two fold value, the necessities of life and tokens of love, that we will remember as long as we live.

We hope to be used in this important field as our Master may direct, and we want the prayers of the brotherhood, that His hands may guide us. May God bless the great work that lies before us all, and advance the Cause through His servants, as they go up and down the world in answer to His peoples' call.

O. N. MARSHALL,

Manteo, N. C.

Help Needed at Lower Walnut Creek.—We are trying to build a house of worship at Lower Walnut Creek, N. C. We are but few in number—sixteen male members. We have the framing nearly done. If any of the brethren will help us we will certainly appreciate it. We are but few in the midst of other denominations. You can send contributions to S. M. Davis, Chairman of Building Committee, or W. P. Robertson, Clerk of Committee.—W. P. Robertson, Pastor, Marshall, N. C.

Three Years in Georgia.—Have been here three years, and the Lord has blessed my efforts. Church work prospering along all lines. Expect to administer ordination of baptism to twenty candidates on Sunday night April 7. I am among a good people, and they recently made a substantial increase in the pastor's salary as an evidence of regard. But with all this, the fact that I am an "exile" looms up and I cast a wistful eye toward North Carolina often.—Geo. V. Tilley, Cuthbert, Ga.

Spice Box

"What dirty hands you have Johnnie!" said the teacher. "What would you say if I came to school that way?"

"I wouldn't say nothin'," replied Johnnie. "I'd be too polite."

Mother (viciously scrubbing her small boy's face with soap and water): "Johnny, didn't I tell you never to blacken your face with burnt cork again? Here I have been scrubbing half an hour and it won't come off."

Boy (between gulps): "I—uch! ain't your little boy—uch! I'se Mose, de colored lady's boy."

A few years ago a well-known lawyer remitted, in settlement of an account to a publisher of a paper in the West a \$2 bill, which was returned with the brief statement:

"This note is counterfeit; please send another."

Two months passed before hearing from the lawyer again, when he apologized for the delay, saying:

"I have been unable till now to find another counterfeit \$2 bill, but hope the one now enclosed will suit, professing at the same time my inability to discover what the objection was to the other, which I thought was as good a counterfeit as I ever saw."

At a Scotch dinner every one had contributed to the entertainment but Dr. MacDonald. "Come, come, Doctor," said the chairman, but the Doctor protested: "My voice is altogether unmusical, and resembles the sound caused by the act of rubbing a brick along the panels of a door." The company attributed this to the doctor's modesty. "Very well," said he finally, "If you can stand it, I am willing." There was a painful silence as the doctor sat down, broken at length by the voice of a braw Scot at the end of the table. "Mon," he exclaimed, "your singing's not up to much, but your veracity's just awful. You're right about that brick."

THIS WILL INTEREST MANY.

F. W. Parkhurst, the Boston publisher, says that if anyone afflicted with rheumatism in any form, neuralgia or kidney trouble, will send their address to him at 701, Carney Building, Boston, Mass., he will direct them to a perfect cure. He has nothing to sell or give; only tells you how he was cured after years of search for relief. Hundreds have tested it with success.

To Drive Out Malaria

And Build Up the System.

Take the Old Standard GROVES TASTELESS GILL TONIC. You know what you are taking. The formula is plainly printed on every bottle, showing it is simply Quinine and Iron in a tasteless form, and the most effective form for grown people and children.

Something Different

WHITE CAPS

A Headache and Neuralgia Remedy

Entirely different from any like Remedy ever offered the Public in that it can be depended upon to relieve the Headache or Neuralgia almost immediately, and without the use of Narcotic or Habit Forming drugs, as no such drugs are to be found or used in preparing WHITE CAPS. They will relieve the Headache or Neuralgia in less than an hour without any bad after effects or depression. They can be depended upon. Will you try them, or do you prefer to continue suffering?

Send twenty-five cents for full size, or ten cents for trial size in coin or stamps to this address

The White Cap Company
Cor. Baltimore and Stricker Sts.,
Baltimore, Md.

and they will send you a package by mail, post-paid. After taking them if not relieved, return the empty box and get your money back. Your druggist will have them later on.

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OR CROUP

The Celebrated Effective Remedy without Internal Medicine.
ROCHE'S
Herbal Embrocation
will also be found very efficacious in cases of
BRONCHITIS, LUMBAGO
and **RHEUMATISM**

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RHEUMATISM

Dr. Whitehall's
RHEUMATIC REMEDY

For 15 years a Standard Remedy for all forms of Rheumatism, lumbago, gout, sore muscles, stiff or swollen joints. It quickly relieves the severe pains; reduces the fever, and eliminates the poison from the system. 50 cents a box at druggists.

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Bible Study

CONDUCTED BY THE EDITOR

Sunday School

April 28.] [International Lesson.

THE BEATITUDES.

(Matthew 5:1-12.)

Golden Text—Blessed are the pure in heart for they shall see God.—Matthew 5:8.

Time: Midsummer of the year 28 A. D. Place: A mountain in the vicinity of Capernaum. Occasion: The delivery of the Sermon on the Mount immediately after the choosing of the Twelve Apostles.

The Scene.

Already the crowds are gathering, eager to present their sick to the Great Healer. So the descent is made from the rugged and unaccommodating summit of the mountain to a level place where the multitudes can have readier access to Jesus. He then, ever ready to alleviate suffering, ministered unto the distressed until all were healed.

And now before a vast audience He stands, heralded as the Messiah, authenticated by miracles, and attended by an organized body of twelve, corresponding in the popular mind to the twelve tribes of Israel. The opportune moment has arrived for the inauguration of the New Kingdom. By the King Himself the Inaugural Address is now made.

At His gesture the multitudes seat themselves in the level place in front of Him. In that vast throng are people from Judea and Jerusalem, from Idumea and from beyond Jordan, from Tyre and Sidon, as well as from populous districts of Galilee. After the manner of Oriental teachers He seats Himself probably on a boulder overlooking the plateau. The calm stillness of Nature surrounds them. To the north towers Mount Hermon with snowy summit. Down in the eastward valley shimmers the lovely Sea of Galilee. Beyond lay the undulating table-land of Perea. Above them bends the beautiful Syrian sky, perhaps crossed by passing birds and flecked with summer clouds.

The Sermon.

Amid such impressive surroundings Jesus addressed the Twelve, the larger circle of disciples, the listening multitudes and the generations yet unborn in "The Messianic Kingdom." The theme is comprehensively yet concisely treated from three standpoints:

First, He describes the subjects of the Kingdom (Matthew 5:3-16).

Secondly, He unfolds its superiority to the former dispensation (Matthew 5:17 to 6:18).

Thirdly, He declares its service (Matthew 6:19 to 8:23).

Then, in application and conclusion, follows the great peroration (Matthew 7:24-27).

The Beatitudes.

Without formal introduction the Preacher at once takes the hearer to the center of His theme. He has just chosen the Twelve and started His Kingdom visibly. The burning question pressing itself upon His auditors would be, Who can belong to the Kingdom?

The Beatitudes answer the ques-

tion and they are precisely counter to the popular idea then and now. For who, thought the world, would be eligible in the New Kingdom? The wealthy, the merry, the arrogant, the ambitious, the illiberal, the insincere, the war-like, the popular. On the other hand, the Messiah says that the Messianic subjects are not the purseful but the poor, not the gay but the grieving, not the mighty but the meek, not the ambitious but the aspiring, not the miserly but the magnanimous, not the hypocritical but the heart-pure; not lords of war but lovers of peace; not the popular through compromise but the persecuted for Christ's sake. How strange and new this idea must have been to those who heard it! And how strange and new it is to-day!

The privileges of His followers are inseparably linked with their character. The first word that flashed forth on this threshold of organized work was "blessed," and eight times the kingly word reappears. In what, then, does their blessedness consist? In their felt poverty of spirit they not only belong to the Kingdom but own it. For their spiritual sad-heartedness they shall receive heavenly comfort. Their docility and dependence shall be crowned with inheritance of the earth. Their spiritual hunger and thirst shall be satisfied. Their mercifulness, full of pity and kindness, shall be rewarded with mercy from God and man. In their purity of heart they shall see God. In the joyous mission of peace-making they shall be called the children of God. And in their suffering for the sake of Jesus, they can remember the persecuted prophets of old and anticipate with exceeding joy the future reward in heaven.

Prayer Meeting

May 1.]

SALVATION: DISCIPLESHIP.

Already we have considered what we mean by salvation and the first steps toward it. Now we are to take up the rest of the process as given in a half-dozen passages. Note three things:

The One Duty.

"Continue in my Word." There is more required than mere profession and submission to the ordinances. There must be perseverance. If this is done three things follow: We prove our discipleship; we know the truth; and we attain freedom through the truth (John 8:31, 32).

The Two Traits.

In order to obey this command two traits must be exhibited. The first is love—love to God and love to men (1 Cor. 13). The second is courage. See the Christian warrior unopposed for the conflict and for triumph over evil and the Evil One. (Ephesians 13:20).

The Three Examples.

Mark, first, a church that continued in the Master's Word (Acts 11:22-26). Here was a good preacher engaged in a good work, enlisting a good associate, following a good program, and attaining a good outcome.

Consider also a man who continued in the Word (Acts 20:32-38). Paul

coveted no man's money or raiment, taught his hearers to support the weak and remember the words of the Lord, and so won their hearts that they sobbed at the thought that they should see his face no more.

Think, also, of a mission point that continued in the Word (Philippians 2:12-16). Paul declares that the Philippians had always obeyed and he exhorted them to hold forth the Word of Life and to shine as lights in the world.

"Continue ye in my Word."

B. Y. P. U.

April 28.] [Missionary Meeting.

CHRISTIAN STEWARDSHIP.

(Luke 12:13-21; Luke 16:19-31.)

Two striking parables are herewith presented: The Rich Fool, and the Rich Man and Lazarus. The first was occasioned by the request of a man who claimed that he had not his share of the patrimony; the other was called forth by the sneer of the money-loving Pharisees. Both by contrast enforced the duty of Christian stewardship: The first pictures a man who by hoarding his wealth failed to be rich toward God; and the second by squandering upon himself failed to be rich toward men.

1.—Rich Toward God.

The Christian steward does not lay up treasure for himself but for his Master holds and uses all his possessions and thus becomes rich toward God.

Consider the rich fool in the parable. He was doubtless energetic, discreet, reliable, neighborly; a good business man in an honorable business; and he was eminently successful. Yet he had a false view of life: he believed in the happiness of riches, fed his soul upon filthy lucre, and obscured manhood with money. So he laid up wealth for himself and ignored God. Alas for his fate! Alas for the fate of all who in money getting, as in other things, fail to be workers together with God!

2.—Rich Toward Men.

The Christian steward does not lavish his treasure upon himself, but for his fellow-men holds and uses his possessions and thus becomes rich in good works to the race.

Contrast the selfish gratification of the rich man who haughtily ignored the poor man at his gate desiring to be fed, or pointed at the beggar in contrast to his own lofty and luxurious estate. But the change of worlds changes the scene: the righteous Lazarus is happy in Abraham's bosom, and the wicked Dives is tormented in the flames of Hades. Alas for the unregenerate rich man who so loves his riches that he withholds from the poor, for the next world may find the beggar in bliss while he becomes a beggar in the everlasting prison.

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EDITORS: For Woman's Missionary Societies, Mrs. Hight C. Moore; For Young Woman's Auxiliaries, Miss Ellen Graham; For Sunbeams and Royal Ambassadors, Miss Elizabeth N. Briggs.

HEADQUARTERS: Room 102, Biblical Recorder Building, Raleigh, North Carolina.

W. M. S.

A MONROE ESTIMATE OF THE ANNUAL MEETING.

My Dear Miss Barrus:—I must write and tell you how much I appreciate your letter received a few days ago, and of the many nice things you said of our "Monroe folk." I am also very glad that so many were pleased with our efforts. Now I want to tell you how much we enjoyed you and the dear sisters of the W. M. U. Every one, men, women, boys, girls, black and white, fell in love with every one, and as I pass along the street almost every day some one thanks me for sending them such a nice delegate. I feel, at least I know, it has been a help to our town in a great many ways. It has drawn us nearer each other and strengthened our Lord's cause. Some outside of our denomination have said to me: "Can't you get them to come again next year?" I said we would be so glad, if we only could, but Raleigh has that pleasant task.

We are observing our Week of Prayer and are having good meetings. We are soon to undertake the work of helping our colored people. They seem so anxious and appreciative. Do you have any tracts or literature that you think would help us in this work? If so, will you please send to me.

We are praying that this meeting may bring lasting results and that the seed sown may fall in good and honest hearts and bear much fruit to His name's honor and glory. We would be glad to have you come again. Pray for us that we may have more consecrated men and women in our church.

Yours in His name,
ALICE L. SNYDER.
Monroe, N. C.

A VETERAN OF THE CROSS IN CHINA.

One of the veterans of the Cross in China, dear old Dr. J. B. Hartwell, went to his reward yesterday. The funeral services were conducted at the New Missionary Home here this morning and the interment will be at Tengchowfu.

Dr. Hartwell was brought to Chefoo some weeks ago on account of orders from the American Consul that missionaries in the interior seek places of safety and because it was becoming more and more dangerous for foreigners to travel.

Only a few days ago was news received here telling of the death of Dr. George W. Greene at Canton, and of the critical illness of Dr. Simmons. Dr. Hartwell has now gone from our mission. Those of us who are young and just entering upon the work realize more than ever the responsibility upon us to carry forward the work begun by these strong, worthy men who one by one are laying down their labors.

Dr. Hartwell was seventy-six years old and was a native of Darlington, South Carolina. He arrived at Shanghai, March 12, 1859, having been on the sea more than four months. He came on a small sail boat. What a contrast in the ports of China today compared with those of early years when there were only small sailing boats, whereas today

great steamers are here from all parts of the world.

In 1860 Dr. Hartwell came to Chefoo, at that time only a fishing village, but now a great city of many thousands of Chinese and a modern settlement of Europeans. After a few months here he went to Tengchowfu. There he soon drew to him the Chinese official, who invited the missionary to his home and aided him in renting a house in which to live. The first Sunday in the city he preached the Gospel effectively for at that first service a man was convicted and later came to Christ, and was saved. Dr. Hartwell baptized both the first man and the first woman baptized in Shantung Province; he organized the first Protestant church north of Shanghai and organized the first Chinese Baptist church in America.

At the services yesterday Dr. Ayers told of some striking features of Dr. Hartwell's work.

(1) His loyalty to the truth. He always stood with great courage for what he knew to be the truth and sometimes it seemed would almost drive away his Chinese brethren, but they always respected him the more.

(2) He followed the commands of his Lord. From village to village he went with his message of salvation. He said he was commanded to both preach and heal. During an early conflict large crowds of refugees went to Tengchowfu for protection. Dr. Hartwell gave them simple medical treatment. It was blessed of God, some of the results were marvelous, and the people flocked to him in great crowds for treatment. This work removed much prejudice and opened many doors for the preaching of the Gospel.

(3) His love for the Chinese was great. To walk thirty miles to aid a brother who was sick or otherwise distressed was not unusual. Never man or woman came to him in trouble but that he entered profoundly into that trouble and he was never too busy to lead men or women to his study and there pray with them. As a result he was much loved by the Chinese. Dr. Ayers said: "He bound them to him with hoops of steel."

(4) As a missionary he lived exceedingly close to the Lord. He had an understanding with the Lord that he might live until 1912. Fifteen years ago this promise was given. In recent years when very feeble his physician or friends would tell him he could live only a short while longer he would say: No, that cannot be! The Lord has promised me until 1912. He didn't say how long after 1912, but promised I might live until then."

It was a great privilege to hear yesterday men who had known Dr. Hartwell for years tell something of what they knew of this wonderful and good man. In speaking of him as preacher and teacher, Dr. Pruitt pronounced him great in both. He often held spell-bound great audiences of Chinese. He spoke with fire and zeal as though his message came direct from the throne of God. He was most familiar with the Bible and in such a way did he present the truth that people went home to study the Word. As he spoke accurately in English so did he speak in Chinese, and so well did he gesticulate when speaking to the Chinese that new missionaries are said to have been able to know his subject and

the trend of his thought by his gesticulations. His ideal was to preach the Gospel and to lose no time in preaching it. It is said that when the Chinese Christians knew he was coming to a village they would come together and wait for him and would one by one put their ears to the ground to hear the sound of the horse's hoofs on the ground for his horse hurried to them rapidly. He preached, explained the Word, comforted the brethren, and was off again to some other place of meeting.

The last years of his life he gave to teaching evangelists in the Seminary at Hwanghien. This year, however, he was often too feeble to go to the class-room and after finding he was unable to dress himself, would send word to the men that he would come on the morrow and that he was ever loving and praying for them. Wonderful was his influence over these men, and those who know him best think that this has perhaps been the most significant year of his life.

CHAS. A. LEONARD.
Chefoo, China, January 4.

QUARTERLY LITERATURE THIS WEEK.

The Quarterly Letter from the President, the Y. W. A. Secretary and Sunbeam Leader will be mailed to the Societies this week, together with a leaflet giving the aims and plan of work for the year. There is greater need than ever that our Societies shall come up to their very best this year, and in order to do this, we must begin now and work earnestly and prayerfully through the whole year. Right now is the time to begin to make yours an A 1 Society.

On Saturday and Sunday last the Corresponding Secretary had the pleasure of visiting the Woman's Missionary Society of Zebulon Baptist Church. On Sunday morning the young women organized a Young Woman's Auxiliary under the leadership of Mrs. Clifton Daniel. Twenty-one enrolled as charter members, and others have promised their co-operation. With such an outlook, we expect this to be one of our leading Auxiliaries this year.

BRANCHE BARRUS.
Raleigh, N. C.

Y. W. A.

A WORD IN BEGINNING.

Dear Girls—Since Mrs. Killian has so graciously introduced me to you through the pages of the Recorder, I feel that I am no longer an entire stranger to you. It was a real pleasure to meet so many of the girls and their leaders at the Monroe meeting, and I hope before the year closes I shall know many more of you personally. In a few days you will receive my quarterly letter to you and the leaflet that will tell you of our plan of work for the year. And girls, do let each of us do our very best this year and see what great things we can accomplish in His name!

Already I have received several



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letters telling me of the organization of new Y. W. A.'s and the outlook to me seems very encouraging.

Trusting that you will continue to ask His guidance for your new leader and trusting that our work together may prove a blessing to each of us individually, I am,

Most cordially yours,
ELLEN W. GRAHAM.
Raleigh, N. C.

TO THE Y. W. A.'S OF NORTH CAROLINA.

Dear Girls:—As your missionary in Soochow, I owe you an account of my work, which for the past year has not been reported to you through the Recorder, though some of you have heard of it in other ways.

First, let me tell you how glad I am that I came to China just when I did, in November, 1907, for every year spent here makes one more able to feel the wonder and the joy of the great changes now taking place. My four and a half years have seen China under the old Empress Dowager, under the Regent for the Baby Emperor, then in the few short months of revolutionary war, and now a Republic full of glorious promise. You doubtless hear enough about that great subject, so I must try to confine myself to the smaller subject of one little corner of missionary work.

My work, as you know, is the boarding school for girls, the "We Lin Girls' School." It was opened February 18, 1911. The first session closed February 3, 1912, at the end of China's last year of the old calendar. We had twenty-five girls in all, half of whom were boarders. There were two young lady teachers, Miss Kyung and Miss Zau. Did you notice the letter in the January Foreign Mission Journal written by Miss Kyung? She is a lovely girl and very capable. I depend on her for much that I myself am not able to understand or to do. Mr. Nyleu teaches the Chinese classics in the school and teaches Chinese primary work to the foreign principal, myself. If I could only get beyond the baby stage! Then a matron looks after the housekeeping of the school. All this sounds plain and easy, but just wait until you have to play the part of principal, with a few teachers and a few girls, and even a few servants to direct. If you never studied human nature, you will then, and you will find out that the only way to get along with human nature is to pray for a share of divine nature for yourself and for the other folks. I thank God for bringing us through this first year of mistakes and failures and repeated efforts, with His blessings on the school.

Our first public exercises were to open the building for inspection in February. Mr. Tatum made the address, and we had a good day. Then we had closing exercises at the end of the spring term on July 4. There were hymns and songs and recitations, of course; some in Chinese and some in English. There were two Chinese essays. One was read, but the other was written from memory on the blackboard, the people following every stroke of the chalk in Pau-tsung's skilful fingers. The music pupils, mostly beginners, played simple pieces on the organ. Last came the drill, out of doors. The girls, dressed in white with blue sashes and pink slippers and carrying pink wands, made a pretty picture, and they marched and drilled better than I had expected. The patrons seemed pleased, and I was encouraged.

In the fall we were just getting down to hard work when the revolution began. The richer families fled from Soochow, and their flight took six of my girls. Soon others left, and for weeks it looked as if we foreigners should be obliged to go too. I could write pages about those weeks, but I promise not to. There was nothing here in Soochow compared to other places, but it was exciting enough. Leaving out all religious motive for being here, I could almost say that those few weeks of intense living were worth the cost of leaving home. They made things real and vital. I never knew the meaning of the word fear until those panics of terror swept over the city. Nor did I know what peace means, until I saw something of the shadow of war, and lived among these people who were praying with all their might for peace, heathen women praying to heaven, Christian women praying to the Heaven-Father, and I believe that He heard them all.

You see how hard it is for me to stick to my report. In spite of rumors and fears, we stayed in Soochow and kept the school open through the whole time. Classes were not full, and work was not satisfactory, but we were more than repaid for staying. The few girls who stayed became much stirred spiritually. The Christians showed real development, and before the close of the session four other girls openly confessed Christ as their Saviour. The girls all by themselves began a short noon prayer-meeting, after Soochow declared independence, and they kept it up even through examinations. These things show that truly He has crowned the year with His goodness.

SOPHIE S. LANNEAU.
Soochow, China, Feb. 29, 1912

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1:40 p. m. Ar. Sanford, N. C.	Lv. 3:30 p. m.

Southern Railway.

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2:15 p. m. Lv. Sanford, N. C.	Ar. 3:20 p. m.
4:45 p. m. Ar. Greensboro, N. C.	Lv. 12:50 p. m.
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9:15 p. m. Daily—"Night Express," Pullman Sleeping Car for Norfolk.
6:00 a. m. Daily—For Wilson, Washington, and Norfolk—Broiler Parlor Car Service between Raleigh and Norfolk.
6:00 a. m. Daily, except Sunday, for New Bern via Chowchilla. Parlor Car Service.
2:40 a. m. Daily, except Sunday, for Washington.

TRAINS ARRIVE RALEIGH—

7:20 a. m. Daily—11:20 a. m. daily, except Sunday, and 8:30 p. m. daily. Buffet Parlor Car Service on 8:30 p. m. train from Norfolk.

TRAINS LEAVE GOLDSBORO—

10:15 p. m. Daily—"Night Express"—Pullman Sleeping Car for Norfolk via New Bern.
7:10 a. m. Daily—For Beaufort and Norfolk. Parlor Car between Washington and Norfolk.
3:10 p. m. Daily—For New Bern, Oriental and Beaufort. Parlor Car Service.

For further information and reservation of Pullman Sleeping Car space apply to D. V. Conn, General Agent, or A. L. Currie, City Ticket Agent, Yarrowbrough Hotel Building, Raleigh, N. C.

W. B. HUDSON, Gen'l Supt. W. W. CROXTON, Gen'l Pass. Agent. NORFOLK, VA.

SEABOARD AIR LINE

Schedule Effective Jan. 3, 1912

Trains Leave Raleigh.

Direct line with Double Daily service to the West through Atlanta, Birmingham and Memphis.

FOR THE SOUTH

No. 81	4:35 a. m.
No. 29 Ar.	10:05 a. m.
No. 41	4:10 p. m.
No. 43	6:00 p. m.

FOR THE NORTH

No. 84	12:43 a. m.
No. 33	11:35 a. m.
No. 66	12:05 p. m.

For rates, schedules, time tables and any other information desired apply to J. F. Mitchell, City Passenger and Ticket Agent, Telephone No. 117, Raleigh, N. C.

Notice.—Above schedules published only as information, and are not guaranteed.
J. F. MITCHELL, Pass. Agent.
H. S. LEARD, Division Pass. Agent.
No. 4 W. Martin St., Tucker Building,
Opp. North Entrance Postoffice,
RALEIGH, N. C.

SOUTHERN RAILWAY

Direct Line to All Points North, East, South, West—Very Low Round Trip Rates to All Principal Resorts.

Through Pullman to Atlanta leaves Raleigh 4:15 p. m.; arrives Atlanta 6:25 a. m., making close connection for and arriving Montgomery following day after leaving Raleigh, 11:00 a. m., Mobile 4:12 p. m., New Orleans 8:30 p. m., Birmingham 12:15 noon, Memphis 8:05 p. m., Kansas City 11:20 a. m., second day, and connecting for all other points. This car also makes close connection at Salisbury for St. Louis and other Western points.

Through Pullman to Washington leaves Raleigh 8:50 p. m.; arrives Washington 8:58 a. m., Baltimore 10:02 a. m., Philadelphia 12:23 noon, New York 7:51 p. m. This car makes close connection at Washington for Pittsburgh, Chicago, and all points North and West, and at Greensboro for through Tourist Sleeper for California points, and for all Florida points.

Through Parlor Car for Asheville leaves Goldsboro at 8:45 a. m.; Raleigh 8:25 a. m.; arrives Asheville 7:40 p. m., making close connection with the Carolina Special, and arriving Cincinnati 10:00 a. m. following day after leaving Raleigh, with close connection for all points North and Northwest.

Pullman for Winston-Salem leaves Raleigh 2:30 a. m.; arrives Greensboro 6:20 a. m., making close connection at Greensboro for all points North, South, East and West. This car is handled on train No. 111, leaving Goldsboro at 10:45 p. m.

If you desire any information please write or call. We are here to furnish information as well as to sell tickets.

J. O. JONES, T. P. A.,
H. F. CARY, G. P. A., 215 Fayetteville St.,
Washington, D. C. Raleigh, N. C.

ARE YOU CONTEMPLATING A TRIP WEST THIS SUMMER?

The Shriners of North Carolina are arranging through the Seaboard Air Line Railway for an extended tour to Los Angeles California, this summer, taking in all points of interest en route. They will travel in their own special train, everything being only of the highest order. The expense will be exceedingly small, and if you are interested, full detail information can be secured by addressing the undersigned.

H. S. LEARD,
Division Passenger Agent,
Raleigh, N. C.
JAMES KER, JR.,
Travelling Passenger Agent,
Charlotte, N. C.

SOUTHERN BAPTIST CONVENTION

Oklahoma City, Okla., May 15-22—Special Low Rates From All Points on the Seaboard Air Line Railway.

Raleigh	\$42.25
Oxford	42.25
Wilmington	42.25
Hamlet	41.80
Henderson	42.25
Durham	42.25
Weldon	42.25
Monroe	39.20

Rates from other points on same basis.

Tickets will be on sale May 10 to 14, inclusive; final return limit May 31.

The Seaboard offers excellent through service with less changes of cars, through Pullman service, dining car service, etc.

For detail information regarding schedules, etc., call on any ticket agent or address,

H. S. LEARD,
Division Passenger Agent,
Raleigh, N. C.

JOIN THE RECORDER PIANO CLUB SEE ANNOUNCEMENT ON PAGE 16

Young People

SUPPOSE.

Suppose your mind a garden were,
All ready for the spring,
And everything you planted there
Would soon be blossoming.

Suppose that evil thoughts were weeds
That rankly grew apace,
And every dream of selfish deeds
Should blossom in disgrace.

While every impulse to be kind,
To ease some other's woes,
Should bud and blossom in your mind
A far and fragrant rose.

Suppose that every idle whim
And every thought of scorn
Should find its fruitage in a grim
And poison-laden thorn;

While every purpose to uplift
Your soul from sordid ways
Should burst into a snow-white drift
Of tender lily sprays.

'Tis surely with no danger fraught
Supposing things like this—
And maybe here's a seed of thought
To flower forth in bliss.

—J. K. Bangs.

DAN'S QUEER STRAWBERRY BED.

"Dan," said mother, "will you please run over to Mr. Willis and see if you can buy six quarts of strawberries."

Dan was more than willing. Mr. Willis lived about a quarter of a mile away, and had almost a farm right there in the city. It was several city lots upon which he raised the most delicious garden things, and sold them to a few favored customers. Dan lived in a flat that had no garden at all, for the tiny yard was planted with grass, and no one was allowed to dig it.

Mr. Willis had plenty of strawberries to sell, he assured Dan, and he set out to pick them. Dan went with him into the garden, and he was very much pleased to be allowed to help, especially as Mr. Willis said that pickers might eat what they wanted. The boxes were soon filled with big red berries, and the fun was over.

"Oh, dear, I wish I had a strawberry bed!" sighed Dan.

"Do you?" said Mr. Willis kindly. "Well, now it's too bad you have to live in that tucked-up place. But say, you could have a strawberry bed next year right where you are."

"In the flat?" cried Dan incredulously.

"Sure, in a flat. I had one once," said Mr. Willis. "Do you want to do it?"

"Yes, I do," said Dan. "If you're sure it won't take too much room."

"It will take just enough room for a barrel to stand."

"Oh, that could be on the flagging back of the house," said Dan.

"All right. I'll tell you what to do, though you needn't make your garden until September. You run home now with those berries for mother, and come back some time when you can stay a whole morning."

Dan went home, but the very next morning he was back.

"Now," said Mr. Willis, "I'll tell you about it first, and afterward you can help me and earn what you will need. There's the barrel. You can roll it home this morning if you want to. Then sometimes when I am passing your house I'll bring along boxes of good earth in the wagon, and you can put the earth in the barrel. Gather up some sweepings from the pavement in front of your house to mix with it. Then when your barrel is full of rich soil you will have to bore holes about an inch in diameter, and about four inches apart all over the sides of the barrel. In September you can plant strawberry plants in the holes. And we'll arrange it so that the plants will give you a crop next June. That's what you can help me about if you

want to, and I'll give you enough plants."

"Oh, I do," cried Dan, fairly prancing in his eagerness to begin.

"Come out to the strawberry bed then," said Mr. Willis.

Out in the garden Mr. Willis showed him the strawberry runners reaching out, with little new plants on the end of them. Mr. Willis wanted a number of these tiny plants placed in small pots so that they might make a good growth through the summer, and be ready to transplant in the fall. He showed Dan how to fill the pots with earth and plant the young strawberries without separating them from the parent plant. So Dan helped him all the morning. When the plants were potted he went home very happy.

It did seem pretty long to September, and then again to next strawberry time. But it came as all good times do. In September Dan had his barrel quite ready, and then he went to Mr. Willis. The little plants which had been growing in their pots out in the garden all summer were now separated from the old plants. Mr. Willis planted his in long rows in the garden, but Dan put his in baskets and carried them home. Then he transplanted them carefully into the holes in the barrel, and watered them well by pouring the water in the top. They never drooped at all, but went on growing as bravely as if they were back in the garden.

The next spring the plants all started out again. Then came the white blossoms, and soon after the red berries. There were not many berries that year, but there were enough to make it interesting to Dan. But you should have seen the barrel the second year. Then Dan could go out and gather berries for the whole family for breakfast. Since that Dan has never been without a barrel strawberry bed. There are some advantages about it, too. He never loses a crop by frost or drouth. He can cover the barrel on cold nights, and pour water in the top when it is dry. There are no weeds to pick, for the holes in the barrel allow only the strawberries to grow.

Try one yourself, boys. It is an interesting garden even if you have plenty of room. Almost any strawberry grower will give you the plants for the asking, if you wish to start such a bed.—Zella Margaret Walters.

Don't Suffer from Eczema

If every person suffering from eczema knew of the wonderful curative powers of Tetterine, this tormenting malady would soon be unknown. Read what Mrs. Thomas Thompson, Clarksville, Ga., says:

"I suffered fifteen years with tormenting eczema. Had the best doctors, but nothing did me any good until I got Tetterine. It cured me. I am so thankful."

All other skin diseases yield as promptly to Tetterine as eczema, so why continue to suffer when a sure cure is at hand? Get a bottle today and be well.

TETTERINE 50 cents at druggists, or by mail from Shuptrine Co., Savannah, Ga.



BELLS, PEALS, CHIMES

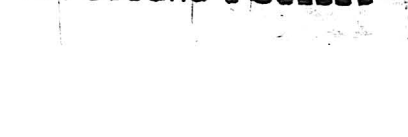
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Ayer's Hair Vigor is composed of sulphur, glycerin, quinin, sodium chlorid, capsicum, sage, alcohol, water, perfume. Not a single injurious ingredient in this list. Ask your doctor if this is not so. A hair tonic. A hair dressing. Promptly checks falling hair. Completely destroys all dandruff. Does not color the hair. J. C. Ayer Co., Lowell, Mass.

Fruit Crops must be Nourished to Yield

Fruit crops take plant foods from your soil just as do cotton, corn, tobacco, wheat, oats, vegetables, rice, sugar cane, peanuts or any other crop. Not only do your trees need fertilizer, but they need the best to be had. You will make no mistake in buying and using

Virginia-Carolina

High-Grade

Fertilizers

They will give fruit trees just what they are hungering for—that enables them to produce their utmost. Apply 15 or 20 lbs. of these fertilizers per tree—spread around from eighteen inches to two feet away from the tree, according to its size—working them into the soil about the roots. They will wonderfully increase the yield—if the pruning, spraying and cultivation has been properly and carefully done.

Our 1912 Year Book will interest all fruit growers. A copy will be sent free to you upon request. It may help you to pay off a mortgage or buy another farm.

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Savannah, Ga.	Montgomery, Ala.
Columbia, S. C.	Memphis, Tenn.
Durham, N. C.	Shreveport, La.
Alexandria, Va.	Winston-Salem, N. C.



Blood Poison

If you're troubled with any form of blood poisoning, you surely suffer intensely. You want relief, but to get quick relief you should not take a medicine containing injurious minerals or other harmful properties. K. E. B. P. gives prompt relief and if used persistently, effects a permanent cure. At the same time it leaves no bad after effects, since it contains no minerals or injurious drugs. Note what one man says about

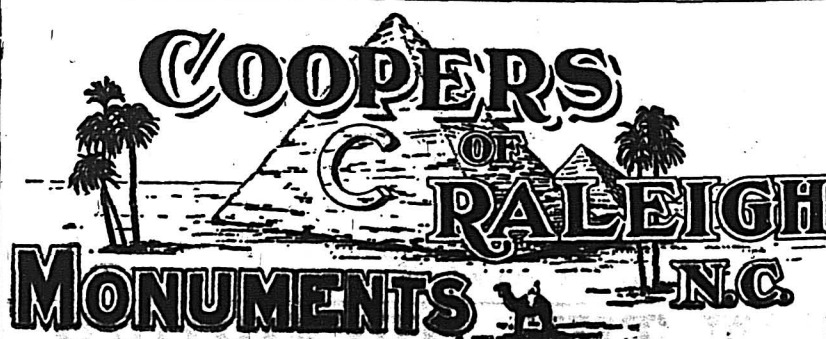
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(K. E. B. P.)

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Try K. E. B. P. It's guaranteed to relieve or money refunded. \$1.00 at all druggists



Home Circle

THE USE OF FLOWERS.

God might have bade the earth bring forth
Enough for great and small,
The oak tree and the cedar tree,
Without a flower at all.
We might have had enough, enough
For every want of ours,
For luxury, medicine, and toll,
And yet have had no flowers.

Then wherefore, wherefore were they made,
All dyed with rainbow light,
All fashioned with supreme grace,
Upbringing day and night:
Springing in valleys green and low,
And on the mountains high,
And in the silent wilderness
Where no man passes by?

Our outward life requires them not—
Then wherefore had they birth?
To minister delight to man,
To beautify the earth;
To comfort man—to whisper hope,
When'er his faith is dim,
For whose careth for the flowers
Will care much more for Him!

—Exchange.

THERE'S ANOTHER SIDE.

"There's another side!" said the minister's wife softly.

"How do you know?" asked the visitor who had told the discreditable little, strictly in confidence, as she had herself learned it in the bosom of the Wednesday afternoon sewing circle. The minister's wife had not been present, and it was only right that she should be put right about this family of new-comers in the parish. "Some things had come to the ears of the sewing circle that were not—well—not exactly—"

"There's another side!" repeated the minister's wife, not so softly this time. In fact, there was a noticeable little ring of indignation in her tone, which died out in a sort of wondering pity as she noticed the challenging look of her caller. "You're glad there is another side, aren't you? Why, of course you are! And, you see, I know all about it!"

"You weren't at the meeting!" said the other stiffly. "If you had been, you—"

"No, I was there—at the house. And I saw—oh, Mrs. Babbitt, if you could have seen what I saw!"

"I saw, too—with my own eyes! That daughter of theirs is an opium—"

"She isn't their daughter—not any relation; not even a friend or a friend's daughter, just a poor girl who had been sick so long and so terribly that the doctors themselves had made her a victim of the opium habit. And they have undertaken to try to cure her. They have given up their home—their very lives—to it. They don't say a word about it. I just found it out—with the help of the doctor."

The visitor rose suddenly—almost unceremoniously. For a moment the hostess looked troubled and aghast. Had she spoken sharply, discourteously even? Her mind fled back over the interview as she faltered:

"You are not going yet? You—oh, you aren't offended at anything I've said?"

"Yes, I'm going. Offended—I? I'm going round to see all our ladies, every single one of them!"

"And tell them—"

The minister's wife held her breath for the answer. One may be very bold, but it sometimes means a great deal to offend "the ladies."

"And tell them," said the caller, gathering her wraps about her, "that beautiful 'other side!'"

"Oh!" breathed the minister's wife gratefully. "And tell them, won't you? that there is always another side—always—always! And it is our Christian business to try and find it."—Zion's Herald.

ALL THE WAY ROUND.

"She's my seventh in three months," young Mrs. Crosby announced. Her face was worried, but her tone self-satisfied. "Of course, it's hard, but some things I will have, if I get worn to a bone training new help. As for cooking-dishes, I do this. While my maid is out on Thursday, I ransack her pantry and pull out every kettle and pan that has been put away in bad condition, and when she comes in at night she finds them stacked all over the kitchen table and sink."

"Oh!" exclaimed Mrs. Robinson, whose model housekeeping is acknowledged by even her dearest friends. Then she bent to her embroidery. The word had slipped out unawares.

"Don't you think it serves her right?"

Mrs. Robinson hesitated. "They come home so tired," she answered, as if apologizing for her own soft-heartedness. "They have to crowd so much into their one free day. To tell the truth, I always contrive a little surprise for Thursday night. I've done it with every maid I've had for years. Perhaps she finds a convenient bit of tinware that she's been needing, or new dish towels on the rack—something improved, you know, And if I have any flowers at all in the house, I put at least one blossom in the kitchen to welcome her home."

"Of all sentimental! Do you mean to say you'd do that and leave a half-washed frying-pan out of sight in the pantry?"

"No—no. I'm afraid I'd wash it and make it as shiny as I possibly could. I believe more in models than critics, myself. And there's always the question whether we may not have given a maid so many other things to do that scouring-time has been crowded out. It's hard to see all the way round a thing with one glance, don't you think? We have to take a peep from both sides."

"H'm!" said Mrs. Crosby, doubtfully. "It sounds to me as if you'd spoil a servant in no time, but if I thought 'twould work—"

"Hilda is certainly a treasure," Mrs. Robinson filled in the pause. "I expect her to stay with me till she marries. My last two have. She's my third in seven years."—Unidentified.

"I want to complain of the flour you sent me the other day," said Mrs. Newlived, severely.

"What was the matter with it, ma'am?" asked the grocer.

"It was tough. My husband simply wouldn't eat the biscuits I made with it."

NINE CENTS

a quart is the cost of Ice Cream made from

JELL-O Ice Cream Powder

You cannot make Ice Cream at that price by any other method, and certainly you cannot buy it for nine cents a quart.

To make Ice Cream from Jell-O Ice Cream Powder, you simply dissolve the powder in milk and freeze it. Everything is in the powder.

There are five kinds: Vanilla, Strawberry, Lemon, Chocolate and Un-flavored.

Each 10 cents a package at grocers'. Send for our beautiful Recipe Book.

The Genesee Pure Food Co., Le Roy, N. Y.

Beds of the Nations



Russia

The Middle and Lower classes of Russians, usually sleep in an apartment of octagonal shape, about 25 feet in diameter.

These apartments are constructed of logs stood on the end and supported by other larger logs.

Extending around the interior, about two feet above the floor is a platform, burdened with fur bedding and clothing—none too clean. Several people sleep on this platform huddled together. Sometimes a bunk is suspended above the platform, serving as an individual bed.

In the middle of the room a huge fire is built and kept burning night and day thru the long winter months.

No such condition can exist in our country. The Southern People realize the comfort to be secured by using

Watch for the next nation.

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The MEBANE MATTRESSES are made in the Old North State by experts. Only the choicest, clean white cotton felt is used. They never lump—always light, soft and springy.

The MEBANE SPRINGS are coiled from selected steel wire. Patented construction prevents leaning or turning over. No sharp points to cut or tear. Absolutely noiseless. For wood or iron beds.

These celebrated goods are sold by the leading dealers everywhere, with this strong guarantee:

"Buy a MEBANE SPRING and MATTRESS from your dealer. Sleep on them 60 nights. If you are not satisfied, return them and your money will be refunded."

Tell your dealer you must see the MEBANE MATTRESSES AND SPRINGS.

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Quality Dyers and French Cleaners

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Send us your Spring and Summer Garments. We Clean and Dye Ladies' Suits, Cloaks, Gowns, Plumes, Slippers, Laces and delicate fabrics of all kinds. Gentlemen's Dress and Business Suits, Top Coats, Cravettes, Fancy Vests, Hats and Ties. Also Rugs, Portieres, Lace Curtains, etc.

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JOIN THE RECORDER PIANO CLUB SEE ANNOUNCEMENT ON PAGE 16

BIBLICAL RECORDER

Founded 1833, by Thomas Meredith.

PUBLISHED EVERY WEDNESDAY AT
119-121 WEST HARGETT ST., RALEIGH, N. C.

—BY—
Biblical Recorder Company
(Organized 1901.)

HIGHT C. MOORE - - - - - Editor
J. S. FARMER, - - - Business Manager
A. L. BETTS, - Travelling Representative

NEWS AND VIEWS

The fifty-second North Carolina State Fair will be held at Raleigh, October 14-19.

A nation-wide campaign in every State one day in seven for industrial workers has been inaugurated.

Strawberries are now being shipped in car-load lots from the eastern part of the State. The first crate went north from Rocky Point, April 18.

General William Booth, the head of the Salvation Army, has just passed his eighty-third birthday. He expects within the next year to make a tour of the United States and Canada.

The Jefferson Standard Life Insurance Company of Raleigh and the Greensboro Life Insurance Company of Greensboro are considering amalgamation. Both are strong companies, well officered and very popular.

Our national flag is to be changed July 4 to show the addition of two new States to the Union. The change provides for forty-eight stars in six rows of eight each with the corresponding stars of each row in a vertical line.

The 'houn' dawg' song has entered politics in Missouri and elsewhere; but the revision suggested by the Industrial News is an improvement on the original: "Makes no difference if he is a houn', He's gotta quit chasin' our sheep around'."

During the first three months of 1912, in spite of the terribly cold weather, Prof. J. A. Ferrell says that 10,000 sufferers in the State from hook-worm disease have been treated. All of them received free treatment from county dispensaries.

Noting the fact that Irish potatoes produced in Scotland are wholesaling in New York at a dollar a bushel, the Washington Star says: "Think of that. When we could have produced from \$200 to \$500 worth of fine potatoes on an acre of land which produced only \$40 to \$45 in cotton."

Every house-fly killed now is declared to be a greater gain towards sanitation than hundreds killed in June or thousands killed in August. It will take spring-time work to have flyless premises or a flyless city. One fly now can during the season multiply into five trillion flies infesting the whole neighborhood.

A large sum of money is needed to meet immediate emergency and to provide safeguards for health in the Mississippi flood districts. In appealing on behalf of the Red Cross for funds to aid the sufferers, President Taft on April 17 said that "conditions there are so acute as to require immediate resources far in excess of

those now at command." He further says that the 25,000 persons temporarily homeless and dependent will soon be threatened with epidemics unless prompt preventive measures are taken.

When "Noodles" Fagan, the "king of the newsboys," was in Raleigh sometime ago he addressed the boys of the city concerning cigarettes, showing how this deadly poison contaminates the whole body and shortens life. As related by The Times, he told of this experiment which he had seen frequently performed: "Take a piece of the heaviest, toughest overall cloth, blow cigarette smoke through it, and there is no soap, chemical or cleanser known to science that will entirely remove the nicotine stain. If the cloth is put away for several months, the nicotine will eat away the cloth completely wherever it comes in contact. When nicotine stain gets on a person's fingers and stays there indefinitely, just by touching the cigarette wrapper, think what it does to the lungs and stomach when the smoke carries it into the system."

THE WORK AT CHADWICK.

Dear Recorder:—Our work here with Chadwick Church has been very gratifying. The writer took charge of the church as pastor January 1, 1911, and we have had the pleasure of welcoming into the church seventy-seven members. We installed the second Sunday in February the envelope plan of weekly offerings. Notwithstanding the rainy Sundays, it has doubled our contributions to all objects. Raising money for our Lord's cause with this plan has become a pleasure instead of a burden to the church and the pastor. Bro. M. A. Adams, of Winterville, N. C., is to be with us in a meeting beginning April 16. We are hoping and praying for a great meeting.

J. R. PACE.
Chadwick Station, Charlotte, N. C.

The Druggist Knew From Experience.

I have been selling Dr. Kilmer's Swamp-Root for the past three years and those of my customers who buy it, speak favorably regarding it. I have used it in my own family with good results, and I believe the preparation has great curative value. You may use this as you like.

Very respectfully,
C. B. RUPE & SON,
By C. B. Rupe, Mgr.,
Seymour, Texas.

Personally appeared before me this 20th day of July, 1909, C. B. Rupe, Druggist, who subscribed the above statement and made oath that the same is true in substance and in fact.

R. C. JANES,
J. P. and ex-Officio.

Letter to
Dr. Kilmer & Co.,
Binghamton, N. Y.

Prove What Swamp-Root Will Do For You.

Send to Dr. Kilmer & Co., Binghamton, N. Y., for a sample bottle. It will convince anyone. You will also receive a booklet of valuable information, telling all about the kidneys and bladder. When writing, be sure and mention the Biblical Recorder. Regular fifty-cent and one-dollar size bottles for sale at all drug-stores.

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ST. LOUIS, MO.

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\$500

REAL ESTATE SERIAL NOTES

OF

Southwestern Baptist Theological Seminary

(A Corporation)

FORT WORTH, TEXAS

These notes are secured by a First Deed of Trust on the magnificent new three story Seminary Building of the Southwestern Baptist Theological Seminary, at Fort Worth, Texas, together with a splendid tract of land containing thirty acres, on which the building is situated.

The building was erected in 1910 and cost \$130,891.40, which with the value of grounds worth \$20,000 makes a total security of \$150,891.40. The amount of the loan on this issue of notes is \$60,000, thereby leaving a wide margin of security.

The Southwestern Baptist Theological Seminary is controlled by a Board of Trustees which comprises twenty-five of the leading and wealthiest men of the State of Texas, including such prominent men as:

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W. H. FUQUA, Pres., First National Bank, Amarillo
W. H. HARRISON, Pres., State National Bank of Fort Worth

The loan is on our serial plan, ten notes of \$500 each, or \$5,000, being payable on the 5th day of April each year, 1912, 1913, 1914, 1915 and 1916, and the balance of \$35,000 on April 5th, 1917.

Having sold all of the maturities of this issue with the exception of a small portion of the 1917 maturities, we offer these notes to investors to net them

5½ % INTEREST

Write today for detail circular giving full description of the property, insurance carried, and views of the buildings.

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EIGHTH AND LOCUST STREETS, SAINT LOUIS, MISSOURI

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JOIN THE RECORDER PIANO CLUB

SEE ANNOUNCEMENT
ON PAGE 16

Player Pianos

For the
Recorder Piano
Club

CLUB MEMBERS should not overlook the fact that they have the right to select either the regular Ludden & Bates' Cabinet Grand Piano or the Ludden & Bates' Cabinet Grand Player, which any member of the family can play. The player is identically the same instrument as the regular style Cabinet Grand except that it has the player attachment. It is really two instruments in one and can be instantly converted from a piano into an automatic player piano.

Please do not confuse this player with any other. It is really in a class by itself; for it possesses all of the beauty of design and finish, the magnificent tone and responsive action of the Ludden & Bates' Cabinet Grand. The player mechanism is perfected to a degree that musicians did not ever dream of a few years ago. Even if you do not know one note from another, or cannot "carry a tune," you can, nevertheless, produce the sweetest and best of music on the Ludden & Bates' Cabinet Grand Player. The modulation of tone and time is exquisitely sensitive to the mood of the player and the requirements of the composition.

If your family contains any members who have not the time or talent to study music, you will certainly be delighted with the Ludden & Bates' Player. All of the attractive features of the Club apply on the Player just as on the regular piano. Remember that the

OBJECTS OF THE CLUB ARE:

- 1—By clubbing together to secure the lowest **Wholesale** prices for Club members. The Club saves you fully one-third the cost. Ludden & Bates finance the Club and ship your instrument at once.
- 2—To obtain for its members the most **advantageous** terms of easy monthly or quarterly payments. Almost any terms you want.
- 3—To provide that in the event of your death, after \$60 has been paid all further payments are **cancelled** and your family is **given a receipt in full**. This is a splendid feature and removes every objection to the payment plan.
- 4—To insure the best **quality** of pianos and players guaranteed by an old and reliable house, thus avoiding the disappointment so often resulting from dealing with irresponsible firms. Club members also have the privilege of **testing** the instruments thoroughly in their own homes before accepting them.
- 5—To obtain for the Club member the best price for his old piano in exchange for a new one or for a new automatic player piano, that any member of the family can play.
- 6—Every piano and player furnished to Club members is fully guaranteed and backed by the reputation of Ludden & Bates, one of the oldest, largest and most reliable Piano Companies in America.



The above picture shows the Ludden & Bates' Cabinet Grand Upright Player Piano Opened. When closed or when being used as a regular piano it cannot be distinguished from the regular Ludden & Bates' Cabinet Grand Upright Piano. Furnished in Mahogany, Walnut or Oak, as desired.

Hundreds of Letters from Club Members Express Appreciation

Since the first Club was organized we have printed in these columns many letters from Club members expressing their high appreciation of the Recorder Piano Club and their praise of the instruments. In speaking of the Ludden & Bates' Cabinet Grand Automatic Player Piano, Professor Orr says: "We made the selection after a careful study of every player piano in Savannah. We consider it the sweetest toned instrument we have ever used and greatly pleased with our purchase. The player is perfectly satisfactory and so is the instrument when used as an ordinary piano."

Remember that the name of Ludden & Bates on any instrument is a guarantee of highest quality. Ludden & Bates' Pianos have been on the

market for nearly half a century and enjoy a reputation which is not surpassed by any instrument anywhere. In addition to their superior tone qualities, they have the advantage of being especially constructed for the trying Southern climate and it can be confidently asserted that there is no other piano on the market today that so perfectly meets the needs and requirements of that class of Southern people who demand superiority in both quality and durability.

All readers are invited to write for their copy of the Club Booklet and Catalogue, fully describing and illustrating the Club plan and the pianos. Address

LUDDEN & BATES Recorder Piano Club Dept.
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